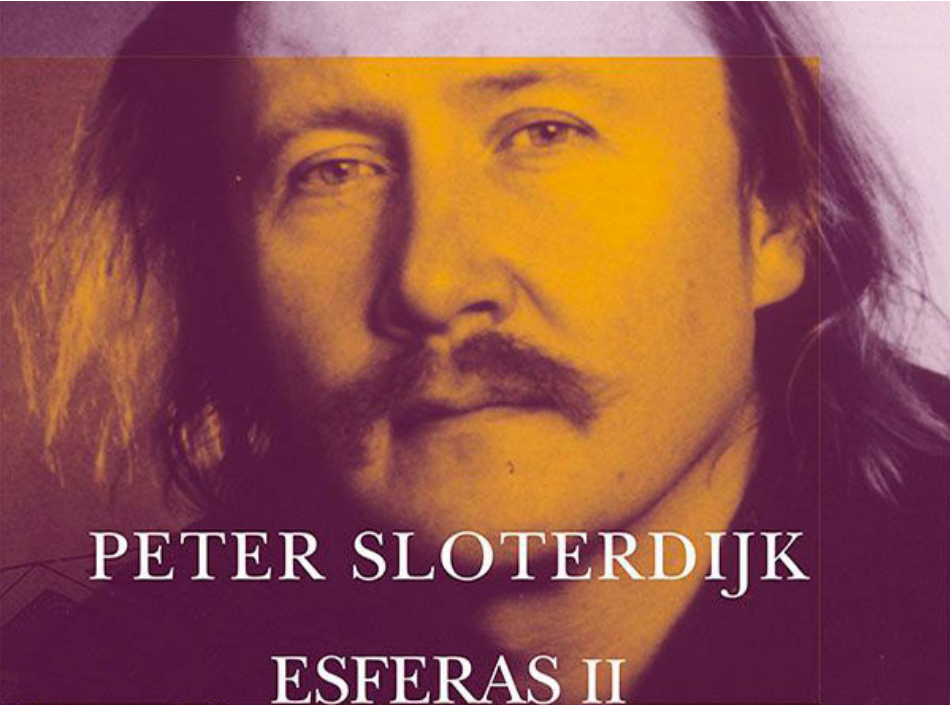




PETER SLOTERDIJK

ESFERAS II



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If the first volume of the trilogy *Spheres* , titled *Bubbles* , deals with the microspheres - that the individual from the fetus stadium to childhood is never alone, but always includes the other and is oriented according to him -, with the second volume of spheres, entitled *Balloons* , a history of the political world based on the morphological governing images of the sphere and the globe is traveled. Peter Sloterdijk shows that all manifestations regarding globalization are afflicted so far from myopia. For him, globalization begins with the Greeks, who already represented the universe through the image of the sphere. This is also at the base of the representations of order of the premodern empires. With the discovery of America and the first land circumvolutions, the globe appears instead. This second globalization is replaced by a third, since the general virtuality of all relations leads to a space crisis. The author tells, thus, the true history of globalization: from the geometrization of heaven in Plato and Aristotle to the circumvolution of the last sphere, the earth, by ships, capitals and signals. Peter Sloterdijk undertakes here, therefore, the task of exposing the philosophical foundations of the political history of the last two and a half millennia.



Peter Sloterdijk

Spheres II

Balloons Macrospherology

Spheres - 2

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*For Heinrich Klotz,
the teacher, the founder, the promoter,
With friendship and thanks*

*... Zarathustra had a target, he threw his ball: now, friends, you
are heirs of my white, I throw the golden ball.
What I like the most, my friends, it is to see you throw the ball! ...*

Friedrich Nietzsche, *Thus Zarathustra spoke*



The mosaic of the philosophers of Torre Annunziata, probably from the century V^o A.C.

Foreword:

Intense idylls

Having wondered what he had come to the world, he replied: To observe the sun, the moon and the sky.

Diogenes Laercio, *About Anaxagoras* [\[1\]](#)

But Alma is also longing, and the eternal longing of the soul always goes to space.

Max Bense, *Space and me* [\[2\]](#)

Seven men entered into an idealized landscape, not far from a Greek city, perhaps acroorinto, perhaps Athens, with certainty not Sparta.

These gentlemen, all with a beard, are gathered under a tree, talking, near a sacred forest whose entrance is indicated by columns; On the ravsters there are offerings in achaparradas vessels.

Everything in this scene evokes an exceptional situation: the place is not any; There is not talk about anything. It is clear that the gathering encourages a subtle and sharp argument. The one on the left has just finished his report, the president gives a laconic response, pointing out the sphere with his cane; and a kind of amazement extends among the gathering. It seems that an idea floats between them and crosses them as in an outburst. There is a certain excitation in the air. Yes, it gives the impression that the charm of the discussion has given way at that time to a general perplexity. Perhaps it has appeared a daring idea, which scares, that is imposed on those gathered with the violence of the first time.

There is nothing to imagine that this is the moment in which something never tried, never thought yet, never had possible, takes possession of the disputers in an almost pathological way. The fruitful moment has arrived in that *Dotta Conversazione*. The broadcast of words has been transformed into thinking; overcoming the idle words, they undertake their flight Cosmovisional ideas. An evidence like no other fascinates the intelligence of those present.

How is it possible to interpret that image? The typically philosophical beards of the participants and the scroll rolls in the hands of some of the disputes show that it is a conversation of wise. And that it is an exceptional situation of thinking: this is inferred from the presence of an object that must be assumed with certainty that constitutes the reason for the meeting and common enthusiasm.

One of the men, who is sitting at the tree, which seems to be the *senior* From the meeting, he points out with a pointer, the *Radius* Own the teacher, the figure on the ground, in a small box - from which three quarters stands out - before the *Schola* of wise grouped in semicircle: a light blue ball, covered with a network of reddish lines that cross. A look at the object is enough to explain the perplexed admiration of which, if we see correctly, the seven sages seem possessed. What stands out from the box, as a sacred image of its reliquary, is nothing other than a *Sphaira*, a ball of the world and heaven, the symbol of totality that since the time of Empédocles and Parmenides had been as venerated as investigated by both the geometers and the metaphysics.

Venerating research: The contradiction between the two words of this expression is explained as one remembers that the sphere, for the ancients, especially after the Platonic reform that transformed the aphoristic wisdom into argumentative philosophy, was the symbol of the enveloping or of the be-around, *Periéchon*, which covers all the physical and spiritual genres of the existing and that, therefore, also intertwines the intelligences that are inclined at that moment on the almighty ball. What is around as a chill for the meeting of Barbados disputantes is certainty, exciting and reassuring at the same time, which has just made an appearance at that moment, recovered in free reflection and gestated, however, as for the first time, for the first time, for the

first time, for the first time, That they, mortal reflective, can never move away from that sphere-space even if at that time they are before the image of the whole as before an inanimate object or before an arbitrary sign.

The meeting around *Sphaira* One of the scarce moments in the history of thinking about which cult and speech are mixed without mutually hindering each other. Like the officers of religious cults erect statues in honor of the divinities preferred by them, those sages have placed before them the figure of the ball of being and the cosmos to venerate it with appropriate discussions. The sphere is the image of God of thinkers, the box or the podium is its portable altar, the forest before the doors of the city is the end of its temple, and men with colored robes, obviously, are both at the same time community and *Officium Sacred*.

But the *Sphaira* , *the one as a form, is the God who gives to think. It is not through sentences and imprecations that that one is accessible, but through analysis, measurements and arguments. His cult consists of precise weights of its properties; The devotion of thinking manifests this time in the ability to contemplate that formal construction since its foundation. The ball wishes to be considered and venerated as much as calculated and made effective. Its inner space claims a spirit that vivifies it; and vivify means here formed and measure. Intelligence is spherical elasticity; the Inspectio of the immense is transformed into Circumspectio*

hers. In the sensations of evidence that are fueled in the noética soul, when it is thought correctly, the God, the unanimous one, to those who think-mutter is seen. For logical enthusiasm confirms to their devotees that it is present in them: their presence is the unit of circumscribing and being circumscribed. We are still, at the time of the scene, at a time when the shock due to evidence can be worth as an intersection of propositions and ecstasy; Also in the work of the concept comes the blessing from above. Because these are mortal human beings who tantage with fallible concepts to the one, so only divine it can grant the attempt to think of the success of effective evidence and fill the concepts of clear content. But whenever the sphere is properly thought, she is in the middle,

among her analytics. In the concept capable of demonstrating its effectiveness and in the image capable of being, the divine spirit is approaching - whose existence can still be assumed here with beautiful naivety - to the human.

If the seven Athenians or acrocoryths look at the sphere, trembling because of common spiritual breath, it is because at that moment they are immersed in the Pentecostal event of the history of thinking: what circumscribes and apprehends them is the effusion of evidence in languages of logical fire. That evidence is intimately moving and public at the same time; It allows both mute meditation and the belligerent debate. Hence, the attention that no hypnotic or folding spell on the group is not established because of the common experience of thinking; Each of the wise is related to the encompassing in their own way, in emancipated reflexive attitude and free stimulation. Each of them experiences in their own way what the spirit of the globe gives him to think. It could even be said that it is the logically mature thinking in that unique sphere that has enabled what will later be called individuality: because individual, in the refined sense of the term, can only be the one who as a cognitive singular life relates to the one (equal That the gout makes the cloud of which it falls) and whoever lets the enveloping speak through itself, the discreet receptacle of the immense. *Since here individuals appear for the first time under a new reason for individualization, a new dimension of socialization is also manifested at that moment: due to the shared experience of the idea of unity and totality, a community has emerged from which there is no example in ethnic and family relationships. From that moment on Schola of wise has conjured in a community enthusiasm; In the future, for speaking anachronically, it will be connected by a "problematic awareness" that highlights it above all other human groups. It seems that, with this, an incomparably novel reason to be with intelligent beings has appeared in the world; It seems as if in this Pentecostal speech about the sphere there has been something that even today, after two and a half millennia and a half of powerful influences, it is ultimately known what it means and how far it will come. It is evident that here a form of camaraderie has taken body whose reason is not in political self - preservation, or in procreation or in the raising of children, but in the ascetic and solidarity research of truth over the round all, about the*

complete , the unanimous, unison, the one. Who participates in that investigation is no longer, obviously, a simple member of his tribe or his people; Rather, in case the desire to know is taken seriously - although what does seriousness mean here in relation to such things? Define for it. Precisely this idea of commune, abysmally contranatural, which anticipates that of religious orders, is the one held by the founder of the Mundus academicus , Plato; and a breath of retroproyted academicism also surrounds the Schola of Torre Annunziata: These old seven no longer teach for life, but for school. The first affections to Bios Theoretikós

They know that the freedom for theory is only done in rupture with the city and with the then called community of the people.

Because of the invention of the "Philosophy" theoretical game, subsequent societies, they agree as cities, kingdoms or empires, will be divided endogenously. Thinking of the world that defines itself as a maximum example of what is worth and of what it is, of which the majority, including politics, economically powerful, only get exterior views only. With this grievance, any real society that decides not to prevent thinking: being taking refuge in admiration, as he preferred to do the ancient world, or evading in skepticism, in the face of superior knowledge and its hypostasis, which helps the modern vitalists To lead a life without thinking about anything, without feeling about it lacking sovereignty. *The image of Torre Annunziata clearly refers to the break between knowledge and society: the scene, full of postsocratic spirit, free school, secessionist, does not occur in the city, but before its doors; Not so far that the participants in the conversation about spheres have to become eremites, but not so close to penetrate the tufo and noise of the markets in the forest of the ontology. Party grimaces have retired from faces, only the beautiful effort of the concept remains in them. Pleasant and calm smell; friendly rigor. The cicadas fill the air with a second song, now enriched with arguments.* No intellectual would ever forget that situation: seven wise in front of a sphere trimmed with ribbons, bearded lords in a peace

ask endless; This is the scene of academic pacifism. In the small image they appear quietly next to happiness and the immense. In the future no theory can take place without the will of that idyll: without leisure there is no school, without uprooting

vulgarity there is nothing that in old Europe was called freedom of research. Such theory claims for itself the privileges of supreme life. Because for the incipient philosophy, the immense thing in the order reaches beyond the immense or frightening in tragedy, the attraction of the divine sphere overcomes in rank to participation in the productions of the Dionysian theater. How will we fix ourselves to rebuild the text and the march of the argument? Can we translate the outer and graphic vision of this Pentecost of the philosophers in a vision from within and in a listening from close? The Silence Tradition corresponding to the image and does not reveal its immanent text, so that the posterior interpreter of the image touches the task of letting the scene speak only from its iconic elements. The dating of the mosaic of the philosophers of Torre Annunziata - which today can be seen in the Nazionale Museum of Naples - in the century ^{Yo} A.C. It does not mean much for your understanding; In addition, because of the existence of an equivalent in the Albani Villa of Rome, [3] It must be considered true that both mosaics are oriented to a common proposal or model, on whose origin, antiquity, context and program nothing is known in particular. Judging by its formal language and plastic rhetoric can be presupposed without greater deduction that we are in Hellenism, at the time of the bucolic-academic idyll and on the stage of the

otium . But with these indications the painting is not to speak, since it is not the inert era what speaks from a significant picture, but the event inherent in the painting itself. A first access to the inner linguistic space of the scene is provided by the number of the wise: a figure, seven, which explains for itself in many ways. Already in the oldest Greek culture, but especially in the Hellenistic era, the early days in numerological and heroic-founding myths had been imagined; Especially in the legend of the seven sages, with which in the days of the great predecessors it seems that wisdom and science had installed their stores among Greek men. [4]

The author of the image had to seem a legitimate aesthetic resource that the seven, together, filled the scene in imaginary simultaneity. The cults will have already noticed, since it follows by itself, that the participants and speakers of the Platonic Banquet, also seven, are also present in the connotative horizon. But the peculiarity of the Mosaic of Torre Annunziata lies in the fact that the Assembly is not represented as an allegorical Faculty of

Philosophy, in which each of the figures reproduced a scholastic type or a temperament of thought. We are not facing a Hellenistic sketch of

The Athens School . *The uniqueness of the philosophers' scene is shown, rather, that in it, at the time of a common commitment to a single topic, certain magnitudes of thinking early, as if the observer had to become a witness of a witness of a witness of a constituent debate of philosophy. You could say that what appears here in image is the effusion of the primary issue itself. For a moment what is called thinking has been erect, in a way, falling before the feet of the gathering. That is a ball that challenges the observer with two categorical imperatives: come, think me! Y: Let yourself absorb in me!* The born later are asked to understand that there was a Pentecost that was an argument. Due to its theme, it could not have any end, so that, consequently, the Pentecostal clarity, the evidence of the philosophers had to expand over an entire era: the era of the shock of the thinkers for the intellectual light that comes of the supreme idea of space. According to that, only one doubt is possible with respect to the object of the conversation represented, while it is lawful You lie the solar clock that watches the scene on a column, behind them. In fact, clock and sphere are placed as if their correspondence and their opposition had to be accentuated: almost exactly in a vertical line, something run to the right of the center of the painting. With its lines of the hours, the sun clock refers - this is almost banal retrospectively - while passing, measured since then, while the sphere trimmed with mathematical lines represents in its form of rest, free of events, the whole of the whole of the world captured in measures and concepts. Both for one and another instrument we are transferred to the initial era of the measuring, verifying, objective reason. The answer to the question for the subject of conversation follows from the composure of the characters: their intentions meet undivided in the object that is before them and that by the fact of being there it facilitates the guidelines of their exchange oral. The artist of the mosaic, who captures philosophers at the moment of their lighting by the one-esfera, wraps the scene with an optical idea to which the range of a theorem can be assigned. The image Of the figures under discussion, with the eloquence of the obvious, the thesis that philosopher is the one who has a clock behind the back and a sphere in front. The thinkers of Hellenism, and their heirs, exist under the law of time as intelligences that reflect on something different from the temporal. With both emblems of wise, clock and sphere, the mosaic of the philosophers implies that in the centuries III , II

and *Yo* , before the change of chronology, there was no reason to doubt when it came to saying what the essence and theme of first philosophy consists of. Understand being and time and clarify the constellation that both form: that and not something is treated in this dark trade, rich in words. The mosaic of Naples leaves no doubt about how the information about the constellation of being and time is to sound: the seven present are manifested by their attitudes as determined supporters of being, and with it of the transfigured space. They turn their backs to the sun clock and the kingdom of things that grow and wither over time. In that position, in that decision lies the good news of the summer seminar. When you depart from the clock and go to the ball, the wise recognize the possibility of separating in time from time and penetrating the absolute space: divine immanence, spherical fullness. That is the charm of the program of this image, and this is its sublime commitment: you have to look at the sphere if one wants to integrate into his kingdom of serenity. In its sign, and only in it, the ontologists are opened. He *eidos more powerful deserves the longest consideration and asceticism* [*] more subtle. Therefore, who wants to penetrate the sphere has to observe it patiently; Who wants to observe it has to place it before him. And who has placed it before him finally understands what he achieves the intelligence determined to the analysis. The world has been done here concept: its *be* It is now space spatialization, formation of the form, configuration of the figure, measurement of the measure. The figure of the sphere drives that future to be conceptualized. In a figure,



that *Figure*, in a ball, that

Ball, everything is contained by what is worried about conceptualizing and configuring later until today, and perhaps forever. Hegel, certainly without knowing it, was only a commentator of the Mosaic of Torre Annunziata. Even Heidegger, like someone who regrets having talked too much about time, returns in his late reflections to that sublime ball. They are mostly the post- and anti-hegelians who fight for the legacy of the sphere, which it is said that it has explored, so that human beings thrown from it only exist as in free fall. *The Sphaira*

In the network of uranometric lines.

At least you have to recognize something: it has never been possible to perceive so without figures and pretexts that matters in the properly metaphysical activity of Western scientists and

philosophers: what they do is *represent* In any possible sense of the word. The sphere is represented by exhibiting it as a really present model; And, as in the sphere represented, they try to see the totality of the existing and, ultimately, to the God who reveals himself, the superbuene foundation, being supraesential himself, put in the hands of thinking, that aspires to the one, to everything, to everything, to the whole To the unanimous, an instrument as solid as subtle for the objectification of the totality of the existing.

After the introduction of the reason for the sphere in the debate on the foundation of the world, the God of philosophers is no longer just an invisible, magically animated environment, it is no longer just a hack -Alá-Arriba, who looks at the absorbed and fantasy eye and begs acute misery. God becomes, rather, a precise encompassing and absolute, which displays mathematicians and causes cosmographs. Well, through the representation-esfera, through panoramic navigation for a space of amplitude that attracts both intelligence and the founding soul, the intellect itself becomes philosophical; It becomes participating in an exact joviality that otherwise is only attributed to the Panoptic God in its founding self-referebilities. *With that triumph of representing, the philosophical, rational, collegiate theology, his career above the times begins. Talk about spheres to, thanks to a complicity Inter*

-Intelligent with its object, with the largest and most real sphere, put itself in sympathy connection with the one that currently involves both this life here and any other. Thinking the sphere means to alienate yourself in immensity, as a local function of yours. *Who takes this into consideration will have less difficulty imagining the spoken words that resonate in the idyllic space of the mosaic. What are the speakers to talk about, but about the symbolically concrete and noticically currently currently before them? And what do they have in sight, under the premises, but the strongest reason to be optimistic? The gathered philosophers had to become a radical optimism, since they had placed the figure of the best, and they had to convince themselves, right away, that they could not be excluded from that figure and their original, if the sphere has to really offer the figurative and conceptual model of the whole. The ball that contains everything covers and also supports its interpreters. To each true statement about her he contributes herself. Who begins to understand this is recognized as a*

local function of the Optimum global. "You are somehow gods and children of the optimal", that is what it seems that, in reply to an argument of the speaker on the left, the speaker of the

Radius , of the pointer of teachers, in which speech teaching rights are condensed. Repair, friends, transfigured, sphere partners, in what this form means for each of us! We are the contents by the sphere, we are understood in the ring of being, we are not absent at all, although in principle we succumb to the illusion of being in front of the Sphaira as independent of her. Any appearance of distance cheats here: we participate intimately in the optimal, although earthly misery pull us; We are accomplices of the round, of the one, although, under the domain of time, it seems that we run only for sad and tangled lines curvatures. We are sheltered and safe, despite the fact that for the current, or chronic hardship, we feel at the mercy of misery. *The Tética spark jumps at that moment: everything is grace, everything is in the circle.* Eíso Panta

. [5] Now, and for the future, it transfers to those present an evidence that transforms and transfigures them. Were the wise for lighting like this when they began their dialogue? Naturally, as neighbors of their cities and disciples of wise men and women of their time, they would have glimpsed that the matters of familiarity of blood and citizen words is not everything that must constitute the horizon of human life. But were they also prepared, therefore, for this uprooting, transformative, alienating evidence? Could they anticipate that they would be transferred from their tribal and political ties to the family system of a deadly perfection or completeness? That they would find a ball that has done more for them than the father and mother? What would be welcomed in a space figure that, under any circumstance, in any agony and in any surge, would remain around them as a geometric guardian angel, as an invulnerably accurate ally? So much, something so great, could not have previously suspected and expected any normal human understanding, although due to scientific exercise it would have already opened in a wide cleft. From now on, the intellect moved by the idea of the spheres is incurably ill of a

pathos

that cannot be said if it is clear or dark: astonishment. *Under the shock*

Stimulating is established among the thinkers of the sphere a dialogue in which the analysis rivals the panegyric. Analytical praise: This has sounded for the first time the type of tone of rational theology or cosmoteology, which celebrates its European beginning here. A type of tone that is imposed, because, before the Pentecost of the sphere, any non-subject theoretical language would only be indicated that the ray of the evidence would not have fallen on a candidate. The non-enthusiasm is someone who simply has not understood where he is in relation to himself and the whole. Who does not recognize being optimistic remains indifferent to the round symbol as before an impenetrable exteriority, as before a mathematical cachivache that is not yet recognized as the generative cell of thinking and being. The non-optimist has failed to make the leap to the unanimous; It has not yet been captured by the freshly clear truth of the sphere. Because being optimistic is not a matter of character or mood; Now it means anything other than giving yourself in thinking to the best reasons in order to be alienated, comforted, raised by them. Faced with the sphere, the thinker is condemned to optimism. From now on, the usual criticism will assume a diminished intelligence, which has not touched its second-order impulses.

But how to talk about the sphere after the critical euphoria has taken possession of the thinker? The style of metaphysical optimism can only be superlativist in its first phase, since it corresponds to the nature of the sphere that its thinkers praise it with the supreme predicates and adorn it, so to speak, with an ontological decoration. Indeed, understanding the sphere means saying about it the best. It could be affirmed, without ambiguity, that rational theology, that until the turn of Epicurus will remain linked with cosmology for its concern for the withdrawal soul, arose through the invention of a speech form exclusively of it: that of the exact superlative, which only only It is significant and necessary in union with the exact optimism.

Exact optimism: this is the substance of subsequent ontoteology, which was also announced under the simplest name of ontology. Its bases are easy to clarify, although it is also difficult to appropriate it until the last consequence: being one is the richness by antonomasia. Wealth, however, it is always wealth in differences;

Intelligence, which is known belonging to one, returns to itself as a superabundance of instances to think, that is, to orient in the disconcerting multiplicity of differences, contrasts, contradictions. That is why the doctrine of the entity in its entirety can only be a hermeneutic of abundance. Its language will be deployed as a waterfall of differentiations that precipitates the infinite. To find the correct orientation in thinking, you have to constantly start with the one, to which nothing is missing, although

us , in fact, let's always start thinking only through plundering and castrations. These premises create a theoretical climate that has become deeply strange for modern complaints, that everything that is ultimately based on shortcomings; So strange that they sound the alarm to the minimum contact with a thought that comes from wealth: it unmasks the one who offends the lack! What is ordinary is called "end of metaphysics" is most of the time also the beginning of the effort to give theoretical license to resentment: where it is clearer is in those philosophically lubricity versions of psychoanalysis that settle the truth of the subject in the castration and in the recognition of lack. *On the other hand: install abundance at the beginning sheds an aristocratic light on everything that is the case. The real has everything infinitely more than necessary to meet needs and compensation. It is not too much-even that characterizes the entity in its entirety, but the too-very much. Being and abundance are only two different words for the same thing: in the horizon of classical ontology the real is always non-exports, the complete, enveloping, overflowing. It is what not broken , not-enclosed. It manifests itself as cornucopic wealth, as divine inclusiveness, such as length, width, celestial depth; And as a multiplicity of other dimensions, for which we, who remain prisoners in day -to -day physics, have no name or concept.*

This principle of abundance is also reflected in the philosophical discourse about the whole: when it speaks of the optimal, language can only celebrate or, better, to co -celebrate, since the party and words develop synchronously. In that spirit it was in which Plato let Timeo end his speech on the cosmos as the sensitive God (*Theós Aisthetós*) in a maximum tone: manifesting through its spokesman that this world, which covers and wraps everything sensitive, is "the greatest, most beautiful and perfect." In these matters, the type of tone is the message itself; The superlative is the thing itself. That later the great critics of the implacable [Feuilleton](#) Follow such

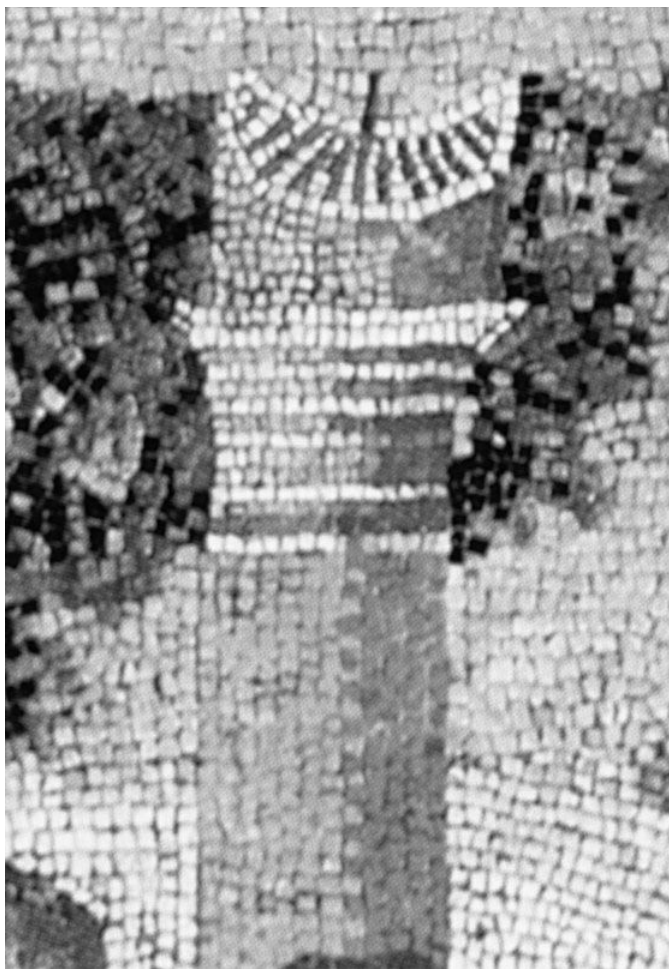
exaltations to disgust does not mean much, it is more, it belongs to the festive image at all: as happens at parties successfully where it is not the last thing to laugh at the guests who want to spoil the environment with their complaints. But we must know that optimism also falls under entropy and that the thesis of enthusiastic ontology over the time of thinking are pulverizing because of an inevitable decay of "with" structure. But, before the entropic speeches could academize and that the bad mood of the learned was globalized, it was the friends of space who had the floor at Plato's school. Almost during an entire era they had convictions and arguments to teach with authority and logical success what the topophilic delay Gaston Bachelard will repeat, retrospectively, once again and as for the last time: «Space, great space, is the friend of being ..., In his element all life is well-being». [6] How should the divine sphere be analyzed analytically? What should be said about her to be held and understood at the same time? Otto Brendel proposes, in an ingenious explanation of the Mosaic of Torre Annunziata, interpreting the scene as a *Schola* gathered around the protophilosopher such to discuss its doctrine; Such, it is true, very dyeing, transformed by the subsequent tradition, which already in this conversation of the wise tells in public what only centuries that come could know. [7] A late tradition describes such - the man who wields the *Radius* - as the cosmoteologist [For Excellence](#), in which the philosophy of origin, "everything comes from water," and the philosophy of the figure, "the whole is a perfect sphere," they would have reached a memorable synthesis, which reminds Plato a lot. [8] To reconstruct a possible course of the conversation of philosophers, Brendel has a hand, very suggestively in our opinion-if the philosophical-physical anachronisms are considered as interpolations of a subsequent perspective-, of extracts from the extracts of the

Banquet of the Seven Sages

of Plutarch and the anecdotes of such in the first book of Diogenes Laercio. [9]

What appears here is a cosmological litany in which,
AD MAIOREM GLORIAM GLOBI

, a review of the spherical predicates is reviewed.



If it is true that it can only be this object in a complimentary tone of analysis, with the references La Arcticos and Plutarquians to the maximum of such we would have in our hand a splendid model to illustrate how a thinker of the early era could have gotten off the task of the task of understanding the sphere of being praising it (although such historical had yet exceeded that task).

Philosophy becomes an exact presumption and a skilled artifice to talk about imposing things with a serene soul.

There are seven properties that are repeated of the super -object "sphere of the entity in its entire Change the logical aspect, as if a litany could follow a table of categories. The fact that it is superlativist turns, which appear in the maxims in honor of the

sphere, confirms the belonging of the words of such to the type of exact hyperboles, whose possibility of theology can never be more expensive enough: because theology, because theology, Also the philosophical is never more than a proclamation and presumption of maximum ardor in the commitment in favor of the allied gods with their panegiristas. [10] Among the praises, the proposal that the sphere is nothing other than God and that as such represents by law the oldest, as such, the oldest, is coming, as such, *Presb'ytaton* . In the same way that asking questions beyond or before God is not very significant and morally not very admissible, it would also be unreasonable to retract causes that were older and deeper than the sphere. God and the sphere are equally immemorial.

As the oldest, she is the undeveloped, without parents, ingenito, who has himself and consistency. As origin and original form of all the things it contains, she is a necessary, sufficient and surplus foundation of herself and its contents. The modern abyss of infinite return does not yet exist in it, because even a potentially incalculable reflection was introduced into the edifying orbit. *Measured time*. To this is immediately linked a second property: she has to be at the same time the most beautiful, *Kálliston* , because everything inherent to the sphere manifests the splendor of the first foundation, both for sensitive eyes and for the eye of the spirit. As perfect beauty, the oldest sphere is called *Kósmos* o omniextensive sky; She shows the glow of a more beautiful presence than which can be thought or seen. According to the ancient conception, *Bello* means first of all that refers to himself and resembles himself in a perfect way, a condition that for any object is better fulfilled than by the sphere, which is encouraged everywhere from the center and That, intertwined by magical symmetries, is able to spontaneously turn in itself. To antiquity and beauty is added, thirdly, the magnitude. That is why the next voice in the choir of the thinkers of the sphere says, consequently, that she is the biggest, *Mégiston*

, because it forms the most extreme coherent space (*Tops*), That wraps everything, so that no dust speck can be found outside it. She is the maximum with respect to which nothing antagonistic, strange and different can be thought. The sphere is the receptacle of everything, the *Continens* , the only continent of the existing unit, which can be rightly said that it contains everything but is not contained for anything. If you are in a situation of fulfilling all this,

it is only because the record that holds the maximum integrates everything that is in your perpetual victory. The maximum accommodates the entire existing one in its great perimeter. If this was said in principle and for a long time only from the three - dimensional sphere, we must not forget that the century

XX

Space began to think as a matrix in which all geometries and all diversity are possible. *These dignities could not go to more if it were not possible and necessary to spiritualize them: this happens when stating that the sphere of being is, at the same time, the wisest, most wise, Sophotaton . Indeed, only life inwards, wisdom, knowledge, modernly: reflection, can provide the most-most-bell-bello-more-more highly highly enhanced honors yet. The knowledge of the optimal, which has a circular form, wants, obviously, proceed in a circle: that can only do so because, according to that interpretation, time (time (Chronos*



) It also has a spherical form.

*Doesn't the form of something that moving without endless back in itself also have time? Isn't all future be linked also for a great bond to the origin? It can be said, consequently, of the time that, analogously to space, it contains everything, and that the ideal receptacles are no more than round. As the wisest, the sphere is memory, forecast and presence of spirit at the same time: an praise in which the feeling of the idea of spirit of the world is manifested. As a vaulted time, the sphere imagines and develops things, keeps them in existence and preserves them in memory. This differs in the fifth apostrophe, which celebrates in the sphere the fact that it is full of the fastest, *Táchiston* , of the spirit (*Noûs*), which in an instant crosses any distance and links without*

delay, with each other, all points inside the vault of being. If the spirit manages to do this, it is first and foremost because, because of its homogeneous distribution, the sphere endorsed and provides the divine property of the "omnipresence of the center." Omniscient and fast thought, the eternal sphere is the house of the spirit of the world.

Sphere -shaped watch at the German Embassy of Athens. Idea: Karl Schlamming; Architect: Eberhard Schultz. *If the sphere is attributed in the high degree of antiquity, beauty, magnitude, wisdom and speed, the predicate of majesty, force, as a quality that crowns the others can not be missing; So, it is also called the strongest, Ischyrotaton*



, while all of it is dominated by the universal force of need (

Anánke). *Whose most important effect is the integration of the universe into the spherical limits of the vault, within which not only beauty and brightness materialize, but also legaliform determination and severity. The sphere is a maintenance-arrangeous body, a force of force, to which its researchers, mathematicians and philosophers, have drawn a whole network of lines: the call Aráchne , which means spider and network, symbol of the divine synopsis and the imperative need, which is even capable of interweighing the apparently farthest and little familiar according to strict laws, although also hardly recognizable.* Thus, the strongest is strong enough to keep together the largest by the force of the limit, which is why the sphere has to be considered, not as much as an immobile imaginary geometric figure, but rather as an energy manifestation, Not to say imperial, of power. With it, it reaches the thinking of being its Maystatic form. Not ultimately that is why *Sphaira* Claim of the powerful of the world to hold it; As a symbol of the good limit of the world, it will be essential for subsequent imperial interconnections and theologians. *Urania indicates with the pointer a celestial sphere, Pompeya, Casa de los Vetti.* Only the seventh of the analytical praise is missing, and it should be thought that it could also be said in the exact superlative mode. But with the last predicate the case is special. If we were lawful to imagine that the six exhibitions heard so far are distributed among the anonymous sages of the scene, a synthetic intervention remains to be waiting for, which can only be pronounced by the teacher of the center, by the idealized such, the man with the pointer of the teacher. This, perhaps too assimilated to the School Founder who was Plato, can already finish the optimistic litany with the help of his rod (which has borrowed from the Estlar Muse *Urania*), while with that supreme medium of magisterial ostentation, that the ancient They called *Radius* , concentrates in the most direct way the attention to the round body of being. The seventh praise, however, is expressed in a more modest linguistic form, which renounces on the grammatical surface to the superlativist form and calls its object simply the divine,

Theion



, not without adding: "What has neither beginning nor end." If we repair it with greater detail, we will realize that these linguistic turns not only cover per se it Summum and the

super

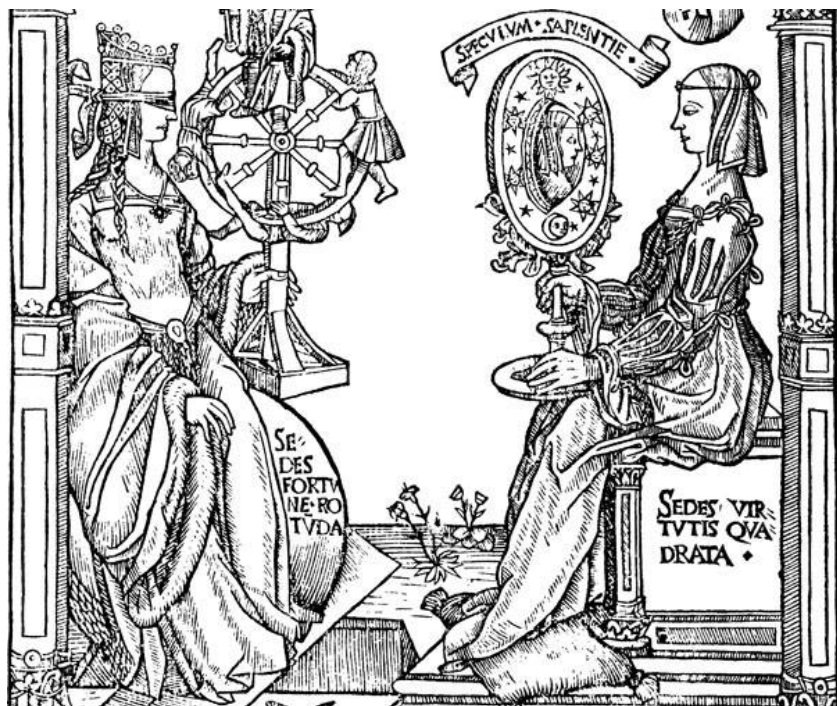
-, but with them the transit of a complimentary, affirmative and extraverted theology is carried out, to the speech of negative, resigned, apopathic God, in a certain and regressive way. Both denations: "What has neither beginning nor end", along with expressions of similar meaning as "ingenital" or "non-nacid", constitute the head of the bridge for the second form of theology, the apopatic, denial, which surrounds To the mystical object God with a garland of overcome determinations, until, surrounded by denied predicates, it drains from the representative thinking network and ascends to a supraceptual magnificence. Precisely that ascension is the one that raises the last formula of the litany in honor of the sphere. With it we abandon the space of positive claims of abundance and affirmative ostentation. But does not speak everything in favor that abandoned ostentation is the strongest? *If the seven wise in the garden of theory, at the gates of Acrocorinto or Athens, they are fundamentally optimistic, they are surely also for a reason that has contributed to motivate its appearance in the aforementioned image. Together with their portraitists, they hope that later times keep the memory of their dialogue and transmit the impulse*

that emanates from the Pentecostal discursive event. This assumption can assert good reasons in favor of itself, at least in the time period of the history of ideas in which the equivalence of ontology and optimism knew how to defend its success. Where, if not, the fundamental doctrine of philosophy regarding the optimity and perfection of being had been exposed so much and simply? Where, if not, would the ontology of the world have been represented so clearly and seductively? Where, if not, would he have illustrated mortals so sovereign about the fact that, in the strict sense of the word, his life is superfluous, since the access of the human to the perfect cannot enrich this , which is just another way of saying that space is deeper than time and that the old is deeper than the new? And where if not in the field of European thinking, the idea that the greatest performance of human wisdom could only consist of incorporation in contemplative thanks to the original abundance of being? Byzantine statue of Emperor, Bronze, between the centuries IV and VII

In fact, the ontology of the sphere points to mortals a place in a perfect world, in which there could only be something new under the sign of worsening. Also here we are already declared, children of a chronolártric culture, dominated by the future, a culture of innovation and the event, the limit of thinking and



*Ser-Ahi In the old essential sphere. When the being wants to be everything,
curiosity, like any pathos*



cognitive, it must ultimately find rest in the first, the oldest, the best; On the contrary, to us, modern, it causes us a projective thought, which flees from the origin, which always runs forward: a thought that, in the face of the longing for the imperturbable and shelter, follows the impulse towards the non-unrelated, independent, independent, never-yet-struggled, spoken. The relationship of being and time for us, that is at least safe, has not been enclosed in the limits that the image of Torre Annunziata wanted to establish. Time has infiltrated the sphere with the time, whether in the Hegelian form, «time is the concept that *it's there* », Or in the Heideggerian, "being is time "; Both propositions with which we run as if they were gigantic toys and that, its low discoverers, shout mocking: keep playing.

[eleven]

The history of the ideas and symbols of old Europe has overwhelmingly confirmed the cosmological claims of ancient devotion to the sphere. A whole era is in the shadow of the strange dialogue that the philosophers' mosaic gives testimony. On the occasion of the foundational ceremonies of the new palace that had been built in the capital of the Empire, Byzantium, which would be called Constantinople, on May 11, 330 the Constantine emperor rode the streets in the middle of the solemn parade with a sphere In

hand: a symbol that had become centuries for centuries became stereotypical attribute of the Caesars. His statue about the so -called Constantine column showed him during a millennium in the pose that the emperor had adopted in the consecration of his city.

Introduction:

Geometry in the immense

The Metaphysical Globalization Project

The fundamental event of the modern era is the conquest of the world as an image.

Martin Heidegger, «*The time of the image of the world*» [\[12\]](#)

I. The Atlas

If the dominant reason for European thought in her metaphysical era had to be expressed in a single word, she could not be other than globalization. Under the sign of the round shape, a geometrically perfect form, which we call until today with the Greek sphere and, even more, with the Romans *GLOBUS*, the business of Western reason with the whole world begins and ends. It was the first cosmologists, mathematicians and metaphysical European who imposed mortals a new phatic definition: being creative animals and maladorers of spheres. Globalization begins as geometry of the immeasurable.

Through this process, which constitutes the preferred task of the *Theory* Greek, the question of the position of the human being in nature acquires a radically technical meaning. Indeed, human beings, and only them, as they conceive the figure of the globe, are placed in an intelligible, formal and constructive relationship with the whole world. Having a place in nature now means, after the encounter of being and the circle: to occupy a place in a large globe, whether that central or peripheral site. With the image of the globe, the manufacture of balloons begins; Thanks to this, the technical and graphic game begins with the totality and its image, as the Europeans geometrically enlightened it from the high antiquity. "Certainly, no animal," Nicolás de Cusa will say in his hyperluculent treaty about the metaphysics of the round, *of Ludo Globi* "Build a balloon" and, above all, no animal manages to play and aim with balloons. ^[13] Globalization or spheropoiesis to the fullest is the fundamental event of European thought, which for two thousand hundred years has not ceased to cause revolutions in the conditions of thought and life of human beings. What appears today as mere *FACTUM* Geopolitical in a higher concentration phase (and more nervous interpretation) was at the beginning a binding figure

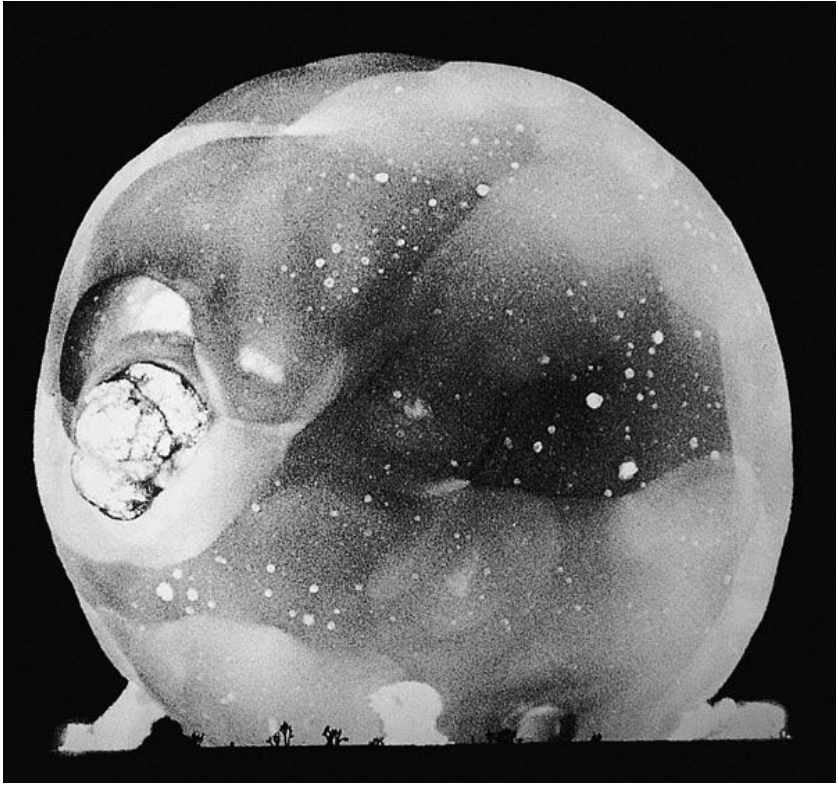
for philosophers and cosmologists. Mathematical globalization precedes land in more than two thousand years.

We know ... we really know! You have to raise awareness and feel it again. And the spirit that supports and develops that knowledge has to be defended against the lack of spirit and life.

This exclamation of the young Max Bense - in a letter from the year 1935, who takes the title, scathing according to the policy of ideas, of *Rebellion of the Spirit. A defense of knowledge* - ^[14] It can be read today as if he had wanted to establish the axiom of an intellectual ethic of globalization. It only understands globalization who opens up to the idea that you have to take seriously ontologically, that is, technically and politically, the logical figure of the sphere. Think means: playing a role in the history of this seriousness.

The story would be the story of being. According to this, being is not simply any time, it is not, above all, the existential time aimed at death, but the time that lasts to understand what space is: the extremely real globe.

With the emergence of the concept of the really existing globe, confusing human history ends - as a time in which the real lost filaments had to be narrated, and is transformed into posthistory: a situation in which space has absorbed the time. After the stories: the simultaneous world. For the connoisseur, the sphere has defeated the line, the essential rest to the agitation of becoming. Posthistory is, therefore, as old as the philosophical theory of the sphere; What is designed today with that expression is the attempt to redo in the globe what Plato originally did in the cosmos globe: distension in the apocalypse of space.



Experimental explosion of a hydrogen pump in Nevada, in the early fifties, taken 32 kilometers away.

Thus, the start date of the original globalization can be established, at least as a time, with some precision: it is the cosmological illustration of the Greek thinkers, which, through their connection between ontology and geometry, began to roll the great ball. HEIDEGGER was right by equating the Modern Age with the time of the conversion of the world and the entity in image, but the origins of this event are rolling, then, even the culminating thought of the Greeks. The representation of the whole world through the sphere is the decisive fact of early-European illustration. It could be defined that the original philosophy was bankruptcy towards monospheric thinking; that is, the claim to explain the entity in its entirety through the figurative idea of the sphere. With that formalizing outrage, thinking individuals were held in a strong relationship to the center of being and committed to the unity, totality and roundness of the existing. That is why geometry was advanced to ethics and aesthetics; First comes the sphere, then morality. When

making explicit the rules of the construction of the sphere and conceive the ideal periphery, in which every point is at the same distance from the center, the first mathematicians put in the hands of the image creative energies of the world of the western human being an instrument of an instrument of unprecedented rationality. Since then human beings can and should be located in an envelope, the Periéchon

, which is no longer a breast or a vegetative grotto, a home or a commune of cult, which is moved in a dance corro, but a form of construction, logical and cosmological, of timeless validity. All intelligence has been forced to verify its situation with respect to the midpoint: are we close to the center of being and enjoy jovial panoramic views from him? Or is it, on the contrary, our distance to the center that allows us to clarify where we are and who we are? Are we contained in the circle or placed outside it? Are we familiar with the center or alienated from it? As soon as the unconditioned globe has supplanted in the representation to the extension of everything that exists, philosophers can tell all the mortal common ones that are blind who do not see the globe because of the pile of things around. And since they are unable to count up to one, they are also truly thought. *It was not the bad pedantry of the eternal pedagogue that promoted the first European thinker of the unity of the whole, Parmenides, to separate the path of truth from that of opinion; It was the acute penetration in the unison unison of roundness of all that forced him Things about. The simplest geometric shape rises to the rank of the absolutely valid ideal, whereby an entire era will have to measure the injured life and the rough world. The pure sphere, originated in the thought-vision-panoramic-in-uniform, is transformed into criticism of empirical reality, imperfect, non-redee. Where there was only environment must become the sphere: with that imperative, geometry moves to the ethical field. That imperative gives wings to jump from the soul to everything. With him the transfer becomes ontologically. The totality of the existing is now interpreted under the sign of spatiality, meaning and soul: the Alma-Mundo project has entered its precision stadium. Mortals are invited to get out of their temporary junctures, lack of perspective, where they interwoven their lives with threads of concerns; They have, at once, the opportunity to raise the view from the artae of concern and go to the friendly, large space, in which everything is synchronous, is illuminated and open. Since the sensitive-spare figure*

of the sphere was chosen by the original cosmological-philosophical thought as a prototype of perfect beauty, it prints to the human condition

The shape of a game, which supports, enables and surpasses its players. When the seriousness of thought exceeds the game, who plays with spheres topa with a superherm, Superredonda, who must necessarily overwhelm its players. Wasn't geometry anything other than the beginning of the huge-chorrity? *In the tradition of everyday images of ancient culture there is not much to do, in principle, of this great turn towards the intemporal round. From the Greek dawn of the sphere, in addition to discursive deliberations in philosophical texts from Anaximandro to Plato, we only have two -dimensional figurative testimonies of the Sphaira , plans and generally conventional.* Together with works of the type of the mosaic of the philosophers of Torre Annunziata there are, above all, representations in coins, in whose figurative program the the *Sphaira* He plays an outstanding role in the form of portraits of sovereigns and imperial badges. Thus, in ancient coinages the image of the goddess Niké can be recognized writing a new victorious in a round shield, suspended before her, while putting his foot on a sphere that is on the ground. That *habitus* will be adopted later by the Caesars: the



Sphaira

Under the Sandal of the Sovereign it will become a stereotype of the figurative language of power. *Sphere under the Emperor's foot*. In an earlier currency, the Anaxagoras philosopher is represented sitting on a sphere, just like the figure of Italy; A small Hellenistic gem shows even a *Eros* enthroned on the sphere. Among the Romans is the goddess Fortuna who places his light foot on the sphere. The image of the sphere is reached to coagulate in pure formulism when it is presented with the rudder: enough to put in the eyes of the cultivated the connection between state cybernetics and cosmic devotion. In César coins, the sphere, the Caduceus and the fasces are already gather in a complex of badges such as postulating the unity of universal domain and fortune for the world in a stenogram. As a researcher has noticed insightfully, since the Hellenistic time the [Sphaira](#) It had become the usual "hieroglyph of

the entire universe and, above all, of heaven";



[fifteen]



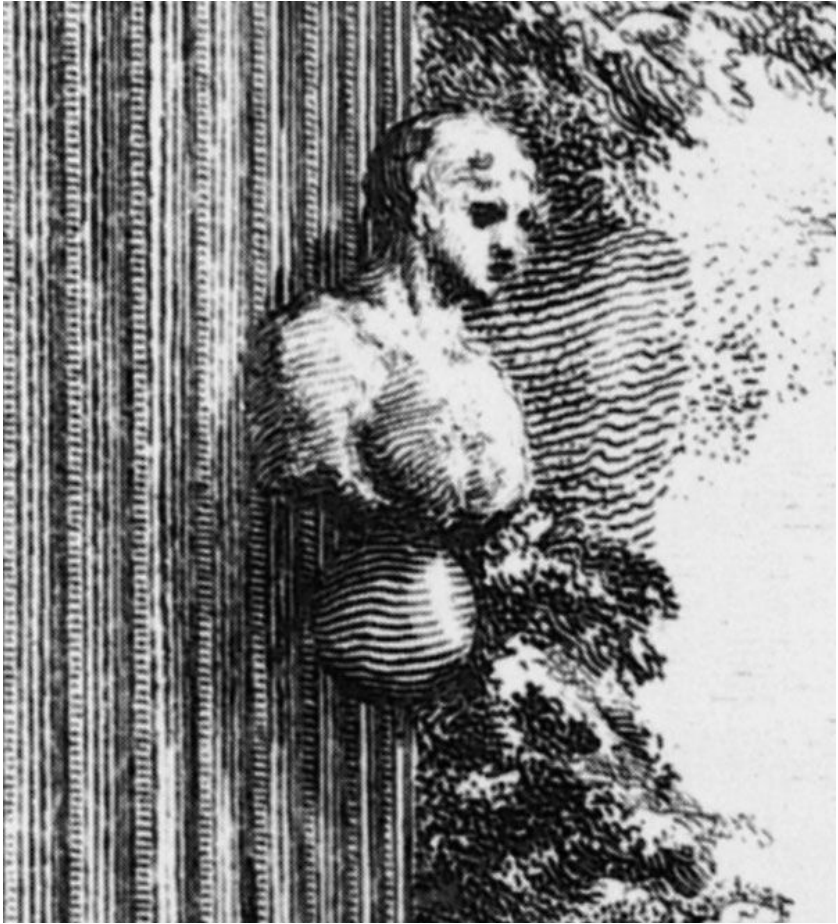
Under the Roman emperors the association of sphere and portrait of the sovereign became an obligatory motive to be used who wanted to announce or achieve power.

Under the feet of fortune; Alberto Durero, the great fortune or nemesis, 1501-1502, detail. *The world's ball under the foot of San Francisco de Asís*; Murillo, *Christ goes down from the cross to hug San Francisco, Sevilla, detail*. When, in the time of the Christianized lords of the low antiquity and the Middle Ages, the Sphaira It is transformed into the imperial balloon crowned by a cross, what is done is to develop and sacramentally enhance the ancient equivalence between the symbol of the sphere and the imperial domain. And if since the century



The image of the world's balloon gets out of the cosmic sphere, it is because the emancipated earth of heaven, return to itself, still takes advantage of the meaning of the entire classical sphere. *César's Roman coins*. The contemporary media theorists could attract attention to the fact that the image of the sphere in ancient currencies shows a double circularity: these are coined objects that were already agents and means of a relative globalization in a relative globalization in economic sense, since, in their time, Roman coins were ongoing throughout the

Inhabited world . *The image of the cosmos in La Moneda is part of a story of images that leads to, not in art, but in the political and technical power*. Well, although the pieces of money from Hellenistic antiquity only circulated in the Roman ecumen, then the same dynamic was acted in its traffic as from the beginning of the Modern Age will extend to the entire globe. Money and balloon go together, because the typical movement of money - [Return of Investment](#) - It constitutes the beginning of the return to the world. [16] Figures of spheres in currencies: thinking things from the results, in these ancient cultural vestiges, little spectacular, the program of the European history of the world and the media already appears. Money, as real and speculative capital, places human beings under the domain of absolutely regulated traffic. Who dominates the circulation can lead everything to him. At the end of this exhibition we will show why the most important idea of the Modern Age



No It was demonstrated by Copernicus, but by Magallanes. Since the fundamental fact of the Modern Age is not that the earth revolves around the sun, but rather than money around the world. The theory of the sphere is, at the same time, the first analysis of power. The sphere as a bust pedestal; Giovanni Battista Piranesi,

The Roman circus , 1756, detail.



Therefore, as soon as in antiquity the figure of the sphere could be built in geometric abstraction and look in cosmological contemplation, the question of who was to be the lord of the sphere represented and constructed was opened irremissibly. In the oldest images they placed their foot on the sphere the goddesses of victory, the fortunes, the emperors and, later, the missionaries of Christ; The scientists swirled with their instruments around it, drew meridians and parallels and traced Ecuador over it; Soon the Catholic Church planted the cross over the sphere and proclaimed Christ Cosmocrador and Lord of all spheres; in the century



, finally, the world's ball has been integrated into the logos and propaganda of countless international companies. In the globe they have the power and spirit their sign in common, even though in the era of the great regional cultures, distrusting each other and only related in antagonistic cooperation, both have faced both as irreconcilable opposites.

Imperial balloon of the Hohestaufen house.

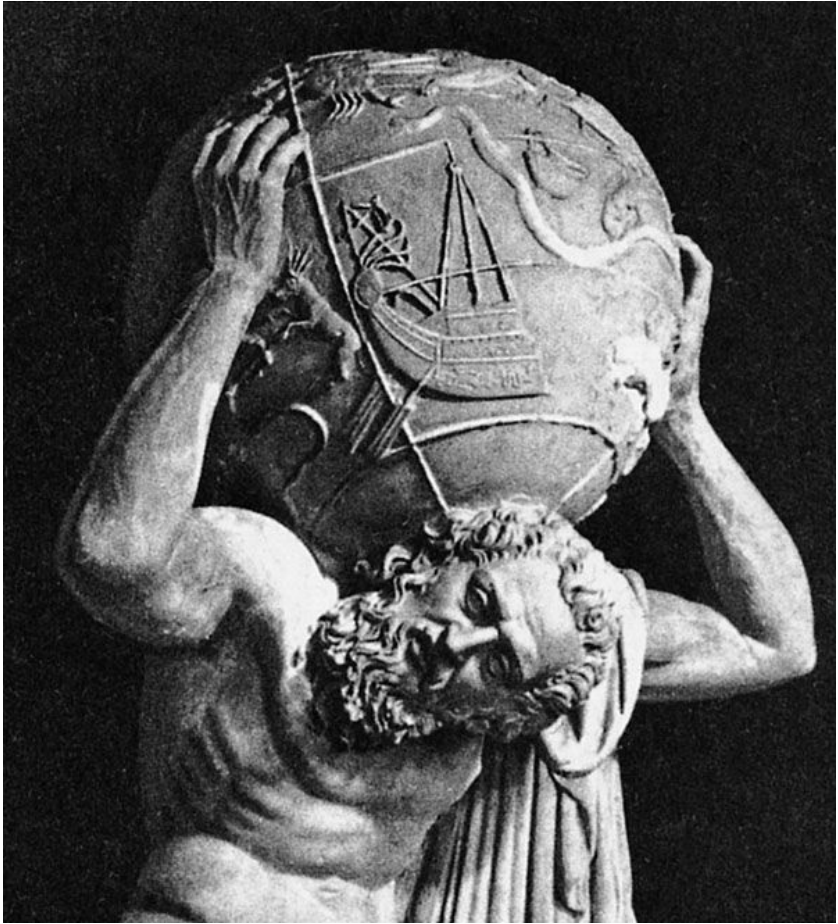
When on the occasion of the capture of Syracuse the Romans appropriated at Archimedes' house of their magnificent globe, General Marcelo caused him achieve yields in something. *The hand of Isabel I of England on the globe.* Archimedes' words to the Roman soldier who hit him: you don't bother my sphere! They were understood soon, in their own way, by the generals of the Republic and later by the Caesars. Well, how were they to even understand these gentlemen their contribution to the formation of the Roman Empire but as an attempt to draw, with a circle of legions, increasingly broad and better defended rings around the capital chosen by the gods, and watch over her peace of mind, so that no one will disturb her? *Thus, the image of the maximum globe raises the question for the placement of the center and, consequently, for the identity and residence of the universal sovereign; APARY, at the same time, figurative thinking, trying to offer a solution to the problem of whether the omniabarcant sphere can be placed , in turn, on support or a base.* What foundation would it be lawful to support everything, be it in the image, in the concept or in the real? What case or perimeter should the sphere of all spheres introduce,

both in representation and reality? What or who has to endure what supports everything? Or have we already accept the daring idea that the enveloping is contained and

Pende

In a vacuum, only by your own power, without relying on something outside? [17] Given the perplexity that is insinuated in these questions, the mythological tradition came to the aid of the ancient thinkers and artists, proposing for the role of bearer of the cosmos a titanic candidate. This myth was the one that influenced the most imposing sculptural work in the ancient world with reference to the globe, because with its help, in one of the most fruitful moments of ancient plastic creation, an answer as clear as enigmatic was found to the question of The pedestal and the bearer at all. In 1575, under the pontificate of Gregoryxiii, some workers who dug a pit ran into fragments of a monumental statue that could be easily identified as that of an atlante carrier of the celestial sphere. After a thorough restoration, the sensational finding was incorporated into the old collection of the Farnesio House and, together with the rest of the artistic treasures of the lineage, in the century

XVIII *It became Carlosiv de Naples, the son of Felipev of Spain and Isabel de Farnesio. That is why today the figure in the Nazionale Museum in Naples is located, although, due to its spirit and invoice, it could not be any other part at home more than in the Rome of the Caesars and, mediately, also in that of the Popes.* [18] In his strong pathos and immanent monumentality - the sculpture is almost two meters high - the Atlas Farnesio Something like a wink of the sacred and early time of thought and art might seem to the little experienced observer. If it is also thought that with this work one has before him the oldest balloon in the world, almost the only one, on the other hand, that has been preserved of antiquity - the celestial balloon of Archimedes, of the century III A.C., documented literally, has disappeared, like the great globe of crisos de bad, from the century II



A.C.—, [19] This unique object of art may produce frankly numerous sensations. This Atlas, with its bearded and titanic head, which inclines aside, loaded with the weight of the world, athlete and thinker in the same person - at first sight it could be considered as a petrified sentence of the presocratics - is The memory of a time when human beings and Titans knew how to understand each other. In its torment dominated and in its formalized resistance, this figure of Atlas, humanly full of strength, seems to whisper to the observer this thesis: exist means to support the weight of the sky. Sky balloon on the backs of the

Atlas Farnesio

, century Yo D.C., Nazionale Museum, Naples. *With the second look, the archaic aura of the work is completely dissolved, which is revealed, the more clearly the more closely it is analyzed, as a figure in which their footprint has already printed the scientific conceptions and functional ideas of the late empire. Indeed, this atlas carrier of the sphere does not represent at all the document of an early mythical era,*

and does not do so in a double sense. On the one hand, the ball on his back and in his hands is not the old Homeric or Hesiodological sky, whose support, according to the myth, Zeus had commissioned the Titan in punishment for his participation in the lifting of the old telluric gods against the Olympic. The old

Uranós

Homerico, in effect, could not be represented as a *Sphaira*, but as a semi-sphere on the album of the earth: a conception that is the most close to the intuitive, pretemic worldview. It was undoubtedly evident to the ancient representations the image of a semester, designed corpóreously, whose fall to the earth had to be prevented through a real buttress; Therefore, in analogy with the support of the temple envigado by ranks of columns, in some old documents the support of the sky is also represented by columns. Old Peloponion legends make the sky rest on the summits of the mountains as if it were columns. So that it seems that in this a reasonable mythological foundation of the distance between the earth and the sky found its expression.

The fact that the archaic figure of the Titan is charged with the complete, mathematical and modern sphere, manifests, on the contrary, the triumph of the Greek illustration. For what the Atlas carries on the backs is the sky of the philosophers, which from Plato and Aristotle is synonymous with the world in general or the cosmos. However, the geometric modernity of the ideal spherical form-subjected by the lines of Ecuador, the tropics and colure The entire catalog of the constellations. The images are recorded in Altorreliève, as if no night constellations from Earth were not seen, but from a site beyond earthly nights. Of the forty-eight canonical constellations of antiquity, forty-two are clearly recognized in the Pharnicic. *What the Titan has on its backs represents, therefore, a scientific-poetic sky, a product of both geometry and mythology, a sky for readers of stories and for forecasts of natural events, modeling at a time when A cordial complicity between science and imperial representation of the world had begun to normalize. It is aimed at a mathematical or philosophically literate audience, which, despite this, has sufficient mythological and literary formation to read the symbols of the constellations as if they were isolated episodes, taken from the Metamorphosis of Ovid.* It can be said, in this sense, that the *Atlas*

Farnesio It also supports a literary sky, together with the philosophical, while, in addition to the new mathematical lines, enigmatically clear, it presents the observer an entire library of constellations with which it is traditionally familiar. In our image the original Greek ship is recognized in the center, the [Argo](#), emblem of the Hellenic entrepreneurial spirit and central symbol of a talasophilic culture, transferred by the awareness that human beings, as long as they can feel like Greeks, are beings that always have something to look for in other ports. He *Argo* It is represented here from the media because in the southern sky only appears halfway on the horizon. The ship is flanked right by Centaur, on which hydra and crater is recognized, [*]

and to the left by the figure of the Can Mayor. To each of these images is linked a microuniverse of narratives, thanks to which the events of the world, the world itself as events, translates into images of scenic mobility. Yes Sphaira

, as a total figure, it promotes the philosophical immobilization of the existing, circumscribing it in a single sublime contour, the registration of the constellations in it keeps alive the memory of the protodramas of life in prototypical sequences of events. With moved words, Aby Warburg has celebrated the celestial globe, covered with constellations, such as the authentic manifesto of the Greek genius: as the human synthesis of mathematics and poetry. [twenty] But also, in a second sense, considering it more carefully, this sculpture can be recognized as a late production and, to speak, modern. Because that Atlantean has been transferred from the time of the Titans to the time of athletes; Its inner date is not the time of Titanomaquia, in which it is ancient and elementary gods of force fight with gods of younger form and virtue for the predominance in the universe; Nor is it already outside the ecumene, in those columns of Hercules after which the first Greeks made the Mediterranean orb end. Your place is in the middle of a [Stádion](#) Or, better yet, in a Roman amphitheater, where professional fighters and violent athletes, such as second -order barbarians, used to exhibit their sumptuous bodies in spectacular and bloody force exercises. This is supported by the aforementioned proposals for the dating of art historians and historians of ideas, who consider the work a Roman work of Augusto's time. If the situation of the vernal

point in the globe, the spring equinox, as a testimony of the statue production moment, should be presupposed an original sculpture next to 300 BC; The Roman finding would be a replica that would have borrowed from a Greek model a surpassed position of the stars; This would again offer an indication of the circumstance that the globe would have lost its possible scientific function among the Romans and would only be used as a cultural loot and imperial exhibition object. [In fact, in the case of](#)

Atlas Farnesio Everything speaks in favor that it was not used by its Roman owners as an instrument of astronomical illustration. His disposition attests rather that he was perceived as a symbol of a new existentialism of power. The muscular Titan leans under its load as if not only had to endure the vault of heaven, but also pay tribute to an ultramundo of new lords. [twenty-one]

An Atlantean, in effect, that he has to endure the sky of mathematicians, as far as the history of the image of the world is, and that belongs to the proximity of an emperor, since he had to make the orb his concern staff. It is no accident that such figures appear in Rome precisely at the time the Romans rehearse their new imperial role. Physically sustaining heaven does not morally mean anything other than administering the world building: an idea that Augusto had already considered plausible. It remains to be considered that since the Hellenistic era "cosmos" is not only the title that is given to the universe as a totally orderly totality; With the expression "cosmos" also refers to the human universe or ecumene: cosmopolis, while ecumene has entered into the panoramic perspective of an imperial interest or an anthropological curiosity. With this, the importance of Atlas's role moves from a forced mythical service to a political function of salvation. Horacio the Atlas associates with the role of Augustus when he praises the emperor in his epistle: "That you only keep so many and such great jobs." [22] With regard to Archaic Atlas, a damn one was in fact; His destiny ran even to his titanic brother Prometheus, who, chained to the rock wall and tortured by liver dining vultures, could with reason "the God hated by God"; He belongs to the group of eternal suffering in Greek mythology: Tantalus, Sisyphus, Philoctetes, irremissibly chained to their painful exhaustion. In Roman sculpture, something of this early tragic conception of Atlas can be

perceived. He *Atlas Farnesio*

It looks like a national athlete who has entered the circus between the cries of joy of the gallery, not very different from a gladiator or a gleaming Hercules of oil, which breaks with its muscle strength the heavy iron chains that surround their chest. When he raises the balloon of heaven with great effort, he does it with the routine of the old circus fighters, whose power is to suffer. This Fortachón undertakes its task as following a powerful pattern that keeps a phalanx of gladiators; He has sniffed imperial air and knows some of the heroic pain surrounded by shouts of joy in the amphitros. His face blinded by the effort listens to ovations as if he invaded a comforting vision: applaudid, citizens of Rome, because the Titan, the son of Jápeto, struggles with the element! *The suffered bearer of heaven seems aware of his role in the theater of cosmic-political force. His body, fully specialized in the effort, testifies to a culture that does not discuss anything, in short, that on the obligation to be strong in a world where there is no relief for the powerful or indulgence for the weak. We must imagine the look of the young Octavian, then Augustus, resting on that figure to get an idea of which monologues that statue could have given rise. Nothing speaks against assuming that, later, also the emperors-philosophers of a century shaken by crises as was the century II , Antonino Pío and his adopted son Marco Aurelio, have standing at that statuette representation of pain and slaves and have meditated in their presence the human condition* . It can also be considered as true that Adriano, when he had the dome of the pantheon, would like to reproduce the sphere on the backs of the Atlas, only this time without mythical bearer, directly on the omniportive floor of Rome. The nakedness of the sphere fighter will soon represent that of the divinized emperors; The cultural athletics of the figure articulates a philosophy of the service and the existence that took citizenship letter in the courts of the Caesars. Its pathetic genuflection and stoic resistance under the eternal burden reflect the prohibition of tiredness that has been declared on the life of the emperor. As a facet taken from an emperor mirror, the bearer of the universe reveals the load character of the eminent life that the gods have placed in the center of the empire. But you have to refer to another third relative modernity of the figure of the *Atlas Farnesio* , which is the one that decides on its meaning. Rightly, this figure has been called a demystological or humanized giant; [23] It could also be described as an intellectualized international athlete, since it not only approaches the image of the naked fighter, but at the same time to that of the philosopher. If the proposal to date the sculpture is taken seriously

in the late or august era, the formation of the hair and the beard acquires meaning for classification in the spectrum of types of Roman masculinity. Whatever the restorers have repaired and what they have added on their own, by their beard, authentic according to all the probabilities, this holder of the world claims their belonging to the intellectual field of their time. Since, because of the Macedonian hegemony, from the century

III *The custom of the shave throughout Greece was imposed, and then also in Rome, the fact of carrying a beard, which at the beginning was surely so indicated by a conservative mood, or perhaps even antimaceted, had become a distinctive characteristic of the philosophical guild. The obligation of the philosophers of carrying a beard came so far that in Athens, at the time of Marco Aurelio, he doubted to grant a chair, founded by the emperor himself, a peripatetic with the best academic references because the candidate only grew a Beard very rala; The case to be collected in Rome was considered so serious the personal decision of the emperor. [24] Regarding Atlas Farnesio , the critical budget for access to teaching would have fulfilled effortlessly, since its abundance of a beard would have provided an incontrovertible testimony of its philosopher status. Also, above all, which falls sideways, whose presence in an archaic titan is as inexplicable as it would be in the case of a naked professional athlete, testifies the belonging of this figure to the intellectual sector. If the philosophical attributes are taken into account, difficult to misunderstand, beard and above all, the burden to be supported by the titan appears to a different light. Well, this bearer of the world, conceived as a philosopher athlete, do not have to really see them with a material weight, but with an idea whose weights is not physical. As a bearer of the mathematical sphere, the Atlantean leans as under the weight of a dark theorem. What the statue observer has before the eyes is nothing less than a logical charada, whose text becomes legible only after deciphering the signs: the largest weight can only be supported by the largest thought. Per Analogiam , the solid corporeality of Atlas provides us with a plastic idea of the effort of that support; Well, in that representative image of the cosmos, there has been a long time since there is no solid body named "sky", that it would have to be lifted only with physical strength. The authentic sky is what must be maintained through understanding reflections. Your bearer or your pedestal [**]*

It is thinking itself. He *logos* , since apprehending what he understands us, he has become the accomplice, yes, the authentic *foundum* of the envelope. It [Periéchon](#)

It is the Spirit, whose lightness makes the heaviness float at all. Therefore, the philosopher as *Atlantes* knows about the effort facing those looking for high bodily performance in the circus. It is true that athletes and philosophers have in common a positive concept of that effort that in great cultures constitutes man, and both celebrate the *POVER* , the tiring and difficult exercise that constitutes the seriousness of life and the human being itself as such. But when the athlete remains firm by *ponophilia*, for love of effort, the philosopher goes further, to intellectual love to the heaviest, which is the whole. Thus, with its act of force in relation to the sphere, the *Atlas Farnesio*

Elevate the fundamental doctrine of the ancient philosophical aspic: philosopher is the one who, as a athlete of the totality, loads with the weight of the world. The essence of philosophy as a way of life is *philopony*, friendship with all sublime and heavy things. The love of wisdom and the love of the weight of the one, of the totality, become the same.



[25] To support the great weight you have to throw out the little ones. The whole puts on the shoulder only of the one who exercises until he becomes an athlete of impartiality. Because who clings to small and medium affairs does not have the hands free for the big ones. It is symptomatic that Emperor Marco Aurelio, himself a real philosopher, considered appropriate to write down in one of the first phrases of

his SOLILOQUIOS

either

Meditations (I, 5): From my pisc work, not interfere in the affairs of others and be inaccessible to speaking.

Henri Testelin, Louis XIV *With Colbert and members of the Royal Academy of Sciences in the Maps of Versailles, 1667* . Gobelinos tapestry, Versailles.

II. Parmenitian moment

The world is round around the existing round.

Gaston Bachelard, *Poetics of space*

The peculiarity of the problem raised by the figure of the Farnese Celeste Globe and its posterior variants is so difficult to understand from a modern point of view that it seems justified to clarify its inherent problem from a different perspective. First, we must repair that our current understanding of what the balloons are and mean is, meanwhile, exclusively predetermined by the globe model. Our conception of the globe object is defined almost without exception by current geographical, geographic, geopolitical and climatological interests interests. For large balloons that are not or represent the earth, a relevant role can no longer be found, which can be assigned, in the modern economy of ideas and signs.



El Escorial Library, Armilar Sphere.

That concentration in the globe is a very young phenomenon, which barely has more than one hundred and fifty years; And this is due to the circumstance that, from its mass appearance around 1500 to the thirties of the century XIX , the balloons were almost always built and arranged to peers. They began their triumphal march as an inseparable junta of terrestrial and celestial balloons. Only together their balloons fulfilled their cosmographic mission, and only united symbolized in the halls and reading rooms of the great European libraries between Madrid and Moscow the universe of knowledge and knowledge of the universe. They were placed where the twin balloons were in the eyes of the educated social

layers, together they referred to the privileged obligation of the powerful to pay attention to everywhere. Only the Land and Celeste Globe together could represent the whole world terrain and supraterrane. As inseparable double spheres they represented cosmic totality and telluric sub totality. They constituted the double sign of the interpretation of the world in the era of modern metaphysics - or, for speaking with Heidegger, at the time of the image of the world; With this, in the formal equality of rights of both balloons, the revolutionary revolutionary revolution of the Earth was already clearly manifested.

With this we denied the myth launched by Freud of the so - called cosmological grievance to human "narcissism": in truth, as we have to show later, [26] The Copernican turn of cosmology acts stimulating in general - you get things together - about the self - consciousness of Europeans, so that it cannot be serious about a persistent grievance produced by astronomical decentralization. Copernicanism emancipated the Earth making it a star among the other stars; Even, as Blumenberg has shown, he raised it to the category of the only star that deserves that name, since it now stands out as the transcendental celestial body that exceeds all others as a condition as a possibility of observation of the rest of the bodies celestial.





Celestial and land balloons on the roof of the former Library of the Imperial Court of Vienna, ca. 1726; Approximate diameter: 400 cm.

The fact that the terrestrial and celestial balloons are regularly placed with each other, and one next to the other, is the emblem of that postcopenican situation: the earth alone is worth as much as the entire rest of the sky.

However, after 1830 the manufacture of balloons in pairs was almost completely abandoned; The globe undertook its triumphal march as the sole representative of the principle of the great representations of spheres. The celestial balloons become curiosities and progressively fall into oblivion. In view of this cease, it is impossible for the historians of the ideas to repress that of the end of classical metaphysics, since, if the celestial globe can be described as the quasi-medium-of-most of metaphysics, the progressive disappearance of This cosmographic medium coincides

significantly with the fulfillment of the ancient-European metaphysical tradition in the Hegelian system. Meanwhile, the universe is analyzed and dissolved in a serene knowledge, the sky - as the last bulwark of an objective cosmos - also loses its naive representative, the uranium globe.



Terraquee balloons in Paris, 1954.

Under this constellation of things, the globe, alone, became the massive sign of recognition of the young-hegelian and pragmatist orientation of thinking. He represents in the image of the earth the irreducible basis of every human issue. Who speaks of the earth in the future will be lawful to think that he is referring to the ground of all soils. And, in reality, hadn't the century not proposed XIX

How your epochal task will bring the concept from the heights

of a fictional sky of ideas to the recovered real earth? Had he "immanence" in the governing word of advanced philosophical thought? Had the opening to things itself, the decline in false heights to the authentic foundations, in the capital, logical and kinetic figure, of all "critic"? The archaic exercise of looking at the top of a metaphorical and metaphysical sky lost its plausibility when it was decided to reconquer the soil of human facts, that is, of specific praxis.

The incipient era of cumulative technique and safe anthropology of itself no longer wants to know more about transcendence or celestial balloons. With the astronomical, optical and philosophical destruction of heaven, their representations were also condemned to the lack of objectivity. In the future, the word "sky" should no longer mean anything other than an optical effect, which occurs on the occasion of the perception of cosmic space in the middle of an atmosphere of planets. That sky became metaphysically empty and anthropologically indifferent. Suddenly, the man was the being that has nothing to look for up, but much - yes - to lose. Consequently, the sky no longer represented a metaphysical or globographic task, in any case an aeronautics.

Therefore, the riches of human essence should not be squandered for longer in chimeric heights. With general literacy, constellations fell into oblivion; The pictography of heaven was no longer found readers, and only in astrologizing subcultures cancer, virgo, sagittarius and others could survive, although painfully. In its artistic wooden or metal frame, the lonely globe became the signifier of the postmetaphysical position in which the man is, such as earthly surface, on the globe that holds him in the cosmic space, condemned to Self -Aabrigo in a space without roof. *With this remission to the crisis of heaven in the modern history of ideas, what is strange and hardly understandable for modern ones in the oldest globe is relevant. Well what the Atlas Farnesio carries on the backs is precisely the other Globe, the one we no longer understand as heirs and participants that we are from the modern world: that balloon of the sky that raised the universe in its entirety and that put the contemplators the eyes of its contemplators the Imago Mundi*

in all its sublime and irresistible roundness. Despite its sensitive presence, apparently simple, that marble body, trimmed with constellations, remained as a real and virtual conformation at the same time, full of abysmal connotations. Represented an image in the pretentiously philosophical sense of the word: a given image of what

No-Gold . If it is lawful, with Marx, to attribute to a medium built by the man "metaphysical whims", along with the money, none better for the occasion than the old-European celestial globe. It fulfills that there can be no other valid that does not need a complementary onto -ography.

[27] *With this, as we have explained, the Sphaira*

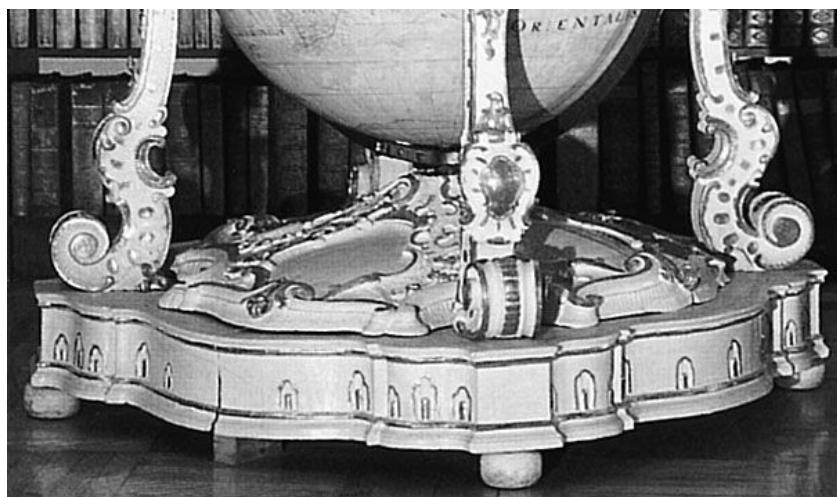
Greek is nothing other than the image or signifier of cosmic totality. Who sees the image of the sphere sees the sphere itself. Only here is immediately the question of who can consider that he sees the real totality of heaven. His image representation appeals to a visual power that does not have his seat in human eyes, because the eyes of the human being, even if they left their orbits, could never find an outer and objective sky in front. Human perception can only gather impressions of circumstances that occur under the vault of heaven, but can never see the sky from the outside. So that the celestial globe is manifested as a hyperbolic figure that only proves a superhuman vision. We must express it as eccentrically as the matter demands: what the Pharnsicc Heaven shows is the worldview of God. Well, assuming that the metaphysical representation of God was correct as an omniobservant, eccentric intelligence, suspended on the finite forms, seeing the sky from the outside, as represented by the Atlantean globe, would be a divine privilege. When lowering the bodily-financial eyes, such an intelligence would be able, in effect, to see how the cosmic whole is opened under itself or before itself. If he had an imperturbable access to the eyes to the eyes and could find pleasure in the contemplation of the only figure worthy of it, the visual power of divine hyperurenia would simply look at the universe as such, constantly disregarding possible rugged details. Although where would these be, since the

Uranós *It is a sky without even a cloud?* With the view before the *Sphaira* Really existing the transcendental observer would be in front of his true dome. In front of the sublime dome of the universe the narcissism of God would be at home: for the absolutely notic

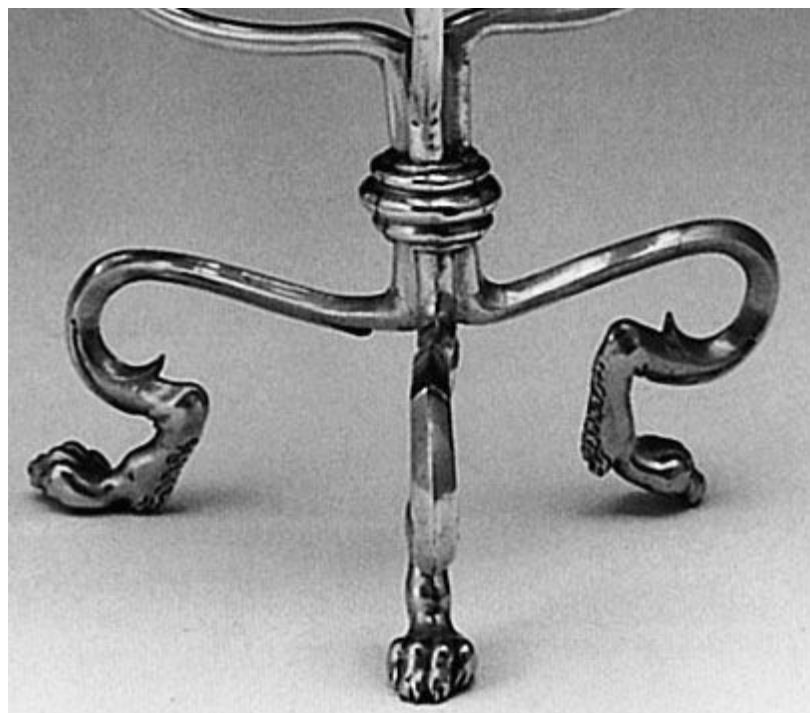
observer could recognize, with the most intimate satisfaction, its own essence in the most spiritual of all forms, in the splendidly corporeized

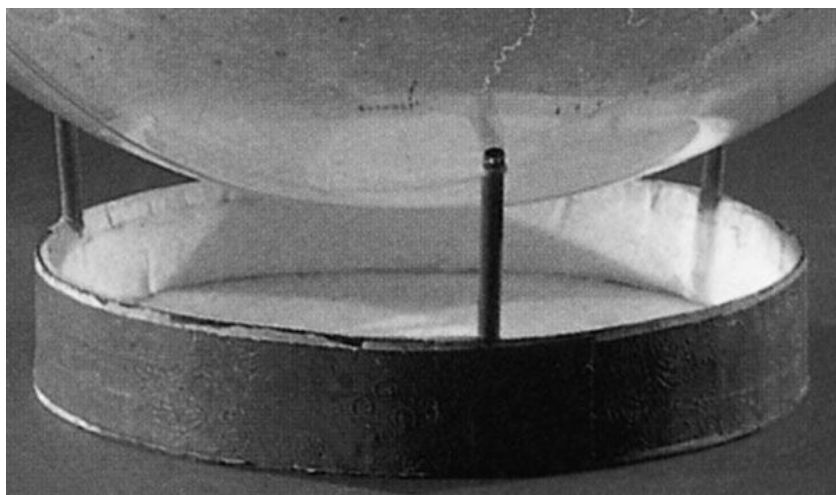
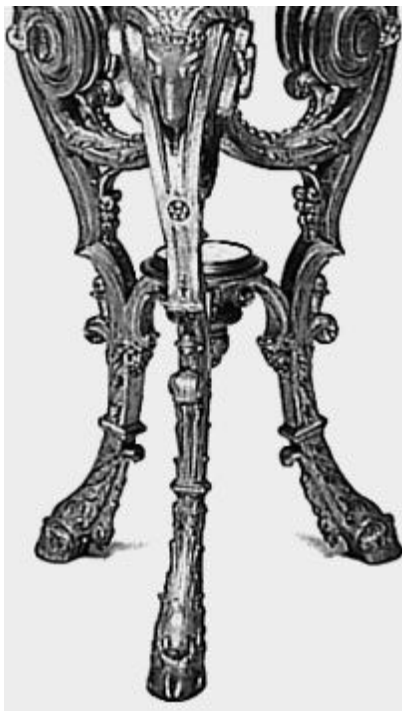
INS KAÍ Pán . The ancient builders of balls and balloons put in the world, with it, nothing less than an efficient means of imitating God with the media of geometry and graphic arts. In doing so, Egyptian art of earth measurement transforms into the Greek of the measurement of heaven, yes, into the divine measurement. When in the future geometry is spoken, this will properly mean uranometry, teometry. Since only the God of philosophers enjoys a worldview that deserves such a name, that is, of a comprehensive and complete representation of the existing, the man, through the production of an image of the cosmos built geometrically, can participate, however precariously, that Be, in that vision of God. That is why the supreme image, the *Sphaira* , it is more than an arbitrary sign that the world means. Not only is it maximally appropriate to the original: it also attracts the observer, introducing it to the represented. Since, as long as it informs and involves the observer, it begins to [live](#) In it as an effective idea, the sphere manifests itself as the authentic dynamic icon of the existing. It takes the human eye to an eccentric position that seems that it could only correspond to a separate God; [28] It divinizes, consequently, the human intellect that has understood the rules of the production of the sphere. Thus, since according to its internal dynamics it introduces and ends the transit of intuition sensitive to intellectual representation, the *Sphaira* It can be designated as the metaphysical figure of thought

For Excellence . With this, the immense and colossal of the sphere on the shoulders of the [Atlas Farnesio](#) : In that globe of heaven we see with the eyes the secret of Western metaphysics. Although that atlas was not the specimen









[29]

older and practically the only preserved of its kind, in any case, in any case, the most dignified and excessive object of philosophical meditation: because as a representation of the irrepretable it provides its definitive form of validity when thinking that from

what has been significantly wants to rise to visions understanding It is the sublime itself, formed as form and understood as an understanding. *Support, take, hold, be-a-base. About the whole and its pedestal.* And yet this globe contains a monumental ambiguity; Well, as soon as the figure of the sphere came to light as a mental concept, it had to be decided if the human spirit feels included within itself or is located outside it. With the seductive configuration at all in a unique sphere, the limit and danger of metaphysical representation is manifested. The vision of the *Sphaira* as *Imago* of the totality seduces the seer so that the look or disgrace, in principle or forever, of his authentic place in the existing and is introduced into a fictitious life of the spectator beyond the world. Therefore, the philosopher is inherent from the beginning a kind of vertigo and divine deception. What Heidegger will call the oblivion of being already begins with the ancient instructions for a blessed vision of the globe from outside. As a supreme figure of representative thinking, the

Sphaira It induces mortals to the game of an observation-from-Fuera, in principle jovial, then feudal or subjugant, which will end a day in Polytechnic instrumentalizing dreams and in the violent domain of knowledge about life cosically raised in its entirety. Representing feudal, subjugant or instrumentalizing means to conceive the whole as something that is located in front and place oneself, safe, in front. Would it have already been, then, the metaphysical globalization of the existing invitation to the oblivion of being and the first betrayal of the existential place of the human being?



With regard to the Pharnaic statue, things have not yet developed so much as to be appropriate warnings of modern critical theories against stately or feudal logic and against numbness that leads to the reification. Synoptic representation remains, in principle, an exclusive privilege of the observer that is in view of

the statue. Under the weight, in its forced blindness, brutally excluded at all it supports, the Atlas itself is there, so to speak, lacking any world image. If we refer to his flexed gesture, he still has no access to the lightness of the theory, or authentic concept of the object that carries. Together with his ball only for the perception of his enormous weight, he barely knows about her what can understand her overwhelmed backs. It has the preconcept that transmits its weight from the world. Only the prejudice of weight puts him in communication with the totality of the existing: philosopher, so to speak, with the tense muscles, bent the cervix and shrunk the soul. It is the weight of the world that illuminates, to him, the strange philosopher; The load seeks access to a dark truth about the whole. This Atlas cannot still appear as a man with hands -free, without support, and even less as a technician or experimenter in a modern sense, since, due to its constant hoods under the entertainment weight, it has not yet reached the discharge principle, relief or distension.



Atlas Farnesio , *detail*. From this perspective it is inherent to this Atlantic form, although it is seen as a relatively modern effigy, a halo of depth intended: it can be understood, by its mythological substance, as a wink from presocratic spaces, in which the wisdom still He had not fallen under the dictation of scientific culture. In addition, this Atlas is completely apragmatic nature, since its action, supporting the sky, means the opposite of "putting the hand" technical, instrumental, in transformable or productible things. As Embelesado, it persists in eternal muscular meditation. Similar to a prehomeric hero, he is a sufferingman of destiny, not a superior of circumstances; The problematic knot solution is not theirs. In any case, he also has the world at hand, at least where his hands touch the spherical roof, although this having-man does not enjoy the support of the aware eye of the situation or even the theoretical eye: there is not, therefore, therefore, on the path of technique. Well, to become technical, they would need to be downloaded through representation and experiment, and

precisely this is still unattainable for the Atlantean.

Rafael, [The Athens School](#) , 1510, group of cosmologists, detail.

If the Atlas could one day - and that is close as a impulse of necessity - to transfer

[30]

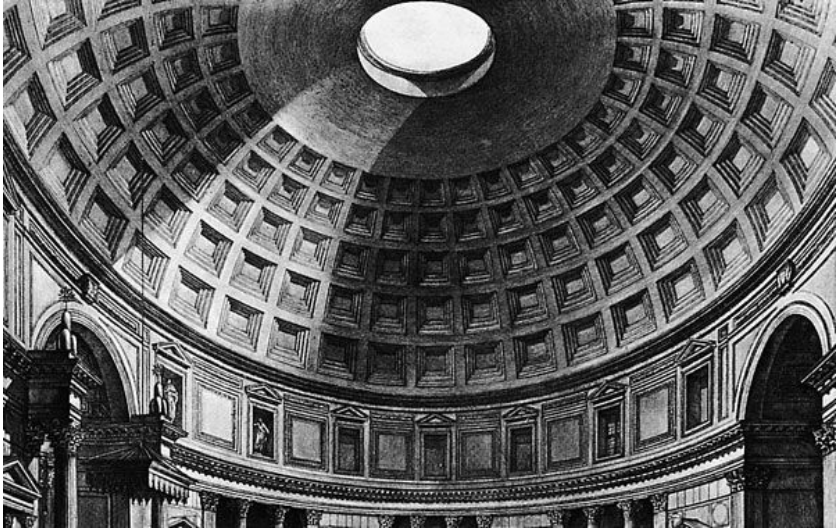
The ball to another bearer or placed it on a pedestal, those same titanic hands, free already, would also be appropriate to manipulate and deform the whole that is now a-man. We immediately understand that, with this, the Heideggerian concept of technique such as Praxis Titanoide of representation, production and deformation would come into play. Well, the technique will be exactly what the world carrier dominates, he leaves his load-image and conquered, manipulating it and transforming it, the world represented and downloaded (Heidegger would say: when what is-a-the-base is interpreted as a subject and the subject as what dominates-because). *There is at least a great testimony of early Greek thought that proves that the choice between penalty-of-slaves without theory and theory-of-signs without penalty does not represent a complete alternative with respect to the question about the relationship between being and thinking.* In the fragments that have come to the work of Parmenides, a theoretical culture is manifested for which the essence of the sphere is not revealed precisely in an external vision thoughtless or, above all, in the titanic servile position. For Parmenides, the theory of the sphere does not mean anything other than free panoramic view inside an open existing one, which informs about itself. That is why for him the idea of an external site is never raised. When he, at a decisive moment of his poem, announces the doctrine, as famous as dark, that thinking and being

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Noeín

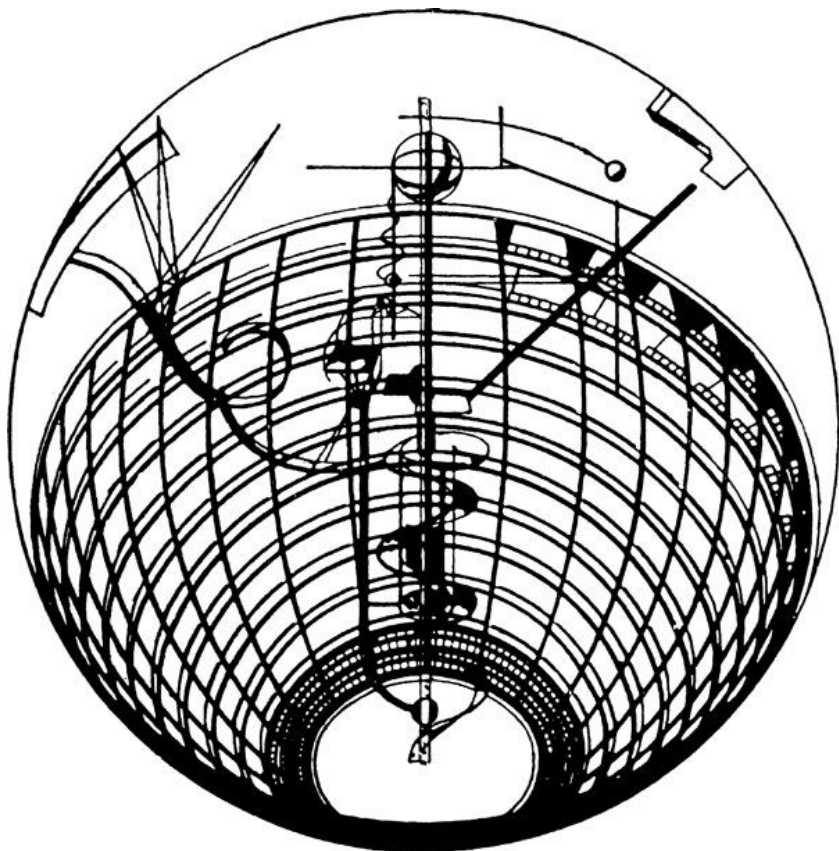
and

Eínai



- They are identical, with that sentence it takes the leap of Tigris of thought to the open center of the world. From any other part more than from within, immanently, remaining inside, the sphere of being is allowed to capture in thoughts, looking at it: and not in a progressive circular route, ruminating the accustomed opinions around things or tracking the changing details that one finds in a hurry, but only for a sudden look at the un-experienced, "complete, continuous, one. Parmenides thus reveals the space of philosophers such as illuminated immensity.

Suddenly the entire scope of the surrounding becomes clear, the gradual is not philosophical. The whole suddenly shines in the light of the projectors of a simultaneous panoramic view that explores the environment in the blink of an eye. Precisely with this, the absolute sphere is already offered, also, from within, irremissibly and forever, to the intelligence that looks around. This synchronous, panoptic view, inside the



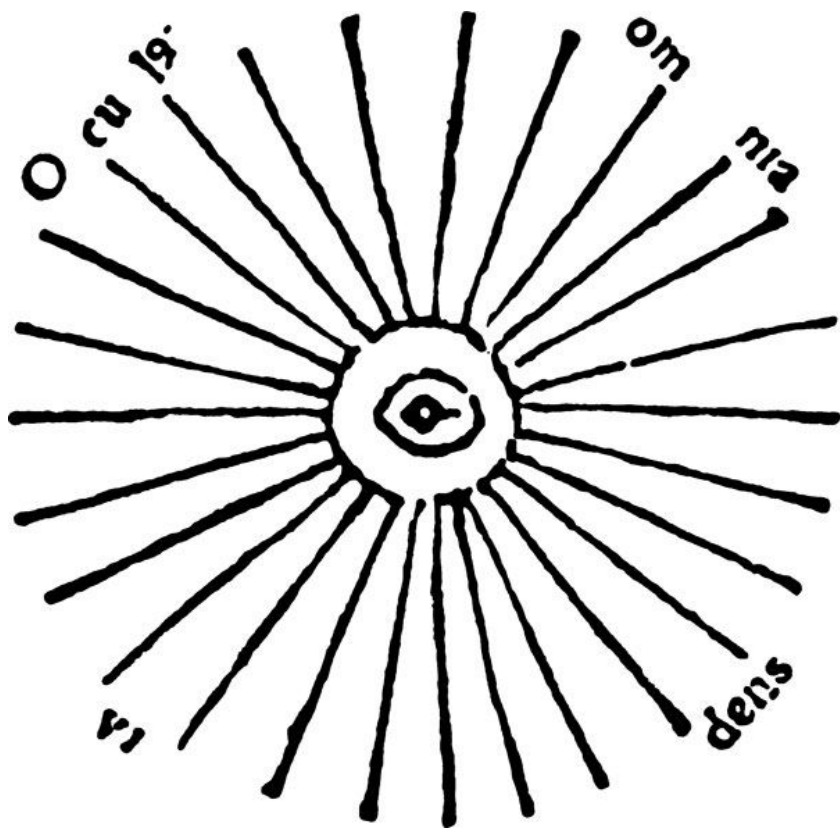
one-all , which vibrates in itself as an illuminated vessel-espraf, is what the goddess claims as the only true vision. It is impossible that it is a remote and exterior view of a whole located there; It designates, rather, an ecstatic value-limit of the natural conception of the world arising from the fundamental situation characteristic of the being-in-world. Giovanni Battista Piranesi, pantheon dome.

The great intuitive vision in the one, open, all-in-derred, does not try practically criminal mortals because they are always attached to the circumstantially currently and what is closer, and within the sphere they are blind to it. Tangled in things to do, stories and opinions, that exceptional theoretical opening situation that means panoptic vision inside the unconcepted being is lost. With this, they do not "carry out" their situation in it, the imperturbably uniform, and are lost in scattered opinions about this and that. Unable to collect in the presence of spirit, required in view of a sudden panoramic view of the clear, completely motionless, mortals fail to reach the location that the goddess first points to her favorite, the philosopher, as the authentic and salvific .

Andreas

Weininger , [project for a spherical theater](#), 1925-1926 . In the school of

vision of the philosophical panoptic look, or of the omniabarcante perception, the thinker feels and understands what it means "knowing" everything: see everything visible, recognize everything the envelope apprehended in the ring of being, and all this for Always, and always in the same light of perceiving, of realizing, if perceiving and noticing must mean here that everything that is only can be effectively appointed in the same and identical way, saying of it simply: "what is". [31]



No other thing means the measurement, made of a single envy, of the sphere of being in the original meditation that allows to affirm of everything that is the common characteristic "entity", Eon . The entity in its entirety is determined sovereignly as "openness for spiritual panoramic vision in that same entity." That is why being means here as much as pending in the homogeneous clear of the sphere, open from within for a panoptic noticing. "The same is noticing and being." [32]

Oculus omnia VIDENS , [illustration in Carolus bovillus](#),

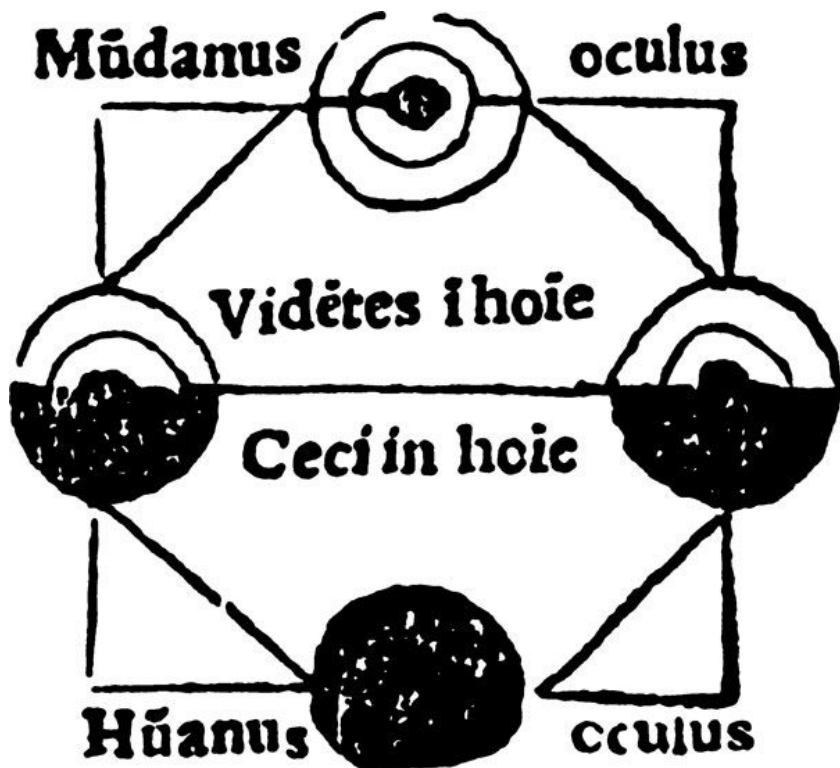
Liber de Sapiente Nor is it divided [the entity], because it is all the

same; There is no more here, this would prevent it from being continuous, no less there, but everything is full of entity. Therefore, it is all continuous, because the entity touches the entity.

, 1510.

[33] ... But, since its limit is the last, it is complete everywhere, similar to the mass of a very round sphere (

Euk'ylou

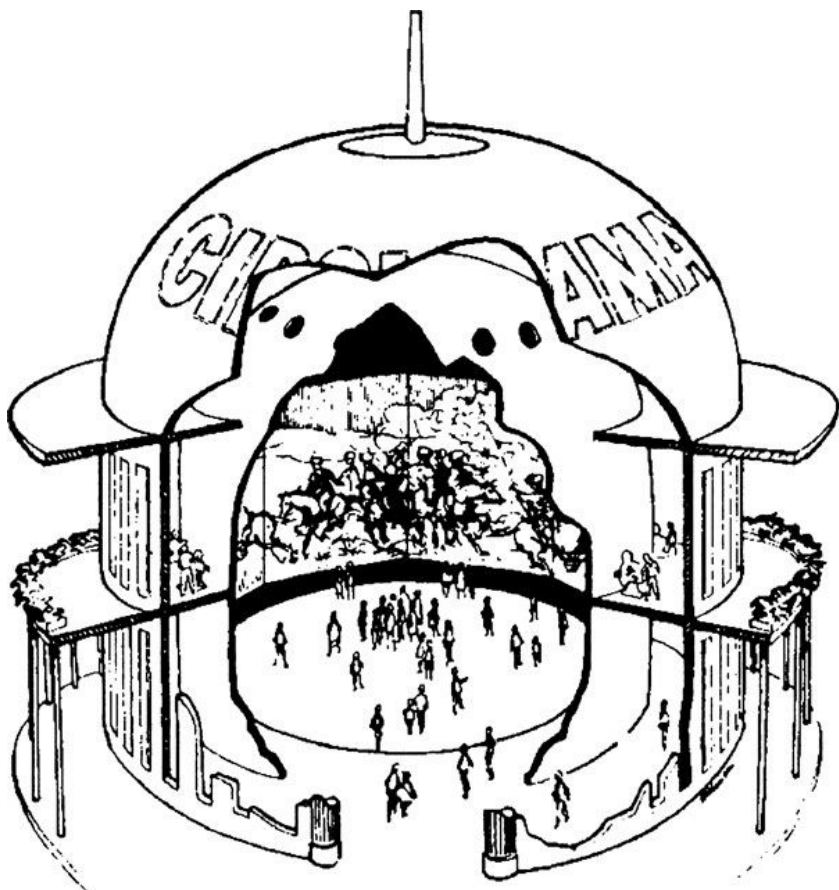


Sphaíres), equal in force from the center everywhere.

[3. 4] Also in the case of this ontological quasi-esfera, which is not conceived with the compass of mathematicians but with a panoptic sense for the appellation "is", common to every entity-so that to its possible extension an improper sense is always linked , although which properly? -, the question of who would be able to perceive it is raised and where the seer would be placed to "perform it." While the globe of heaven, as it has been shown, as an object of

representation, it would only be visible to a metaphysical observer or for an eccentric usurper that imitated the divine worldview, the Ontological Globe of Parmenides could only be shown to an ecstatic, which, which, which, which As absolutely contemplative intelligence, looking around around, it will be placed within the "non-flamboor heart of truth." [Humanus Oculus](#) , lighting, medium vision and blindness.

Who appropriates the exterior view of the whole sky has in lies the prototype of objectuality in general: the universe as a super - object that does not contain the superbsevadior. The parmenídea sphere, on the contrary, embodies the prototype of an omniinmanent figure of inclusion, and, since it is only constituted by a predicate: «That [is](#)



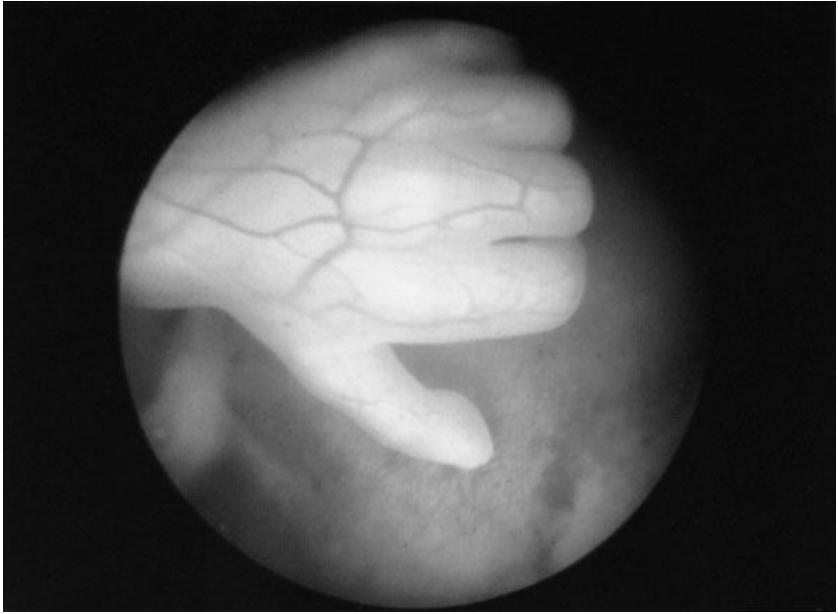
What enters into a panoramic realization », does not have the structure of a

thing, but that of a spiritual fact or state: that of a vaulted panorama, so to speak, encouraged from the inside everywhere, uniformly illuminated.

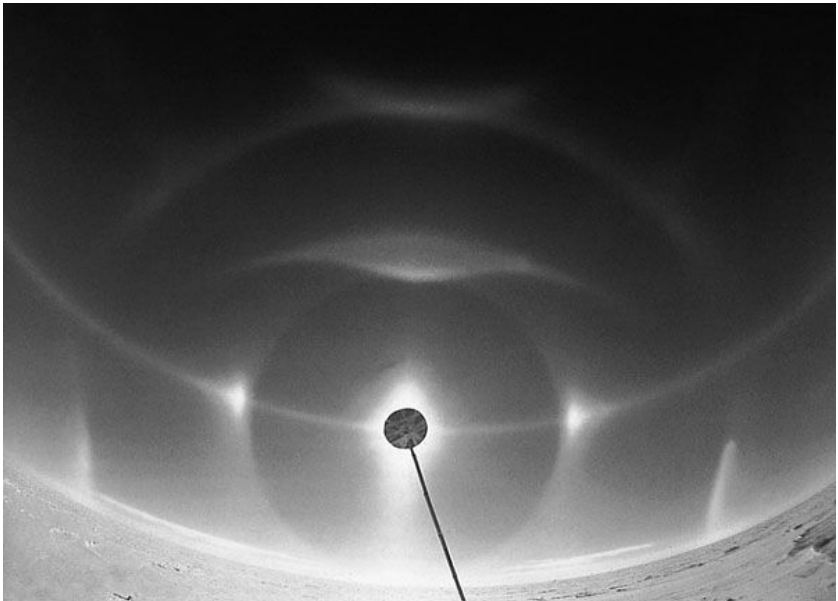
[35] *If the heaven observer had to adopt an absolutely eccentric position, the seer of the sphere of the parmenídea would focus on himself absolutely, and this to such a extent that he would have to take radically distance from his ties to sensitive impressions and the Dimes and diretes that occur within human society: it would have to be crazy about the center.* If the worldview from outside already involved a certain eccentricism or cosmological madness, the concentricism of elevic thought depends on a comptroller: on the ability to place itself in the absolute medium and there, in ecstatic contemplation, being surrounded by immobile fullness, "in full" . The parmenitian space eye, in its fulminant circular gaze, captures the only and only continent of the opening of the being that gives an account of itself generously. It is true that in his poem the philosopher does not openly speak that the sphere of being means the true God and his clari-vididation, but the entire tendency of his ontology causes it to make the philosopher into a participant in the panoramic view of the interior of the motionless one. Only to him, the super-loco, can be granted privileged intuition-from the most intimate visual point-of the conception of the world of the round god. Well, who but a God who from within looks inside-affounds of his world could satisfy the condition of capturing in its entirety, in full amphiscopy, the motionless sphere of being? [36] Russian panoramic cinema, project of the twenties.



The consideration of whether in both cases of intuition of the sphere is imposed in the metaphysical-globalizing eccentricism as in the ecstatic-panoramic concentricism-not only have two different styles of philosophical theology appear in mutual concurrence: so to speak; one that places God and his intelligence *in front* of the totality of the Cosical Entity, and another that moves to the intelligent God



inside



, to the center of being, and allows inspection from within in the sphere-all. It goes from yours that this second path, since it can be oriented through the interior of human self-refusal, remains very fertile and enigmatic; Only he is also the one that can be released, perhaps, from modern suspicion against the

"archaic" thinking of unity and totality. Their foothills reach the Tardomedieval mysticism and German idealism, even to the harsh Heideggerian interpretations of the being-in-world, which claim to exceed all traditional metaphysical conveniences, but they cannot hide their cryptopopopopoparmenid structure.

Masaki Fujihata, *Impalpability* , 1998. *Fetal hand, photography by Lennart Nilsson*. Halo at the South Pole, January 2, 1990, photo of Walter Tape.

Also the ontology of Gilles Deleuze, with his exacerbated pathos

immanence spinozist, still remains within the *Continuum*
Parmenitus

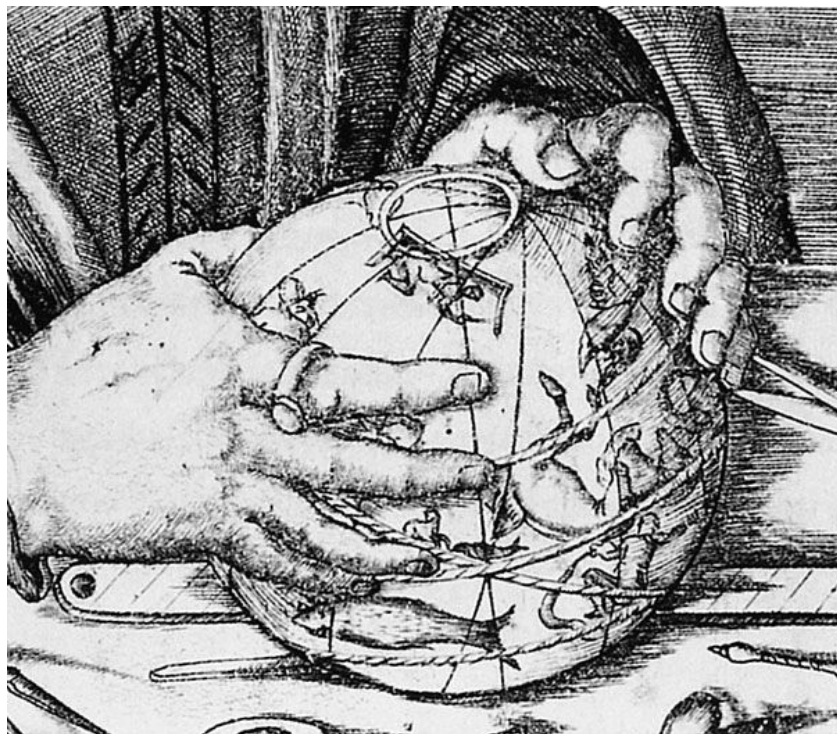
III. Transport God

We will clarify in what follows how the fundamental phenomenon of the microspheric world - the reciprocal evocation of the two that are united in a strong relationship - is also repeated in the macrosfera, in the sphere-shaped universe. The couple also has to get the absolute sphere. We have already shown, with allusions to this, that when you think from a single dominant center, the question about the role and meaning of the epicenters is imposed. In addition: if a finite maximum sphere has to contain the entity in its entirety, what happens, then, with its exterior and in front? How to value the rest not covered by it and how to place it (in case it exists)?

And there is: the rest is obvious. The Farnesia del Atlas figure has put us in the eyes significantly the paradox of the omnicomprehensive sphere. If the light blue What happens to the quality of totality of an omnicomprehensive figure at all, outside of which he polls a being excluded, lost, outlaw? In its disventguard, the Atlas embodies the question that intraran from the beginning to all harmonistic metaphysics of the sphere: what weight do eccentric points have in an inclusive round world, in which all power comes from the center? What must mean the places, which seem fallen from the contour of the whole and are in an inhospitable and insencial outside?

A look at the situation of unfortunate Atlantean, which must support everything, is enough to understand that any finite world constructed is infested with an inevitable eccentricity; Well, the whole forms a certainly gigantic, but finite sphere, cannot stop asking the question for a remaining exterior. The ungrateful position of the cosmophore indicates that the whole round could be threatened by a slave rebellion of the lower and exterior powers, and that, in any case, the whole can only subsist in its geometric

euphoria if you get, and while you get, Keep the eccentric from the center in check. Precisely that relationship is what the Greeks embodied through the Olympic dictatorship about the old titanic God, transferred below and outside; Dictatorship that is exercised in order to tame the chaos by the cosmifying form.



Celeste balloon in the hands of the cosmographer Gemma Frisius (1508-1555), detail of a posthumous portrait, 1557.

It can be replicated that, in its inevitable plastic ingenuity, our Atlas figure cannot do anything other than pay a double tribute to mythical imagery and representative thinking. But did not Parmenides show a path to avoid the loss caused by external perception, a path to get a radically immanent in-speech, obtained from the inside, in an absolutely without exterior sphere? Wouldn't it be established by that path, without cup and without any turbidity, the domain of the center by eccentric remains?



Placenta , photo of Lennart Nilsson.

It can also be said of the parmenid vision of the sphere, precisely, that it is also infested with an irrepressible eccentricity, although completely different. This eccentricity does not occur, as in the case of Atlas, due to a position of all separated, but because of the insurmountable difficulty of mortals to place themselves in the location of an absolute center. It cannot be considered an arbitrary marginal condition of the parmenid doctrine that is transmitted through the mouth of a goddess to an arrobadado philosopher: far from the daily habitats, after a stormy ascension to a magnificent place, suprahuman. For what the goddess teaches, the ecstatic amphiscopy in the eternally motionless sphere of what is "", establishes a rule for the philosophical look that cannot be carried out at all by mortal eyes. These, attached to the illusion of the

agitated, changing life, never manage to access, effectively, the ecstatic-panomic position of the midpoint, only from which the ontological vision in round can occur: Ontoscopy as aniscopia. It is, therefore, the vision and human current life that is manifested eccentric in relation to that center from which the panoramic gaze of God and the philosopher to the one and unique.

With this, a second eccentricism has been evidenced that leads much more intimate and tenacious consequences than the first: to differentiate it from the exteriority of the observer we will call it epicentrism. Philosophy approaches the current human intellect with the claim to understand: I No

I see the world from the center, as I would see if I were in a position to make God inspection with my eyes his world; I am myself, as I am, a rank of the absolute look; I look at the world from an epicentric point and I do not see, so, nothing that is a permanent whole, but only the chromatic flash of an invisible totality. Through the veil of opinions, images and situations I never capture other than fragments and partial views of the dark machine. *Thus, if with the eyes in the figure of the Atlas we have discovered a tension between the sphere of the universe and its impossible eccentric view on the outside, due to the analysis of the parmenity vision of the sphere there is an indissoluble tension between the absolute look, Absolutely centered, within the ontological sphere and the epicentric conception of the world from the existential location. Therefore, seeing the world significantly means: No contemplate it inside from the real midpoint. This has ruled a sentence of serious consequences on the human condition : Human beings, as long as they fail to reach the exceptional ecstatic situation of philosophical amphiscopy, similar to divine, they are always condemned and without restriction to exist in medium blind epicentric locations. For expressing it in relation to Greek anthropology: from now on they are no longer just the Brotoi*

, mortals, but also those removed-of the-center, the lost in the circumstances, the marginal beings, the obnubilados situationally. Human beings are the marginals of God and, as such, incurably epicentric, semiciegos, semiclarividents. This early conclusion of Greek philosophy means a great event in the history of the clarification of human self-realities, since, then the human beings of developed cultures, in spite of their ethno-ethno- and egocentrism

immemorial, they have to understand themselves for Always as beings-no-power-medium. Classical philosophy means the demand to understand that the medium is elsewhere. It is true that when human beings are in their right minds are required and captivated by the center, but they are not that center itself. What in the century XX

, especially in the speeches of Catholic antimodernism, the loss of the center has been called, it is, seen from the perspective of enlightened mortals, an event that happened an entire era before, conditioned by the metaphysical interpretation, again wedge, of space. This brought out something worthy of attention: that human beings move from the center because a point that is not in them imposed on their thinking as an absolute midpoint "opposite." Since then, being human means existing in an epicenter of the absolute. Epicentric existence, in turn, means: knowing and influenced by the breath of a supreme center without being able to confuse with himself.

And precisely with this, in the space of unfolded, conscious life, there is a situation that causes the exact repetition of intimate microspheric relationships at the macrospheric level. Because the tense relationship between human epicenter and divine center is replica of the original reciprocal evocation that occurs in the strong relationship of the two unified, now, however, at the height of the understanding of the world that matures logically and practically. In a classical sense, then, thinking metaphysically means meditating on the fascination that the center exerts on the epicenter points around you.

In the relationship of Atlas with its celestial sphere, nothing of this sublime metaphysical epicentrism can still be appreciated. Its exteriority face to the maximum sphere and its center is of eccentric quality, not epicentric. That is why in his way of sustaining the whole, it is not warned what could contribute to the stability of the sphere that is on his back: another support could be given to the sphere without experiencing any change worth mentioning. Thus, no essential or intimately conditioning relationship of the Atlas can be assumed with its celestial load, and in the sky itself, for its part, there is nothing that would do necessary for its whole realization of support in an external support. (We dispense here, for an instant, from the aforementioned demand that the full realization of the sky could also be conditioned by the love-designer of the resistant

thinker).

Another completely different thing happens with the supporting papers that fall on human beings when, as epicenters, they are subordinated to a center and are used and attracted by it. The clearest prototypes of such intimate uses of human beings as carriers of the absolute are found in the history of Christian salvation, and, certainly, in all occasions in which human individuals are placed in a strong relationship with the divine center and are employed by him as collaborators in the self-compliance of salvation. Meanwhile, he intends to extend salvation, the entire Christian praxis is theophoric, that is, it is based on the sustenance of the absolute by finite forces. This relationship is especially clear in the Mary pregnant of God and in the legendary Cristophore charger. The fame of both figures is indissolubly linked to their theoforia or transport of God. *In both cases it is clear what it means, in the new metaphysical ordination of spaces and papers, getting involved and being involved as a human epicentric subject in the action of the divine central subject.* The case of the Virgin Mary is especially eloquent because it seems to occur alone, in principle, the fundamental situation of creation *micro* Intimacy *soférica*: here, as in any dyad that develops normally well, both [Partners](#)



They are called to the scene, as poles of their field of closeness, due to the intimate resonance that occurs between mother and son. Here the priority inevitably has the mother, since she is the host of the new life and offers, so to speak, the scenario in which the encounter of both poles occurs. For the mother-child naturalist scene it would not be unraveled to admit a mother's animation decline to the child; In other words, Hegel conceived the original animation process in her psychology lessons: "The mother is the child's genius."

[37]

Krakow teacher,
Maria with the child,

1420-1430 , [Krakow](#). However, the metaphysical order of the relationship unchanged psychological matriarchy. In the case of Mary, this deranging comes so far that the mother can no longer be considered the producer of the child, to the point that even her pregnancy has not to depend on a generative natural causality. In this way, Maria, as a carrier of the son, becomes a kind of intimate

Atlanta, since her child, as supernatural man-God introduced into her, although needed with childbirth, is so overwhelmingly placed in the center that the mother- Beyond the natural field of its obligations of Aguante - it becomes a mere marginal condition of divine self -realization. He carries in his body, if not to the absolute, yes to his intermediary. So that Richard Dawkins's biological definition can also be applied to Mary: "I consider a mother as a machine that is scheduled so that it does everything that is in its power to disseminate copies of the genes locked in it,"

[38] *With the proviso that Maria is made available to a divine gene from which only one copy has to be made. In the spherological context, on the contrary, "mother" is-we remember-the most powerful synonym of non-technical immunity, with respect to which it must be taken into account that the mechanization of motherhood represents the manifest program of civilization POSTEOLOGY* The role of Mary is paradigmatic of the situation of human subjectivity in the metaphysical-Christian scheme as long as it is shown in it more instructively than anywhere else how the epicentric human being must respond to his request for the call of the center. *Ecce Ancilla Domini; Fiat Mihi Secundum Verbum Tuum*



(Lucasi, 38). As the Lord's slave, the pregnant woman forgets all their own will and puts on the orders of the center: do in me according to your word. With this, mother-child intimacy moves to a historical-salvific scenario and Mariana pregnancy becomes an action of the absolute through the woman's uterus. The macrosfera has completely used to the microsphere: it seems that maximum transfer has been achieved. In all this, the pregnant becomes the opposite of a great mother and, apparently, can not be talked about a pregnant woman about the gesture. With a view to Mary, the slogan "My belly belongs to me" would be extreme Satanism. For from the beginning and forever the Christ who is in it is rather the son of God than the son of a mother. It turns out, that the mother depends more on that child than that child of her mother. In other words, the carrier of God has become nothing more than a marginal condition of God. In the deep structure it is worth: he holds her so that she carries him. Consequently, Maria is not simply the other natural-human animation pole or

adequate



Vis-à-Vis intimate of his own son. Rather, she is on the sidelines, so to speak, of that process of formation of the child, since it is the man-God that is done in it. Maria's intimate participation remains in the threshold of the event. Maria is found in the lower pole of a Maystatic relationship and from that situation can only be placed in the mode of submission. *Maria Gravidā gala custody with mirror: self -knowledge in front of the maternal breast, Vienna, Geistliche Schatzkammer. Terra Nutrix*

, in Michael Maier,
Atalanta Fugiens , [Oppenheim1618](#).



That is why it is appropriate for her, as for Christ, a status of two natures, because as a natural mother is, at the same time, Mother of Rent of God; This has made it clear about Catholic mariology. So that it was allowed-in virtue of an educational power-punish and pamper the Child Jesus only to the extent that his blows and caresses belonged to the anthropological script of the earthly days of the god-man. *If from the Mariano case we lift our eyes to the general should be said: the epicenter must always do its best through its total self-providing in the actions of the center. That the epicenter, the human being, becomes worthy by delegation of the center is, in the light of the metaphysical paradigm, the utopia of the strong relationship between a point and the center. It could be said, then, of the formation of large spheres by anticipative disposition of human episubjectivity in the full subjectivity. Although what she really wants is only evidenced by intermediaries or authorized representatives.* [39]

José de Ribera,

San Cristobal , 1637, detail. Thus arises the normative model of the great worlds: the metaphysics of cooperation, the service to the center. The sensible epicenter is allowed to be used everywhere as a worker in the vineyard of the center. The same cannot happen to the mode of the submission of a corpse, because when the subject only passively cooperates the God has to take care of the entire impulse that promotes the action by the server: the instrument, in

turn, must be prevented positively, and that is why the spontaneous energies of human epicenters are invited to get into motion - as if they will participate in some way in the center's energy - to follow the intentions of the center. In that scheme, the submission of human episujetos can never be conceived only as a passive reception of stimuli from the center, but must be introduced into the central project actively, as a kind of intelligent co-spontaneity. No less is what the Marian lesson expresses to the metaphysical-Christian era: the adjacent center tends towards the center through active submission. Indeed, the Christian mysticism has taken as a model the gravity of Mary repeatedly and has recommended as something salvific for any soul to make Maria's pregnancy. The path of modern subjectivity leads, through cooperation with God, to the mystical equality of condition with Him and, from this - after the death of God -, to the committed, although triumphant situation, of being alone as a worker for all.

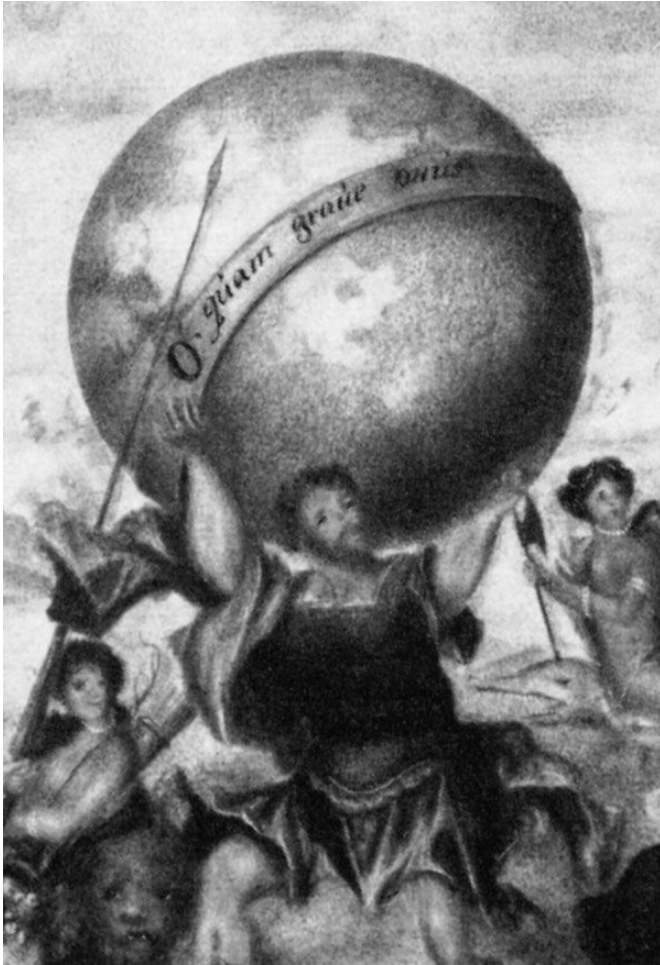
Although the gravity of Mary gives the most radical and most deeply intimidated model of strong relationship between epicenter and center in a metaphysically geometric universe - and with it allows recognizing the matrix of all the helpful mystique -, it has not been the only one or, in certain times, the most popular. [The golden legend](#)



From Santiago de la Vorágine offers with the legend of Cristóbal [Cristophore] a second suggestive model of human transport of God. Cristóbal, a giant of the earth of the "Canaanites", of twelve elbbbits of height, who because of his wild appearance infused terror to those who looked at him, had become Christianity moved by the desire to serve anyone but the greatest Lord . But who was to be the Supreme Lord? Cristóbal realized that his first employer, a king, feared the demon as someone more powerful than him, so that he lost faith in his sovereignty and enrolled with the imposing Satan. But also his second Lord, the devil, fled before an image of Christ: from what the hero of the legend deduced that no other that the represented had to be the supreme of all the sovereigns, although it remained invisible in this world and only confirmed its presence through signs and miracles. It is instruct in the service of the new Lord for a pious hermit that proposes that people transport people through a deep and dangerous river. One day he hears the voice of a child who asks, three times, to help him cross the river. *Cristóbal approached him, raised him from the ground, placed him comfortably on his shoulders, took in his hands the varal that served as a cane and introduced into the water. Suddenly the level of the channel began to rise incessantly and at the same time to increase the weight of the child as if*

your body ceases to be meat and become lead. At every step that the water flow increased visibly and the load it transported in its fornic shoulders was heavier. Upon reaching the medium of the channel he believed that he could not bear the weight of the child or the momentum of the current. Full of anguish and fearing that it would not be possible to leave the hurry trance in which he was, he made a supreme effort and, taking out of his exhausted energies superhuman forces, managed to reach the other shore, put the girl in the soil, and in faint tone he exclaimed: «Oh, small! What a very serious danger we have run! In mostly I have put me! I have felt a greater weight on my back than if I took the whole world over them! "Cristóbal," said the child, "you just told a great truth; Do not surprise you that you have felt that weight because, as you have said very well, on your shoulders you brought to the entire world and the creator of that world. I am Christ, your king. With this work you play you are providing an extraordinary service ». [40] In the Christian giant of the river we recognize our Atlas without difficulty. But he no longer supports heaven as punishment for his participation in the revolt of the ancient powers against Olympus. The titan in exile has become a server of God that helps travelers and pilgrims. In the river scene the change of the scheme-atlas becomes palmario: instead of a lonely lifting paper of weights a strong relationship with a pattern appears. Because the Christian Atlantean no longer immediately supports the whole world on the backs; Between the whole heavy and its carrier the legend has introduced a human-divin magnitude as a medium, the Christ himself as a child character. With this, the Cristophore carries on his shoulders the child who has become Cosmophore himself. But, as long as he supports the bearer of the cosmos, the Christian Atlas takes on his shoulders the non -slowed weight of the world, increased even by the slight burden of the children's lord. Messkirch teacher,

Cristophore



, century XVII , Kunstmuseum of Basel, detail.

In this image you can see how the Christian narration defrosts the ancient figure and how it introduces its statutory rigidity in the earthly-supraterrena current. The decisive metamorphosis of Atlas happens by the transformation of a slave-athlete, stubbornly philosopher, in an intimate vassal of God; With that change, the archaic act of force becomes a passionate occasion of relationship; or in the language of the considerations before: in a helpful relationship between adjacent center and center of being.

The political atlas: "Oh, what a heavy load!", In W.J. von wallrabe, New historical description of Carlosv's life, 1683



The great popularity of the legend of San Cristóbal - which was reflected for centuries in innúmeras figurative versions - is not only based on the circumstance that it makes a rich mythological series of concomitant tones resonate; His fascination is due, above all, that in a simple and deep way embedded the reference of Christianity to the whole world in a strong relationship with a personal in front. Thus the prehuman curse of Atlas is overcome. With the work of Cristophore, exteriority and slavery are expired under strange conditions. From now on, the game with the sphere of being will always mean an intimate matter. The bearer enters into direct personal relationship with the center of the sphere and only in an indirect with its volume and weight. The burden of the world no longer falls on a lonely titan as a dead weight, but becomes part of the love story between the human epicenter and the divine center. Since it is the God child He who directly supports the globe of the world, Cristóbal's effort acquires cooperation features; And precisely because it is only immediate to the child on his shoulders, and mediate the weight of the world, he manages to take part in the divine pantoforia. He, the exemplary servant, carries the bearer that carries everything: in that way he makes the experience of what it means to become an intermediary of God.

It is shown, then, how an inter -intelligent thaw about the speculative images of myth and ancient physics bursts. The sphere that means the world is no longer before the observer only as a geometric figure; Nor is it only a universalized environment: it has become the emblem of the strong relationship between human

being and central point. They can now be used for the monarchy of the center even titanic virile forces, free already of the spirit of contradiction of the rebel and phallic arbitrariness; What was recalcitrant effort becomes helpful impulse. With this, Christianity established in the world, beyond the fundamental doctrine of the gospels, a principle of solidarity anchored in a dual space, since it conceives, naive and reflexively at the same time, the solidarity action as cooperation of the epicenter in the Center project. It may be that much of what the present considers as a crisis of solidarity in society, or as weakening of the social union loop, it must ultimately send it to the decline of that metaphysics of cooperation. All attentive contemporary can easily make sure that contemporary equipment philosophies are far from correcting that loss. [41] Bigger than Atlas. Ball of the world on love shoulders, emblem of the century



XVII

.5.
.9. A .5.
X M Y
X̄P O FERENS

How powerfully the model of the Christophoric cooperation has influenced the modern destinations of humanity can be illustrated by the reference to the greatest Cristophore of the beginning of the Modern Age, Christopher Columbus, the navigator, the exemplary exponent of the manic modern culture of the risk, which After his first landing in the Indian-Western Islands, he began to understand, more and more openly, as a nautical apostle and as a carrier of salvation. In his last years he signed his letters, without reco, with the almost apostolic epithet of *Xro Ferens* , as if he had made his first name his spiritual program and had interpreted the journey of the Atlantic as a prosecution of the role of Cristophore in the oceanic ford.

IV. The morphological gospel and its destiny

For the modern ones, whose thought, since the days of Hegel's dissident disciples, is characterized by existential decentralization and eccentricity, there is hardly any access to the forgotten worlds of metaphysical spherical magnificence. They can no longer understand - otherwise they take a remembered work against the current of the decentralizing civilizational tendency - to what extent the history of the spirit of the last two thousand years has been the triumphal march of a morphological theme that surpasses all. Although the manuals of philosophy, and even the archivists of the *Philosophia perennis*, speak, at best, referring to the old ontology of the sphere, [\[42\]](#) And the usual agents of the guild, including their wild young people, have long lived as behind a wall of oblivion that does not transfer any removal ray: that does not change anything about that the old European metaphysics, when more focused «in Herself was "there was all a single enthusiast meditation of the animated sphere and complicit existence. Therefore, he never imported to classic thinkers to build what today, with false babble (anti) Cartesian, is called the ultimate foundation; What they searched was a last wrapping or, as we will also say in what follows, a ultimate immunity. It can be seen almost definitively: understood as ontoteology and philosophical cosmology, classical metaphysics was nothing other than an immensely circumstantial and complex ritual-theory in honor of his majesty the round shape. Only those who descend at sufficient depth in the Uno files (and, as we have seen in *Spheres* I, there are proto-escenic an-archivos awarded to discursive archives) an idea of the amplitude of the worship of monospore can be made. His task was to appease human restlessness in an extended world abysmally, dangerously open,

through initiation in the most edifying, most enveloping form, of immunity: the universe; Literally: what covers everything in a single turn. The good news of the Gospel of Being in the roundness of the orb says: any point of the universe, however remote that it is from the center, and even if it was my own existence trembling with helplessness, it is reached and enabled, potential and currently, by a ray that Dimana from the center. And precisely because everything that is comes from a good center, origin of everything (*omne ess est bonum* , everything good has the power to immunity), you can also my hesitant vital light of making sure your shelter in a whole impregnated with spirit, animated, completely immunized.

This has only one budget: I would have to accept and ratify that every entity, including myself with my abysses and denials, is something that in an eminent sense remains *inside* , in the field of action in an organizing way: of which it is not followed anything other than everything that is located, contained, surrounded by a maximum periphery. With the image of the sphere the Gospel of total inclusion extends: nothing real can really be out; nothing exists separated from *Corpus* and *Continuum* of one. The philosophical meditation of the envelope makes it clear that, under any circumstance, a universe, however large it is supposed, can be represented as an interior space and, with it, as a shared sphere of strength and meaning. What looks like esotericism is just thoseferism. [43]

When all the power comes from the center there is no absolute exteriority, no lost point, no entity that should be truly set out: unless he himself placed himself with rebel intentions (but even then a real exteriority would be problematic) . Since the whole centered attracts everything towards himself, as he refers to him as a center any point distanced around, the spherical totality never forms only a motionless block; It is animated by the life of the center and by the ubérrimas correspondences of the epicentric points with each other. This is what they recognize, euphoric, supporters of the principle-planning: the intelligible sphere lives. And he lives thanks to the irradiative force and to taste for the relationship of the center. This expands its rays in an incessant burst and reproduces its totality continuously as it collects again and again towards itself the epicenter points. The midpoint - which possesses the site of God in the absolute circle - constantly features all

the points that are in the space in its alter as long as it produces and recognizes them; It forms everything around themselves since it is completely completed to itself, re -entering any point as far away. It is complete what has the power to spend and

to recover. That is why the living center does not release the points of the radios; It keeps everyone grouped around itself in a vibrant assembly and, as the god of children's song does with the stars, the center tells the points without missing one among all those that make up the immense figure.

By its nature, the ontology of the sphere - the fundamental doctrine of the old Western metaphysics, which seemed more secret the more clearly expressed, and more powerful the more it remained in latency - it is a meditation on the impossibility that the meaning of meaning Escape something. Being, like the house, does not lose anything. When the whole is considered as a sphere, each individual can - and must also in case of doubt - to be included in its perimeter: a circumstance in which they become discernible satisfaction and coercion. When the individual can find his happiness in the participation in the whole, the memory of the center of the sphere is immediately transformed into a therapeutic, salvific exercise. Well, showing the sphere then means nothing less than expanding the good news of the belonging of the points scattered to the organizing center. When San Agustín wrote: "Our heart is restless until you rest in you," he was immersed in a dialogue between epicenter and center, motivated by the desire of the point thrown into the world of being collected and sheltered by the protective center. [In that case, metaphysics was debtor of an idea of protective meaning and put into play an enthusiastic conception of animation or vivification through the center. Didn't the myth of Plato's architect provide a testimony to what extent he was able to proceed without scruples such a way of thinking when he came to carrying out his immune objective: namely, representing the totality of what exists under the sign of the psychism? Well, who could not realize how the spherical and the psychic converge here? The concept of soul of the world - whose course reaches from Plato to Schelling - testifies how long it was expected from the transfer of the psychic to the cosmic. In it survives animism as rationalism.](#) [44]

Not without reason Nietzsche Barruntó in the metaphysics that he had made school through Plato a trend that persuaded in closed eyes of a high flight imposture; And it can barely refuse that with

Platonism reflection was placed on a path that had to carry from the eccentric to the concentric, to think of irregular things in round, to over-interpret the dead as alive. The school of schools itself, the academy, what was but a seminar that attracted a whole of the preachers of the great spheres, devotees of the circle and the globe? *When in the late antiquity the philosophical literacy of Christianity progressed could not happen that theologians felt coerced to accommodate their discourse on the relationship of man and God to the molds of the metaphysics of the center and the sphere. In doing so, it came to light, however covertly it was, the truth that, long before the good new staff, a morphological gospel had fascinated the intelligences of the ancient world. Although Christ, like the Roman emperors, was greeted by their theologians with the title of SOTER*

, Savior and Redeemer, as more redemptive, and for such deep but older reasons, the sphere had already appeared in thinking. The god of morphologists, who sends all points to himself, is, according to the nature of things, older and more deep than the god of basilicas, who re-gathered lost souls. Elaborate the cryptic identity of Christology and Metaphysics of the sphere: this was, from the structural-profund COPDIAL IMMUNIZATION PROJECT COULD ACHIEVE THEIR SUCCESSES. In it, salvation came in the way that world had become. Christ save as the sphere already saved, but if the sphere could save it is because his center means the anonymous source of all salvation and of all return to the entire. We will have to wait until the middle of the century

XV so that a relaxed tone thinker describes this relationship. With Nicolás de Cusa the philosophical doctrine of the sphere definitively clarifies its intention:



When Jesus Christ was similar to us, he moved the sphere of his life so that he remained in the center of life ... and our sphere follows his ...

[Four. Five] *Nicolás de Cusa game ball*. In the fifth chapter of this volume, which deals with the explicit theologies of the sphere, we will try - philosophically: from the rescue of the loss outside, not round, incoherent - they flow into the question of whether the epicenters, human souls, can exceed their distance from the absolute center of life: that center that for Christian metaphysics cannot be another than the God folded simply in itself (

Simplicissimus) *and deployed, at the same time, including everything*. He

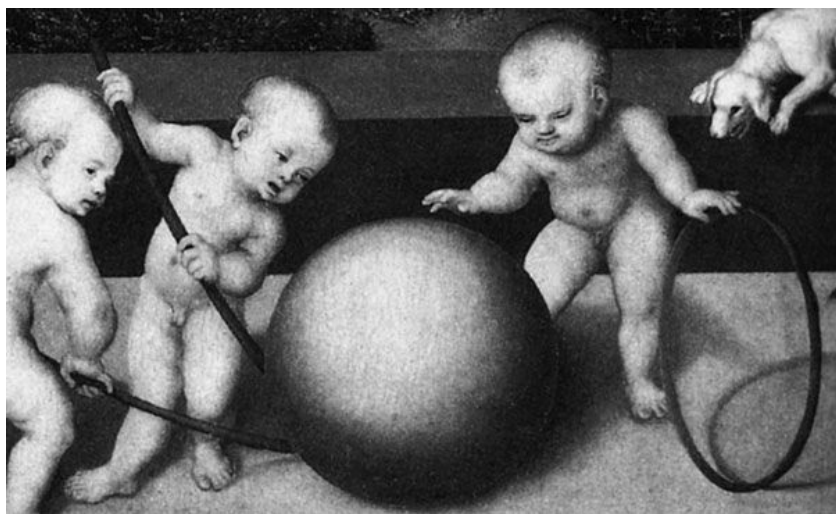
Affaire Between the soul and God it is based, after this, on an enthusiastic speheological budget: both only have to do with each other, on a strong relationship, if they belong to a common interior space: God as a center and the soul as a point outside the Center, but, without a doubt, on a radius that comes from the irradiative center. If the soul was not positioned in a lighted ray (or, as Kepler will say, ejaculate) by the center, there would be no relationship between it and the point of emanation; It would be, in a literal, eccentric sense, unrelated to the center, taken from it, lost in the current of an absolute

exter «World-Entorno». In the metaphysical conception of the world, the only candidates for eccentricity are Satan and the great sinners of his entourage; That is, those "existence" that have signed up with petulance to a way of being anarchist, theophuffy, disdainful of salvation. In the philosophical field who get closer to this position is the ancient atomists and materialists who first mentioned the possibility of an infinite void without a center. Within the framework of classical metaphysics that position is unacceptable,
[46]



and the fact that it is disposable manifests the immunity reaction of the autocobjant spherical world against the atheist thesis of exteriority. Thus recognizing an eccentric existence as a legitimate way of being-in-world would

mean denying the need for the relationship between center and epicenter. This would have stolen his enveloping power to the sacred sphere; The difference between existence in it and outside it would become insignificant. This would mean religious freedom in relation to the unique sphere, that is, a license for morphological indifference. Consequently, the being-in-the-estera would no longer continue to be for all beings the condition of their salvation; Yes, there would be no salvation at all, redemption, any rescue of exteriority, and even the lack of the Universal Savior would not be universally missing. They could only distinguish themselves, beyond salvation or loss, successes or failures in self-referential games between eccentric points; This would already manifest modern characteristics, whose criteria are the renunciation of everyone's coexistence in a common interior space and the positivation of the traphagus alienated as universal "communication".



That there are many homes in the house of the single father is not what gives the multiplicity of worlds in modernity the unifying pull, but in the global market there are many positions, brands, directions. Just as the house is the good interior symbol, the market is the non-tan-talo exterior model. While the sphere of being was worth as an inclusive power due to antonomasia, the fundamental experience of modernity, the innúmeras concert self-referential eccentricities, would have been considered as a characteristic of hell. The being-in-the-estera had precisely the sense of detaching the points-individuals of its selfish self-reference and, in a great ontological and moral extraversion, to refer them to the common center to all: in this way everything would become a vassal from the center; He would find his happiness in the liberation of satanic -masia-human error of choosing himself as a privileged reference point.

Spheres, Friburg Cathedral.

Lucas Cranach, *Melancholy*, 1532 , Statens Museum for Kunst,

Copenhagen, Detail. *That is why the sphere is more than a geometric symbol and a theoretical-cosmological image; It leads, at the same time, to the point of view of altruistic ethics and erotic. When the center keeps the epicenters in tension, the points are placed, a priori*

, his gaze on him: since the center is the one who insists, in front of all the points, in the privilege of the other. With this, theocentrism and altruism are structurally the same. But, in the maximum sphere, the individual points are not connected only to the midpoint; The energy of the Teocentric Pact Reverbera at the individual point and enables him to sympathize on the broadest radios with the adjacent points. Therefore, the coexistence awareness in the sphere induces that force that Nietzsche's Zarathustra will call love to the distant. As a commitment to love in the distance the sphere of theologians is the ontological figure of the most powerful alliance. For the balancing common to every entity outside the center between centrifugal (selfish) and centripetal (altruistic) tendencies, all finite intelligences are in existential resonance with each other: each one knows, or could know, what it means

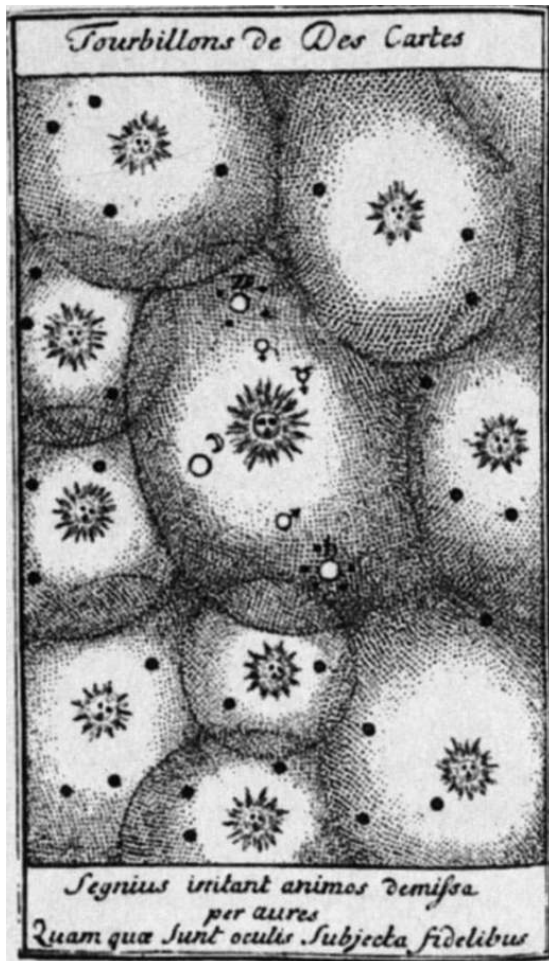
No be the center of everything and yet be considered such. What unites them despite all emulation is their common attempt to be: that is, to make sure their power-being. In this sense, the common being in the sphere provides the ultimate foundation of the solidarity of the points.

From this perspective it is very well understood why Europeans were possessed over two thousand years by cosmological representations of cosmic roofs. The bimilenium of the metaphysics of the sphere is coextensive with the era of the theories of celestial spheres: only under the philosophical patronage the cosmological models that placed the earth in the center of a compact round skies system could flourish. The overlapping planetary covers, all wrapped by an extreme sky, the sky of the fixed stars, which in turn was only surpassed by the dwelling of the blessed in God, only produce, beyond any formal foundation in the astronomical discourses from Aristotle, a plausible sense for a historical image of the world when they are also understood as cosmological

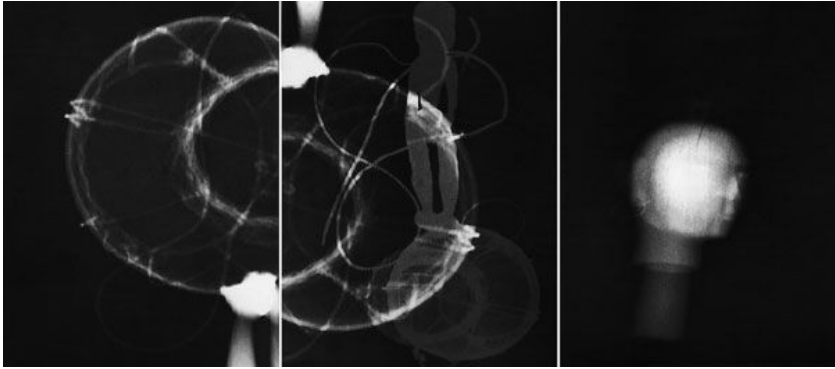
projections of an insurmountable morphological demand for a long time. They serve for the waterproofing of the world in the sense of a universal immunology. The cosmology of the covers seals with physical means the pact between the center and the universe of the points: shows, with almost insolent evidence, what it means to be and remain under any circumstance in an inner world. [The powerful need keeps, the entity, in the chains of the limit that surrounds it; That is why it is not lawful that the entity is unfinished.](#)

[47] *Plato and Aristotle elaborated the reason for the good limit-form; They consume the idea that the totality only subsists in spherical pregnancy, thus allowing its transmission throughout the tradition. The Middle Ages exacerbated the delusions of the roofs and locked the earth, and human souls over it, in numerous strata of more or less compact celestial vaults, as if this lost place, and yet chosen, of the cosmos, in the That God had rested to become a man, he would have to be armored in front of the minimum breath abroad. Surrounded by eight, ten, twelve, fourteen walls and fens, the world of human beings enjoyed the land of the dubious privilege of remaining in the inner castle of being.* [48] But, since in the metaphysical paradigm the same human being is a small world, this multiple siege of the interior is repeated in himself, manifesting himself as a structure of covers and walls around the most intimate number that constitutes the center of Human. It is not surprising, then, that the

Homo Metaphysicus Never or almost never penetrate its last center. He lives only in the outer neighborhoods of his own mood, staggered to the deep, and knows with San Agustín that the great other is closer than himself: INTERIOR INTIMO MEO



. With tireless imagination efforts, through a delirium of domes, covers and hollow spheres, which penetrates everything, it is reinforced, both inside and out, the shelter of all epicenter points for the absolute life of the center. From the immune and morphological point of view it can be affirmed that the most important action of God in the metaphysical era has been the assurance of the border against nothing, the exterior and infinity. This line, the most sensitive of all, could only defend itself by building covers. From there it followed-although it sounds unbearably theological-permanent-that God only managed to remain "in force" while the representatives of their interests managed to present it as a self-objected sphere, gigantic but finite. As soon as theology began to take seriously the devastating attribute of Infinity

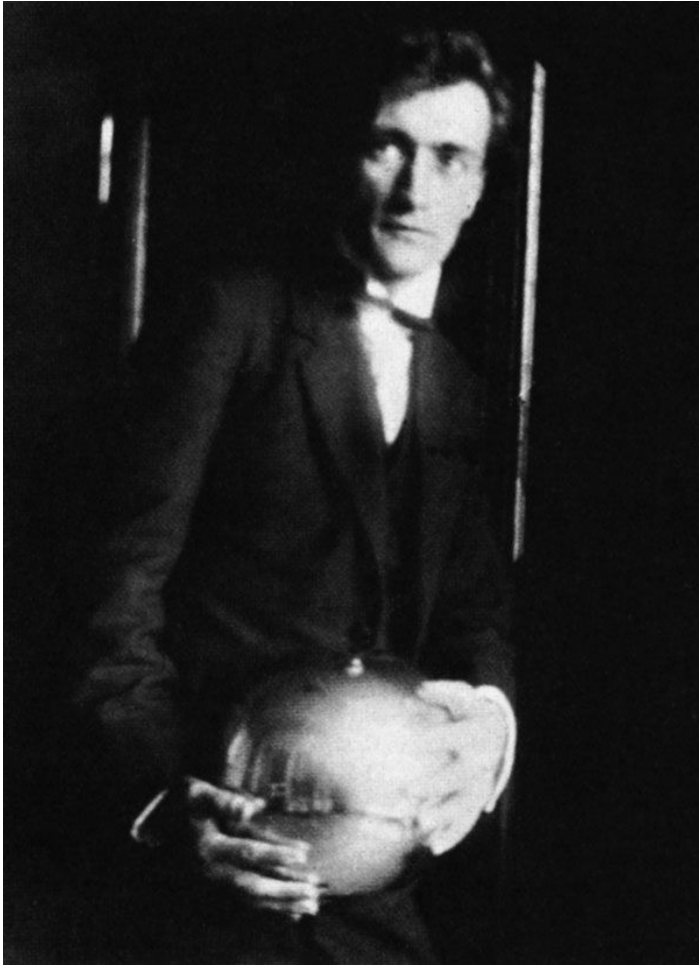


—And that is, from the historical-metaphysical point of view, the endogenous event that gave rise to modernity-destroyed the speropoietic function of God, because in an infinite sphere the difference metaphysically explosive and immunologically decisive from inside and outside is lost. In a sphere of infinite radio and infinite perimeter everything would be scattered anywhere and, therefore, externalized without any more everywhere. No other is the result of the infinitization of God and universe.

Multiplicity of solar systems. Illustration in a Cartesian cosmology of the century XVIII .

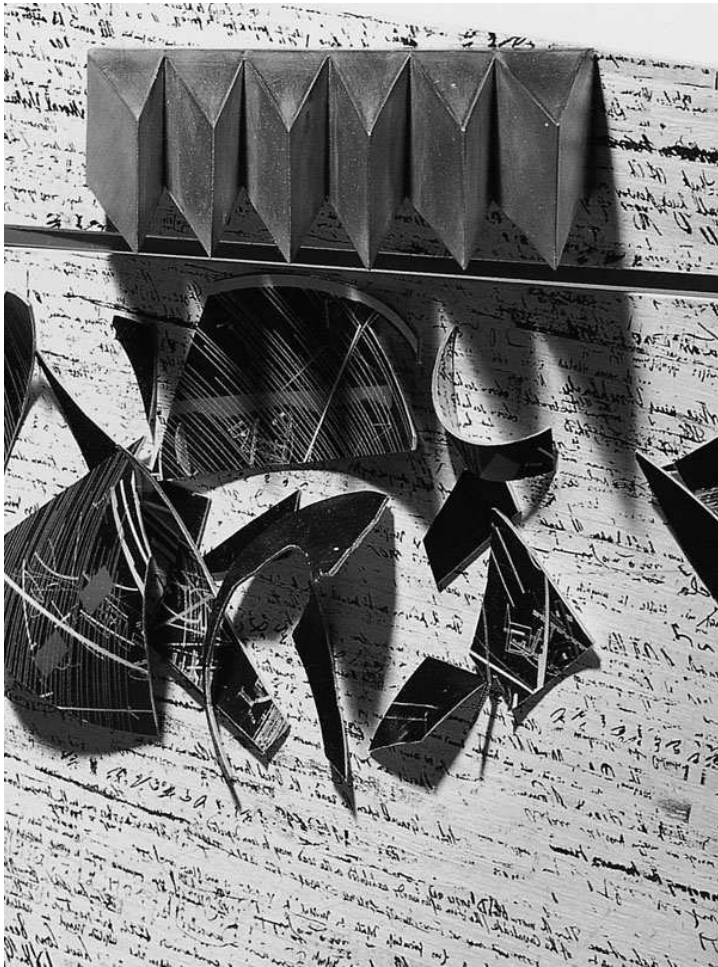
Jürgen Klauke, great image of the world II, Colonia, 1991, triptych. It was the most sagacious theologians who killed God when they could no longer repress it as the infinite as current and extensively. The "God has died" proposition means in the first place a morphological tragedy: annihilation, by implacable infinitization, of the sphere of immunity, intuitive, clear, imaginary satisfactory. God becomes somewhat invisible, dark, unbalanced, amorphous: a monster for the intuitive human capacity, a non-receptacle, an abyss and absolute hole. Suddenly, since the barrier between interior and exterior has disappeared, you can no longer understand what the advantage of being would consist of within That God of infinity. With the abolition of divine immunity begins the permanent atheist crisis of modern times. In a whispering mystical tone, the dysangelium expands in the lateomedieval illuminated circles

[***] Morphological, whose meaning and impact do not understand most of those who transmit it moved. Well, believing that they communicate something mysterious stimulant, something paradoxical arrobant, what they announce, as in hidden, is: "God is an infinite sphere whose center is found everywhere and its circumference in any." [49]



That "everywhere" introduces the agony of the focused form and that "in any", the crisis of the metaphysical project to wrap everything existing in the mood. At the time the infinite predicate is attributed, the sphere dies due to over-dimensioning in the non-intuitive. The rest is already history of the sphere.

It only remains that the death of the good, saving, May-stately sphere is consummated by the interested parties: a process that covers at least half a millennium of European thought and that cannot yet be closed. In fact, determining the sphere as an infinite meant stealing its unifying strength, moving it from the interest of the living and, with it, turning the maximum into something dire.



The death of God communicates in principle by a morphological scheme: the sphere has died. From his death, everything is followed, everything that has to do with the death of God and with the administration of his legacy: loss of the margin, inflation of the center, aimless journey of the points. When the sphere perishes because of its infinite determination, the previously epicentric points are well forced to choose themselves as the center of all relationships or succumb, beyond the usual illusion of the midpoint, to a game without northern decentrades of events. From the first option, modern systems theories arise; From the second possibility, so far the opportunities of a contemporary, post-fertical philosophy. It could rightly notice Michel Foucault: "World as a sphere, I as a circle, God as a center: that is the triple blockage of thinking-knowledge." [fifty]

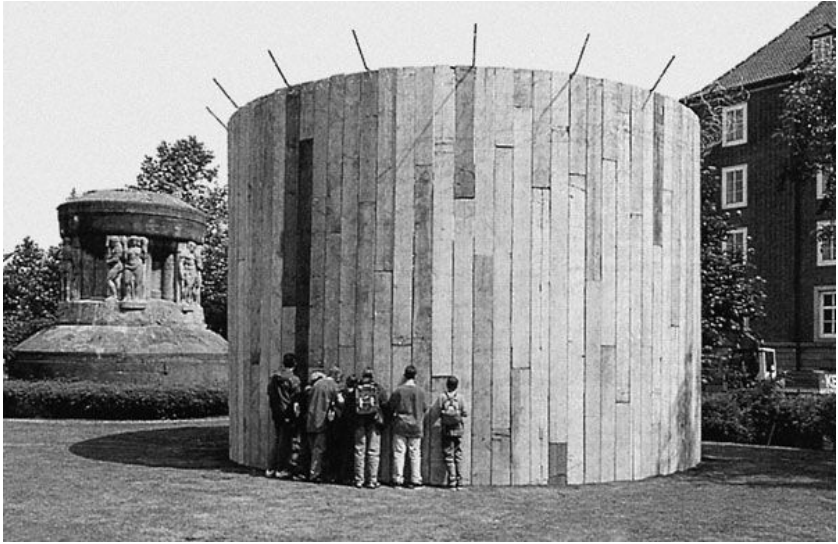
Both the postmodern public and the bulk of the philosophical guild do not yet have a concept of how a thinking could be

structured that occurs in concepts-knowledge beyond the macrospherological excess that we have behind us as a classical metaphysics. Only incidental, atmospheric and conjecturally, from time to time, here or there, the understanding appears that only outside the unique sphere, in which everything had to find foundation and animation, that is, only in a radicalized exterior, it can come the events in your characteristic way of thinking. *Antonin Artaud, 1926. Daniel Libeskind, Never is the center* , Memorial Mies van der Rohe, Project, 1987. But within the framework of the arguments published so far, it cannot be understood yet with enough solidity why it is now the event

, and not the *essence* , the one to think at all costs. Well, even the post -structuralist thinking of the event is unequivocally even in the path of modern metaphysics, since it continues . All this are naivety that they like because their naivety is that of philosophy. What is about our tiredness of post -structuralist infinitis is work in an ontology of the finite, unfinished, immense world, in which it must be compensated, in their radicalisms, conservative and explosive moments, or, as it could also be said, psychic and technical interests. "Where are we when we are in the immense?" [51] The thinking of the future - perhaps a transgenic philosophy - part of the perception that the metaphysical project of omnianimation has failed - the monosphereism -, without that is why the mood has been disagreed in its capricious reach. Thing that remains to be demonstrated. Until new notice, the philosophical situation of modernity is characterized by the Exitus



of the perfect sphere, whose critical beginnings, as we have indicated, date back to what was willing to consider the historiography of the spirit given so far. In fact, an infinite sphere, whose center, according to the medieval thesis, was everywhere, does not allow to recognize an effective center: everywhere they would arise in it mystical self -enhances that would not be distinguished from the most external egocentrisms. Consequently, the nuclear issue of modernity, self -reference, had to break into thought as an inevitable consequence, even more than delayed and repressed, of the mystical thesis of the mystical thesis *Centrum-lubique* . The last opportunity for centralization in an infinity world is, indeed, the selfishness of the points. For him, everything that is not the monad itself, that is, the control central of a self -reaction system, is in the "surrounding world", "environment" or "environment." "The highest we have received from God and nature is life, the rotary movement of the monad around itself, which does not know truce or rest ...".

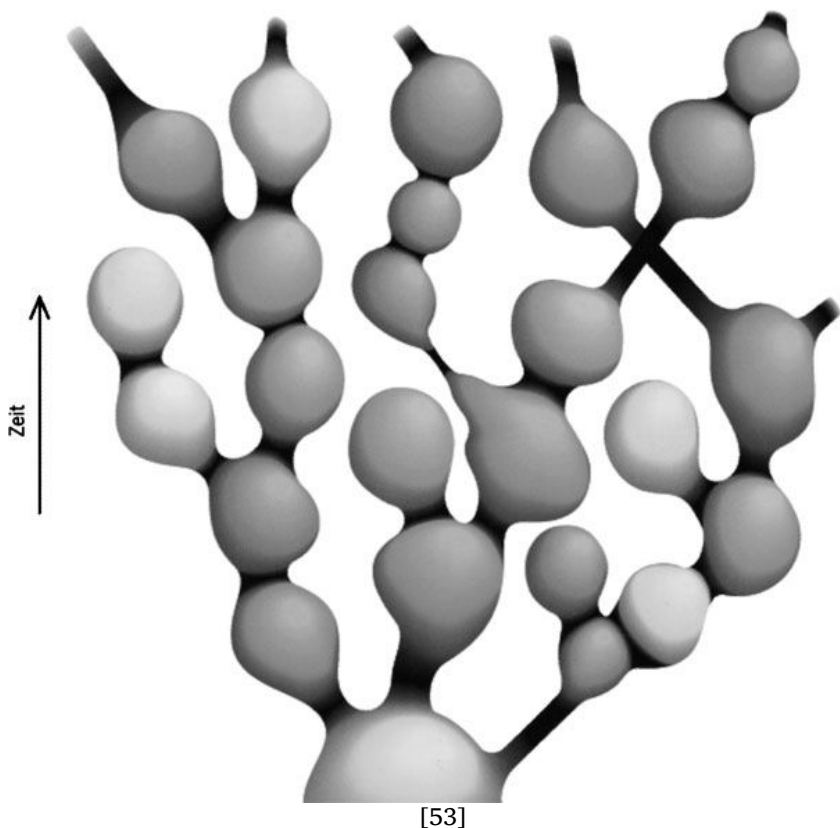


Everything that is a self or system, precisely because of that you have to worry about yourself, are individuals or states, families or economic companies.

All of them are selfish Sacred; Your asceticism means self-reference. *Rainer Arnulf, Cosmos, Panel 20: Flow and Current of Light, 1994*

. With this, the epic of the divine sphere ends at the threshold of modernity in a general eccentralization and self-encapsulation, and in the stipulation of space. **Hans Haacke, *Merry-G-Contound site, Münster1997* . Tiovivo formwork next to the roundabout of the Bismarck monument in Münster.**

Earth's continents and oceans are colonized by current traffic and communication routines; Potentially, in the neutralized space any point has become a site, that is, a relay for the circulation of money on the circunval surface of the Earth.



In generalized exteriority, no point can be made inaccessible to another. Morphologically the essence of modernity could be defined as non-synatic eccentricism, while the center and epicenter scheme, which had founded the metaphysics of collaboration in God's project, is only preserved in religious subcultures. We will call
Foams

to the agglomerations of self-referential eccentric points, together with their environments, in mid-point structures. They will deal with the third volume of these spherological studies. *The present book, a mausoleum of the idea of unity of everything, belongs to the Bimilenary Kingdom of the monosphere or the integral globe. Can you still learn something from Stalin regarding the construction of a mausoleum? Under all point of view, of course, since also for what we intend, to present metaphysics in a glass sarcophagus, it would be convenient to show the dead as if only sleep. [54] Prototype of the*

authreproductive cosmos as a tree branch of a warp of inflationary bubbles. Each bubble in this graph corresponds to an alleged system arising from an original explosion. We can remain a little more before the showcase since it is not wasting time waiting in the tail before the monument. We will contemplate at



One-all

In its embrialists, in its growth (chapter 1) and its cosmic complementation (chapter 4), we will observe its external reinforcement and its [Border Politics](#)

Access

Anthropic climate

The bubble of the world has to swell before exploiting.

Alexandre Koyré, *From the world closed to the infinite universe*

Our surveys in the microspheric field showed that human beings are living beings that, in principle, cannot *be* , or be, nowhere else than in the winter without walls of their proximity relationships. In that sense, microspherology is nothing other than a proxemic anthropology. The core of personal proxemics is what we have called the strong relationship. From it come the autogenous receptacles of the primary solidarity that Ironically without irony we clarify, in the end, with the paradigm of the Trinitarian Union of Father, Son and Spirit. [56] For these surreal relations, they are "their own place." Who participates in them lives, in a topologically eminent sense, *inside* .

Human beings, such as creatures that under any circumstance are living in principle piled up on each other, which are protected as they are rejected each , in self -fulfilling beings who live alone and that take care of external contacts (directions, networks), they need, without peros or differences, the stimulating microclimate of their early interior worlds. Only in him, as typical vegetation of his, they reach the best and the worst they can be. In it they are gathering of basic creative, ambivalent, destructive, or sentimental prejudices on the entity, which are constantly enforced in transit to larger scenes. From that fund all transfers are launched.

On the first climate he does not inform any meteorological

bulletin; Where the breeze of the inner world blows, what low pressure areas extend on interhuman efforts: things like these only inform us, in principle, the judgment of the sensation or atmospheric feeling, which is more original than the Oral intimate sense, taste, and more public, at the same time, than him. The sixth sense is always the first, since for him human beings, without inductions or indirect research, know where they are: with themselves, with others and with all. By immersion in the conductive element are originally *there* and open to the environment. Space as atmosphere is nothing other than vibration or *Pure conductivity* . [57] In this sense, he is really, according to the beautiful and dark doctrine of the *Chora* of Plato, the "nurse of the future." How with a clumsy theory of communication, it is intended to be based on such totality relationships? Issuer, receiver, channel, medium, code, letter: all these distinctions come too late for the fundamental opening. They acquire meaning when it comes to finding something about something. But long before the be-in

or be-in-something that fundamental ontologists interpret as being-in-the-world,

Ser-with

or be-time-in-one. The weather, the mood, the atmosphere composes the trinity of the enveloping, in whose incessant revelation always and everywhere human beings, without being said - although the modern ones have turned the time into an object of discourse even even— that a message and a messenger correspond to those epiphane; First the meteor and then the look to heaven. To this obfuscation we oppose the memory of the climate pleroma: of the "in" as a chromatic bath in which all the discreet acts of the life of representation, will and judgment are baptisms.

Since atmospheres are of a non-objection and non-informative nature (and since they did not seem dominable) they were neglected by the old and new European culture of reason throughout the long process of rewitting and computerization of all the facts and things. When the speeches began to deploy caprice, it became increasingly difficult, if not impossible, even losing a word related to exponibility, solubility, opening of existence. Outside *words* and of the *things* There could be something that is neither

word nor thing and something more extensive, previous and penetrating than both, it is something that they have not wanted to recognize the positive sciences nor discursive theories. It is true that the century XIX , talking about *Milieu* or of *atmosphere* , I tried to grab this subtle trio; than the century XX He did it when translating it by *Umwelt* [environment] and *Environment* ; *But with all those concepts the atmospheric was spoiled and progress were made from the bad to the worst. Only in the worlds of the great Romanciers , especially in Balzac, Proust and Broch, higher atmospherologies arose that are still connected with fundamental philosophical analyzes. However, atmospheric "phenomena", as such, have become interesting in recent times for aesthetic theory, for theology and neo-phenomenology, especially because of Heidegger's stimulus, sometimes even with founding conceptual claims; Thing that should be interpreted, after all, as signs of a punctual opening.*

[58]

With reason, the modern philosophy-especially the fundamental ontology-when it began, after its bimilenary exile in the suprasensible, to resume foot in the being-in-the-world, the disposition of mood has described as the first opening of the Ser-Ahí [how and where of the world. Heidegger's early work could be considered as the Magna Carta of a weather not tried until then.](#) [59]



It can be plausible why the development of Heidegger's suggestions in the phenomenology of moods and existential psychiatry belongs to the most fertile aspects of their influence. When the rope of existence is tense in an individual, it vibrates in the tone of a mood or an perigns climate. But the moods - Quizá Heidegger has not emphasized enough - are never, in principle, the matter of the individual in the apparent privacy of his existence and in the solitude of his existential ecstasy; They are formed as atmospheres - structural tootals, dyed feeling - shared among several, or many, which have and tone for each other the proximity space. Multiple Silver Amulet with Key, Corfú, Century XX

As it is deduced from our microspherological analysis, the spheres are, in principle, interior worlds of strong relationship, in which "they live, hang and are" who are mutually allied in an

autogenous atmosphere or in a vibrant relationship that surpasses them. Therefore, what we call climate designates, in principle, a community magnitude and, only later, an atmospheric fact. This applies to all human life forms, also for those that are oriented to distance, freedom of movement and renunciation of companionship. Precisely those who live alone are often especially climate sensitive from the social point of view and many of those who seek to be alone, above all, to reduce the drowning of a loaded atmosphere. As tourists who travel out of season, they avoid the intimacies of bad weather. But human beings are not sensitive to the time only in a group, as living beings climate in microsferas, they also influence themselves, with everything they do and stop doing in the common field, through the compartment of the near space. The world of proximity arises from the sum of our reciprocal actions and our mutual afflictions. What in different philosophical contexts - from St. Augustine to Vilém Flusser, through Heidegger - has wanted to mean with the "proximity" expression is the redundancy lived, the plethora of the notorious, in which the synchronized swarms. We go to us as we accommodate each other, and the way in which we go to each other manifests adjustments or mismatches between our lives. In their proximity fields, human beings, without exception, are making time and produce at every moment of sun and rain. His faces are the signs of his moods; His gestures and feelings radiate a storm or cleared the community. At the time of the work of art, artists managed to produce outstanding climatic images of their cultures because they gathered around their works communities in feeling; That is why it is always a wrong deduction to think that art producers expressed their interior in their works. What is called an expression is a collection of formulas of the current climate creative possibilities of a group. Thus, Heidegger's suggestive ontological-linguistic thesis that the work of art postulates or "erect a world" (you could never be sure, otherwise; if not, it should be said rather "exposes a world") is significant spherologically first of all, and quickly loses plausibility outside this significant field. There was a time when it was mostly religious images that personified the model of the ability to warn larger human beings in a shared symbolic ether. That is why a character of truth and revelation was attributed to such works of art: because they pointed out the central point of

an opening, a local world ray. The irony of Heideggerian doctrine of the origin of the work of art is that it is true, essentially, for works above

to the time of art. In the works referred to by Heidegger is, therefore, decisive that they are works of art, but that they constitute places of worship in which one meets the exhibition of being. *What can never shut up, since - before all representation or exposure - it makes the common revealed, the atmosphere, the surrounding hue of space, which permeates its inhabitants. Therefore, for most human beings, their relational climate remains more important and much more real than all the great policy and "high" culture. Simple people are defined because for them, under the aspect of objective unavailability, they have the same range and meteorological phenomena; Against the bad weather and the great lords can also be done little: just talk about them as if they were superior forces. But these speeches - and this appears only in late reflections - are the ether of societies; Therefore, all groups, from oral hordes to great cultures, with their means of writing, printing and broadcasting, vibrate and live almost exclusively in communications about their current basic concerns: their climate, their local gods, their group demons . But the fact that this bamboleo in the speaking is the basal function, climate conforming, constituting society, only the theory is shown when the groups have separated or differentiated so much that it is no longer possible to speak of unity. For modern-post -modern sociologists, which have "converted" (converting means changing basic error) of productivism to communication, what would now be to realize that in the spherological analysis of societies a "plane is shown »That remains before of the differentiation between production and communication. The tonalized endosfera is the first product of the communities that live closely linked, and the mood agreement that is its first communication to itself. Compact, round it, regenerate and clear it is the first creative project of humanity. In trivial words of place and interior space, such as nest, room, cave, cabin, house, home, square, town, couple, lineage, city, a rest of unthinkable things is hidden forever, which requires that it be continue dreaming, without ever being able to elucidate himself or be*

captured representatively. This lush rest is that the creations of the inner world are never closed and must be developed incessantly from one how to another. The mystery of space production breaks into the words that refer to autogenous receptacles.



Mundus in Gutta

: In drops of cosmic space. *Esquimal Iglú under construction, Territories of the Northwest, Canada.* Human beings are always committed to the project to attract inwards, as much as necessary, what happens outside and keep the exterior life as much as possible as much as possible. That is not the last of the reasons why they erect soon, regularly, persistently

images of the people of their proximity, without those who could not live in full; They feel their physical and imaginary dwellings through the current signs of absent companions, who remain vitally important even after their disappearance. The omnipresence of images of gods and ancestors, amulets, fetish and supercharged signs in ancient cultures testifies to the scope of the need to round the present world through allusions to something essential absent, to something complementary, enveloping. That there must be images is something that is based on the coercion of intelligence for death and for absence; That there may be images is something that is based on the primary complementary function of onto -ography. If writing means, prototypical and ideally,

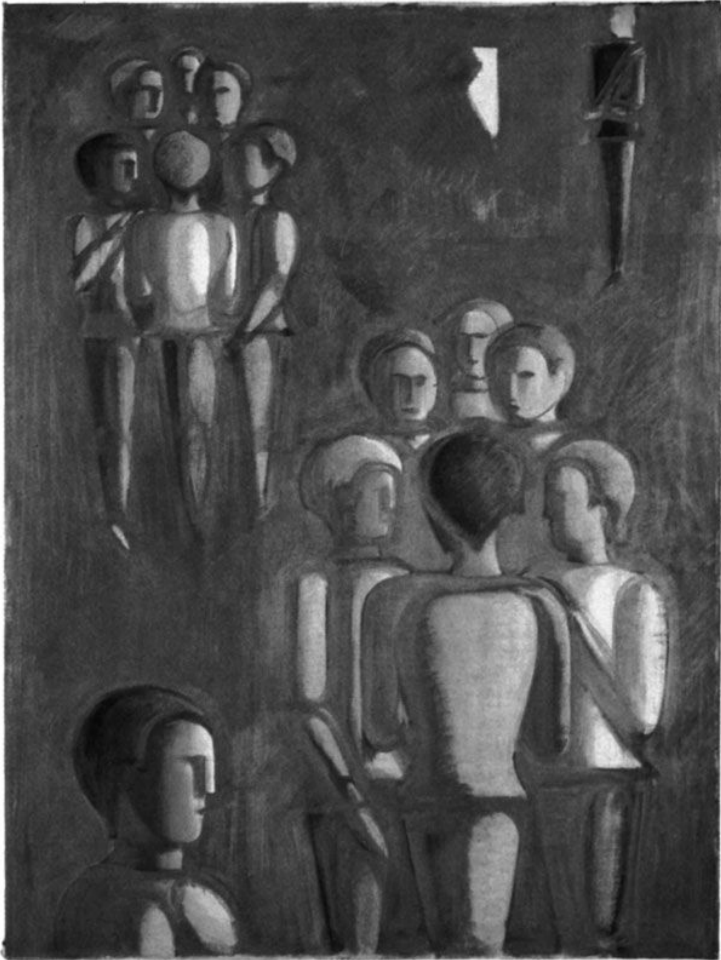
representation in the unbalanced, the image means representation in the similar.

The impulse, image establishment, to rounding discovers man as the animal to which something can be missing. Isn't it culture, in its entirety, an overreaction to absence? [60] When the lack of strangeness causes a morphological pressure: empty places want to be occupied again, as if the space-plane project did not allow lasting vacancies. Due to an imperative of complementation, the interior worlds approach the self-rooting: in principle only in the direction of a nesting without walls, in which the "round" predicate expresses a pre -geometric, psychological-spatial, vaguely immunological quality, although starting from With a certain threshold of discursive and political development also acquires architectural and geometric meanings. Less than a round sphere itself, a proportion of interior space, cannot be enough for those who live in common as their own characteristic place in the world. As we know for morphological-social and biological-cooperative reasons, such Euclidean spheres of group mood only arise by sharing of interior space with close first-order beings and with their spare parts. At the same time, human beings - given that they are beings of the inner world, in which endoclimatic nesting precedes all other constructions - run the danger, like no other species, that their interior worlds are destroyed without walls by invasions of invasions of outside or by endogenous conflicts, because nothing is more fragile than existence in the exhaled covers of specifically human interiority. *The expression climate catastrophe - the authentic saint and sign of our time - already captures the original risk of humanity. Human beings - in a way that only with reservations is advisable to become fully aware, because here that "consciousness as fatality" can become effective* - [61]



They depend on the grace of the circumstances of internal climate even in the last detail of their biological endowment and their cultural rituals. That, at least in their reproductive lines respected by degenerations, human beings have become as they are is the consequence of a story, as unnoticed as unheard of, self-protections through climate creations. As inhabitants of their proximity, created by themselves, are at home in a *Continuum* We automat; which, on the other hand, does not prejudge anything about the measure of hardness, difficulties and failures in individual lives.

Thomas Struth, *Louvre Museum I*, 1989, Detail.

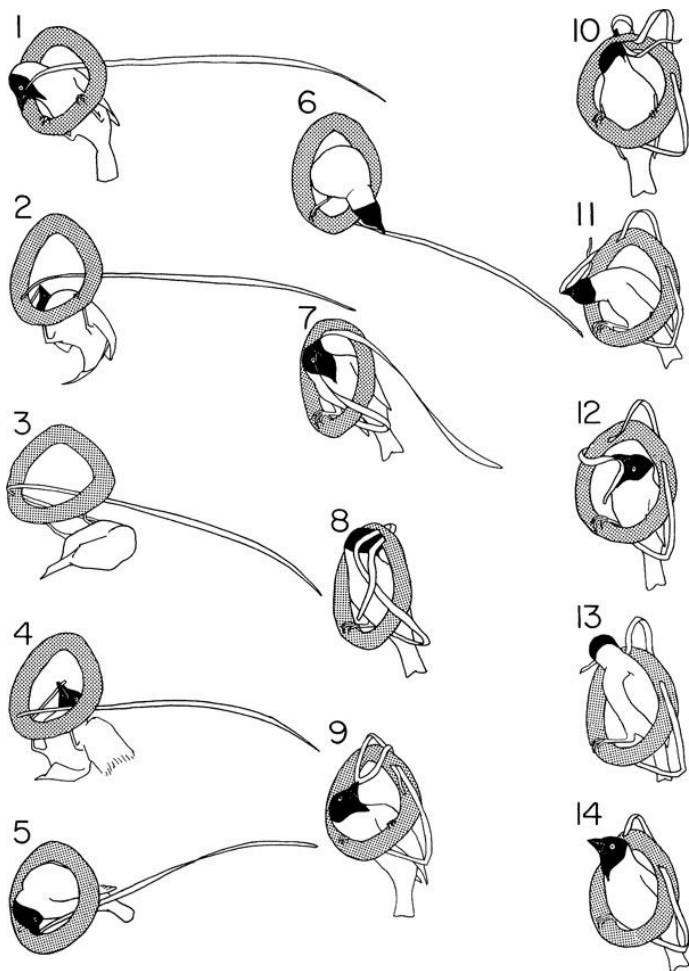


Human beings live in their pampering: an expression that must be worth as provisional remission to the refinement dynamics of local individuals and cultures. In its evolutionary balance, the existence of *Homo sapiens* It is only understandable as an successful history of growing nervous excitability and lustful self -stimuli mid symbols. The success lines of these stories stand out before a background of relentless selective fatalities, in which the rule is extermination and failure.

Oskar Schlemmer,
Young people in groups , 1928.

Only if the tension between interior and exterior is highlighted, as the fundamental reason for all cultural topology, it becomes fully aware, in its surprise, the constant return of the interior. Are not

innumerable those who have had to experience the outside world as a set of spheres destroying incidents? Is not the perforating, overwhelming, shedding exterior always more impassive and strong than any construction of the inner world? The-bubble image that we put to our theory of intimacy spheres evoke the fragility of spaces inhabited by human beings. What is, on the contrary, what makes mortals capable of protecting themselves in their relationship greenhouses? The strength of the allies of establishing themselves in preferential relationships with each other is already quite surprising, despite the fact that both endogenously and exogenously everything seems to work to make the spheres that allow human beings possible. And yet: that self - obymment in the space created by oneself - the ability to throw the coat on itself and theirs and retire to the invisible greenhouse of mutual experienced membership - is the creative stimulus of spheres, original and incessant, which, especially After group crisis, it must be accredited in multiple cases. From him come the formations that later, in bourgeois, citizens, theory drivers, "societies" or cultures will be called. It seems that, when they allied among them, the ability of human beings to deny their helplessness in exteriority is immense. How would it be supported, if not, the risk of belonging to a kind of speaking mortal beings, susceptible to fear - and how unbearable the threat of the outside would be - if there were no regenerable wrapping of resuscitable solidarity that opposed their creative resistance to solvents attacks, while there?



As a process of growing solidarity sets, the history of

Chapter 1

Aurora of the distance-cercanía

Tanatological space, paranoia, imperial peace

All history is the history of animation relationships: [*] We had formulated in the introduction to the first volume of this essay. [62] Microspherological analyzes show the scope of that thesis. It covers a plethora of bipolar and pluripolar relations inside intimate resonance spaces, in which human beings are caused and recreated mutually. Under the image of the bubble - of that small world, with delicate walls, smooth for a gentle internal pressure - we have explained microspheric forms, describing them detailed, adventurized, in some way extravagantly, as much as allowed the unbeying or semi -objective nature of those configurations of those configurations . Thus we managed to make light in the constituted symbiotic, coexisting, bipolar, multipolarly microcosms, provisionally disregarding its inclusion in broader structures and its growth potential. Only allusions were made to the dynamics of transfer or transplantation of primary situations. The result of the first volume was the recognition that it is only lawful to use the word microcosm for couples, not for individuals: which means, of course, a clear break with metaphysical tradition. All history is the history of the animations that arise from the cast and shared two of the space.

Now is the time to continue developing the thesis, too compact, that, in truth, all history is the history of struggles for the expansion of spheres. [63] What has traditionally been called the mood is the dimension in which the tension between the intimate and the unintelligence is experienced. The tendency of metaphysical psyche

could be reproduced with the paraphreudian formula: where there was a couple soul, there must be a world soul. This warning contains the *pathos* of classical philosophy. The concept of the soul of the world contains the categorical adonition of conceiving all the things and effects that exist and occur abroad so that they can be understood at all times as elements of an expanded interior. It is already guessed from now that this program is equivalent to the demand to extend the mother-child symbiosis, by geometric means, to the confines of the world. The capacity for such extensions is the core of what is traditionally designated as "belief."

Extension are only produced if something exterior can previously be assumed by a smaller sphere and allows it to be reinterpreted in it as a determining factor of its expansive force and its awareness. In order for this image to be plausible, it should be familiar with the idea that the spheres are, so to speak, configurations capable of learning, exercise immunity systems and receptacles with increasing walls. Only when the common intelligence to the participants is not paralyzed by spherical catastrophes, but rather they incite it, rather, to carry out the appropriate repairs, what would normally lead to the death of a sphere can be effective as a stimulus for its growth. We will see that the simple reproduction of living spheres cannot happen without a primary repair intelligence: human beings live continuously under the risk of being separated with violence or through the death of those who were closer to them, and those who have remained Behind, in the small and primary human worlds, they are always, in the midst of the crowd of having to look for a space to have-to-contain-to live without their most important complementers. The human space arises from the death vaccine.

If human beings did not possess the terrible and admirable capacity to overcome the death of the next ones, and were not able to fill or cover up the emptiness left by the missing configurations, no individual could ever be someone who dies alone; No one would ever go to death without company; The death of the irreplaceable one would also mean the death of the other ally. It would be impossible for these death conditions to be launched as a cultural tradition as a creative substitution, and never the transcendence of the other would become intimate experience, since in such

circumstances there would be nothing irreplaceable to replace.



Silver Keys, Century XVIII .

It becomes an individual who is marked by the disappearance of the other irreplaceable. The irreducible nucleus of what we call individuality is in the fact that normally intimate allies die at the same time. Becoming an individual in a society of individuals means, therefore, accommodating the fact of being abandoned by the other irreplaceable ones that die first. From there comes what can be called the hardness or fundamental temper of mature individuals. It works as isolation against symbiotic temptations of proximity. The reasons why human societies see bad or prohibit the death of love are good systemic motifs (in case the systemic reasons can be good), because they denounce the betrayal made to the universal human destiny those who die united: while All current individuals have to bring the lives of someone who could be abandoned tomorrow, the accomplices of a death of love attempt against the law that says that neither does intimate allies conjure the temporary synchronously. (By highlighting this law, which in another luck remains latent everywhere, James Cameron achieved the overwhelming emotional success of his film Titanic , because with the story of Jack and Rose - "Nothing in the world could separate them" - he managed to reaffirm the death of love, avoiding his synchrony at the same time; Isolda survives Tristán eighty years. That is the consummation by antonomasia of the American and modern love dream: the Amour Fou and total survival!). Who die realiter



Together they do not sympathize with the fundamental effort that each individual seems to be a debtor of the shared world, without being declared as an explicit commandment: to support the weight of the world even when he has left him only with the load the most important auction. *James Cameron, Titanic*

, *Death of Love*, 1997. The most essential individualization depends on the training to be-provoked by the closest, in the same way that culture only occurs when it works as a preparatory school for permanence here after the death of the teachers. (Most of the time this is discussed under the rubric of inheritance, which accentuates the positive transmission; but in the same way it could be conceived under the point of view of the left-off, saying: the one that remains is condemned to the reception). The self does not arise by an illusory specular reflection, as seductive and mistakenly taught Lacan; He adopts, first, a self-referentive figure for the anticipation of orphanhood and widow's; He affirms himself as abandoned and abandoning. The self is the organ of the prebandono and the predespedita. [64] Since this counting that it will be abandoned, constitutive of the self, is essentially anticipatory, protects against irreparable catastrophes of separation to

those who have realized that they will be left behind and alone one day. [65] *What is called individuation is the anticipatory orientation of a state that sometimes appears thus described in French tombstones: A seul être vous manque, et tout le monde est dépeuplé*



. So that the whole world seems unpopulated that you miss a single person.
If the repopulation of the world occurs again, abandoned life cannot be
stubborn in remaining together with the lost part. Let's say, then, you have to
exercise in the loss before it exceeds the loser.

Thomas de Marchant et medallion
d'Asermbourg

(dead in 1728) and his wife Anne Marie de Neufonge (dead in 1734), Tutang, Luxembourg. *If you do not want your loss to take to the one that stays to petrify in your obstinacy, the most important part of all duel must be consummated before The death of the other essential. The pre-due is manifested as a distance. In it Amour Fou*



That previous farewell is ignored, as if the United wanted to deny any possibility of separation forever. They become complicit reciprocally in the purpose of not giving the other opportunity to survive the intimate partner.

Rings to avoid separation.

But if those threatened by the human emptiness, the survivors of the essential dead, are in conditions, however, of entering traditions it is because they follow the imperative of replacing their great absent: those who first trusted and those of which They received knowledge. Who remains prepared for this substitution is willing to assume his share of the weight of the world. If the world is heavy, it is not only because in the historical era most human beings have to strive to make a living; When the heaviness is more accurate, it is when human beings are inclined to allow them to be loaded with the task of assuming the place of other irreplaceable. *How, then, can the spheres grow? How do small villages, hordes, families, couples, intimate worlds be overcome to overcome their catastrophes, their splits,*

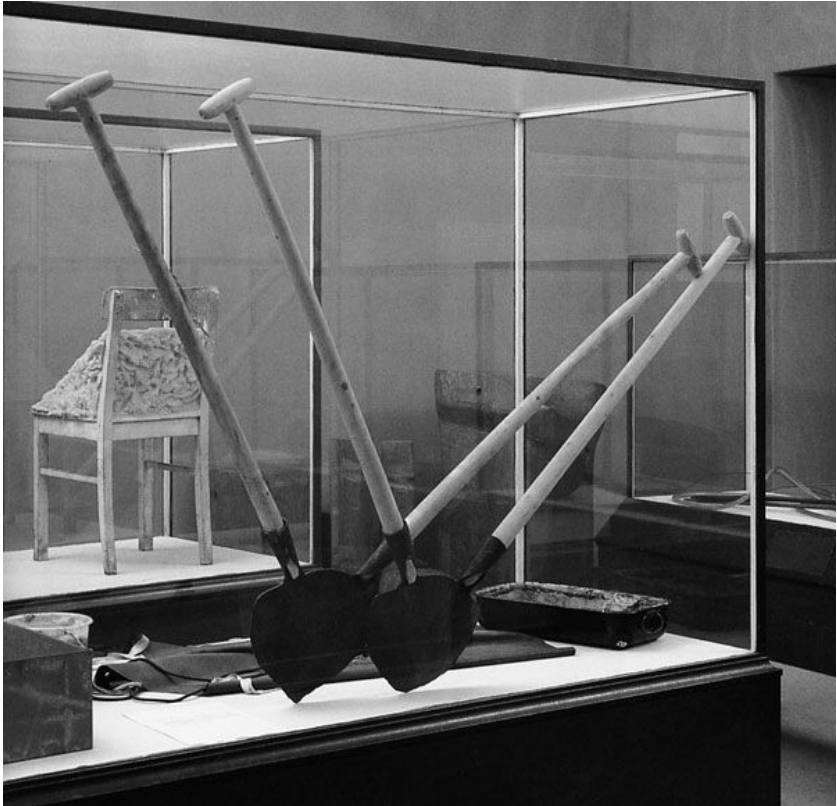
threats to be overwhelmed by both internal and external explosive forces? How is it possible that not all challenged and defeated groups faded in silence in the non-historical, and that some of them take out strong forces to assimilate what normally only produces destruction? What kind of change in their way of life do the small human communities carry out when they manage to support the unbearable beyond normal measure? What happens to the United when they impose their survival against irreplaceable losses? How do they learn to concentrate in themselves, to overcome themselves, to hard support fate conditioned by external circumstances? Whatever the answers to these questions, they must inevitably have a morphological involvement and an immune and spherological sense (and

Eo ipso

an uteroting) mediated by it. What is treated in each case is to clarify how human groups support their crises in a form in relation to external forces and internal tensions. *The microns grow up to become macrosferas to the extent that they manage to incorporate stressful external forces into their own radio. It could therefore be described the growth of the spheres as a course of stress in whose course the exterior is neutralized assimilating it to the spherical interior. They are mostly protopolitical stressors of the type of enemies and strangers, psychological-social stressors such as collective depressions and mental stressors such as monstrous and the idea of infinity that have to be integrated before a small ethnospheric unit can develop until it becomes in a higher world form.* A group that had attracted all essential excess, and in a sense would have overcome or fenced it, would have grown to become an empire or a highly cultural macrosfera. Therefore, it can only be spoken in an authentically macrospheric way when the great and the most manifest in the character of the inner world. In a great sphere that resembles an inner world, the will to be able to be coextensive with a will to animation of total space. From what we can see, such spaces with the character of the inner world have only been thought and developed with all consequence in the three great cultures of antiquity: in China, in India and in Greece, that is, in those cultures that by a consensus Scholastic, relatively large, go through being the three places of birth of philosophy.

[66] *In the cosmologies of these cultures the morphological imperative begins: rounds and dominates without any limitation. Therefore, in this case the geometry*

In planning, also placing the service of imperial political cosmology as expected anywhere else. The powerful and their interpreters think their world with circles and legions. As soon as human beings try to accommodate their mood form to macrospheric conditions, they have to be formed for state men, either for officials or for wise, because when the highly cultural State gives to think, the meaning of the world moves in the direction of a Inclusive inclusiveness: The whole is the preserve of the inclusive animal.



It was an achievement of great cultures to have raised the internal assimilation of the stressful outside to a historically maintainable long-term level. World powers that managed to be more than military improvisations were those that managed to domesticate the immense monsters of exteriority - death, evil, strange, excessive - and transfer the following generations, as cultural habit, their successes in that domestication. Although none of those monsters ever loses its dreadful ability to uneasy, in large worldviews they are converted, however, into internal stressors and dialectically put them at the service of "great everything." Great cultures know how to make destructive exteriority into profitable negativities. They use monsters, so to speak, as growth hormones to rise from microspheric to macrospheres. We repeat the

fundamental ideas of these considerations: the human being is the animal to wait and survive the separations of their next. Already in the oldest human ways of life, archaic hordes, death is imposed as urgent to look at the most beloved dead. When the view of the corpse and the piasmo that warns in the empty place acquire ritual forms, all this is organized as a memory; The cults of ancestors and the dead come from him; They induce the original metaphysical stress that weighs on human groups already in the early stages of hominization. It is recognized that these cults always have a spherological sense as soon as in the treatment of the living with their dead, not only a religious praxis creative of tradition is seen or a form of cultural memory organization, as normally happens in the culture sciences ; The memory of the dead necessarily releases spheres creative processes because only for a kind of immunity reaction, creator of space, the psychic sphere broken by the disappearance of the other important other, the intimate bubble of coexistence can be remade.

Joseph Beuys, *Community blades, in duplicate, 1964* . *The repair of the narrower intimate space is not possible without it expanding this one: because if the survivors are determined to remain in some way in union with the dead, this can only happen because the dead are housed in a second ring*

, around the sphere of the living. What psychoanalysis has designated with the concept as ingenious as adventurous of
TRUERARBEIT

[Duel work], considered from the psychohistoric and psychopathological point of view, does not mean anything other than the effort of survivors to place their dead in a circle of proximity and expanded peace, taking them out of the field of proximity and more alliance intimate. That circle is drawn by the duel: that is, the psychic effort to reach a commitment between the concern for the definitive separation of the dead and the desire to keep them in another form of proximity, but "there." When the small archaic groups refer to their dead, the spherical space is extended beyond the current relationships between relatives and people who live together, to a greater bubble that covers present and absent. She constitutes the minimum contour of a culture: if we rightly understand, spherical conformations that feed the memories of the determining dead and propal them through generations.

Although the place of the dead determinants of a culture cannot be another, in principle, that the distance, the

beyond *indeterminate and the immeasurable en-another-part, the mourners are dedicated to the task of assigning a humanly bearable*

measure to that vague and potentially unlimited departure. The duel creates that relaxed proximity that transforms the infinite into a beyond manageable. He is the first proxemic passion: a space-color that produces proximity-length with respect to lost. (It is doubtful that Freud was well advised when interpreting this pain through the concept of work, because you can only work with objects, while what is about the duel is to comply with something missing or to look for a new place for itself

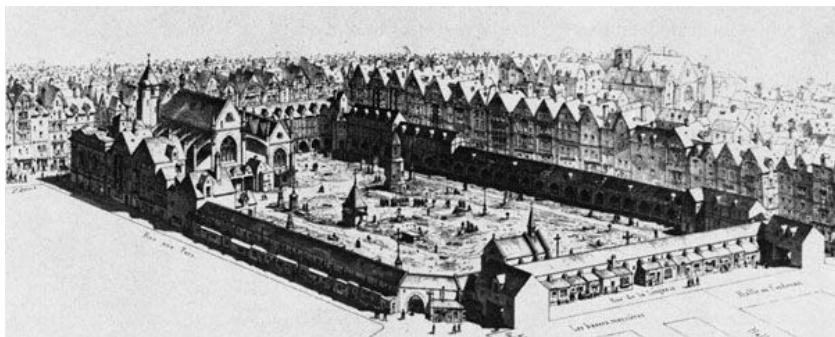
Vis-à-Vis of the absent; That is, saving duel does not mean working with an object, but moving to an expanded space).

In that sense, it can be said that distance is the stimulus properly creator of culture. She prevents the determining dead from moving too far, retains them in a wide environment that delimits the life and animation space of a cultural sphere (or, at least, an extensive circle within it). Therefore, in principle, relevant memories are always present in the public space of the groups; Their signs are the tombs, which manifestly indicate the proximity-length space to the members of the group.

Death, as a monstrous proportion of "work" -Duelo, is the first stressor of spheres and architect of cultures. While they assume the task entrusted, the duel communes manage to appease the rage caused by the disappearance expanding the space. This distancing imagination, which plays the current space of life in surrounding spaces of dead and spirits, is what gives rise to, first of all, cultures as autocobijant spatial fantasies. The proximity-length of the important dead: she is introduced into the radius of the really existing original autonomous spheres-that is, in the circle of hordes, of the clans and of the small tribal societies-, and believes, in doing so, in doing so, The first autonomous form of the world. Only a system of coexistence of the dead and alive has ontologically the character of the world: and onset the strength of drawing around a world image of the world. [67] It means more than an ethnological sentimentality that in our century has begun to study the rites, myths and constructs of the world of the primitive clans-of-who-people of the virgin jungles of Brazil, Africa or Polynesia with the same attention as Before, it was only believed to be able to devote to great cultures such as Greco -Roman, the Egyptian or China. If spiritual dignity in a way of life can be deduced from its strength shaped of spheres, that is, the ability to keep together and dead in

ritual communions within a conjured horizon, then small tribes are formations as worthy of admiration as The empires, which constrain many millions of human beings in a circle of domain. Because it is the one that is the numerical reach and the political radius of a culture, every group that governs its generation -Cercencia in which the *Ser-Ahí* Genuinely human, open to the world, open to the dead, space generator. Inside these circles is what has rightly been able to call the "anthropological place." [68] The place, in a strong literal sense, is the territorial commitment of a sphere. Such a link to a land would not be imaginable if the spirits of their own dead would not have occupied the ground, and the sky over it, as its special "world of life." The vital space of the groups is crossed by the signs of the presence of the ancestors and the gods. Those signs are the confines and peaks (in Alto Alemán Ancient:

Orte



, places) that the gods and dead point to the living. With the deployment of worlds of life that include alive and dead, the era of territorializing ethnospheric begins.

[69] From this point of view, cultures are functions of the crypts on which the generations of the day are based. Traditions are rivers of signs in tanatological space. It is necessary to prevent the idyllic ethnologism that seduces the modern perception of things with deceptive images of an easy death and a more indolent or more indolent survival in primitive cultures. It is here, as almost always, of optical illusions, conditioned by empty in tradition, nostalgia and bad presentation. As regards the

written tradition, it speaks of great struggles with death and tells how survivors have fought with the unbearable, that is, with the separation of death. Cimetière des Innocents, Paris, ca. 1550. Gilgamés' Babylonian epic - the oldest document of imperial narrative art, transmitted in four different languages between centuries

XXI

and SAW A.C.— It deals with in his second part of Gilgamés' sterile struggle, great hunter, citizen king, divine in two thirds, against the death of his friend Engidu, and his rebellion against the idea that in the friendly body of the friend he had In the eyes of his own destiny. The world of Gilgamés already represents a form of great world, in which the dead retire to a

beyond

Very distant or a very deep underworld, so that the integrating duel around it is only achieved when the hero travels through the world to his confines to find an antidote against the separation and in front of the decline itself. The fact that Gilgamés' consciousness of the mortality itself will be awakened only by the death of its

alter ego

. Because death does not become a problem for the individual - as suggested by the late and Christian philosophy - by the perspective of the end, to which mortals are "precipitated", as it was liked to be said in our century; The sting of death is first experienced by the need to have to survive the other more intimate, the twin brother, to the essential complementary. In the confines of the world, the goal of Gilgamés' Duel Journey, the following dialogue between him, the inconsolable search engine, and his wise Utnapistim auxiliary:

Utnapistim tells him, Gilgamés:

«Why are your cheeks demacred, humiliated your countenance, sad your heart, blurred your features?

Why is there affliction in your mood?

Why do you look like a remote paths?

Why is your face burned by moisture and burning of the sun,

[...] And you run through the steppe?

Gilgamés tells him, Utnapistim:

«Utnapistim, shouldn't my cheeks be demacred, humiliated my countenance,

sad my heart, blurred my features?

Shouldn't there be affliction in my mood?

Don't I seem like a remote paths?

Should my face open by moisture and burning of the sun be,

[...] I don't even run through the steppe?

*My friend, the fast mule, the wild asno of the mountain, the stanion
panther!*

*Engidu, my friend, the fast mule, the wild asno of the mountain, the stretp
panther!*

After, doing everything together, we went up to the mountain,

We take [...] the city, we kill the celest bull,

We also killed Chumbaba, who lived there, in the cedral,

We kill lions in the ports of the mountains!

*To my friend, whom I loved without measure,
that overcame all the difficulties,*

He has reached the fate of the human being.

And I cried six days and seven nights,

And I did not consent to him buried

*Until the worm invaded his face. I horrified my friend's appearance, I frightened
my death, so I ran to the steppe!*

My friend's matter weighs on me,

So I took a remote path in the steppe! "

(Tenth tablet

IV ,

42-50

, V,

1-19)

.

[70] In this reflection on death there is no trace of holistic idyll. The wide radius of the Gilgamés Duel Trip indicates the size of its wound; His failure in the company to bring home the grass of life marks him forever as the metaphysical loser, which now, faced with mortality itself, must respect the difference with the entire gods; And only the fact that at the end of the trip he returns to Uruk-Gart , *its real residence, holds the epic process a circularity that is equivalent to a comfort in its own way as such. Gilgamés' trip frames the duel in a complete circle. Naturally, in the Babylonian Empire, the double of the King, the dead intimate friend, can no longer be buried (as important dead in some villages of the primitive tribes) under the central pillars of the common house to accompany the life of the life of the life of the life of the house his. The assumption of its disappearance is no longer produced by means of the next animistic contact with a coexistence beyond. To follow the dead Engidu in its radical departure, Gilgamés has to ride to the borders of the world, as far as the Babylonian idea of amplitude and size is*

reached. The separation margin has been made the size of the entire world; The proximity-leania of the non-foul has adopted cosmic features. The hero uses forty -five days of travel to reach the world's confine in search of the death remedy. Is it understood what confines it? What border waters are the ones that crosses the suffering hero with its stone oars? What hybrid sea should be immersed to find the wonderful grass? Epic images make the most distant extremes refer to those of the inner world. In this epic poem, the oldest, there is no talk of an expectation of reunification of lovers in the hereafter. However, the entire Babylonian culture becomes the field of resonance of the narration of heroic friendship, the catastrophe of the loss and the duel trip. During the millennium and a half in the Mesopotamian empires, he had once and another, always again, the drama of the separation of inseparable and the royal search for a herb against death. In view of these narrative currents, the assumption that empires are not only spaces of law, administration and appropriation can be ventured, but if they want to subsist as animated spheres, they must also be, to some extent, echo spaces for civilized regrets and sympathetic resonance boxes with exemplary human destinations. To other completely different mourning conditions, the Aurelio Agustín report, in the book

IV

of the *Confessions* , about the loss of his most intimate youth friend, a young man of the same age with whom Agustín (born in 354) gave himself the great life for a cheerful year, sharing the same inclinations and feelings. The event had to occur in Tagaste, around 376, a few years after young Agustín had become Manichaeism. The fact that the friend was under his influence, and that he also served as an accomplice in Devaneos and metaphysical experiments, partly explains his confusion and dismay for the sudden death of the friend. He only really pains the interruption of spiritual complicity when he learns that the friend became baptized *in extremis* , without having had the opportunity to discuss with him the change of feelings. Also in the case of this death, of this catastrophic dissolution of a symbiotic alliance, an intramundane abyss that seemed insurmountable contemplated from the life carried until then, and also here also had to resort to the highest reasons for comfort that He could offer the time to interpret his own survival in relation to the beloved dead. Meanwhile, these reasons have already promoted to a

high theoretical level; They have been philosophically, meditated psychologically; They rely on a metaphysics that makes available a mature, monotheistic concept of God and a pretentious idea of providence or predetermination. Under the monarchy of God it is logical that the believer faced the unbearable with a strong presupposition of meaning. He has to conceive his entire life, including his abysses of separation, wounds and defeats, as a curriculum projected by God; The Christian is responsible for "being shaken of proof in proof":

In experimentis voucimur

(

Confessions IV, Chapter 5, 10). When this idea of proof and catharsis appears, there is also hope that even the most irreparable losses can be shown at a higher level as profits. We know no reason to suspect that Agustín's report on his status after the death of the friend is conventional or rhetorical, especially when his author, a man over forty years at the time of writing (AC . 397-401)

, informs of experiences almost a quarter of the previous century. With what pain my heart got out of my heart! How much I looked was death for me. The homeland was an ordeal to me, and the paternal house an insufferable torment, and how much I had communicated with him, I became without him raw. They were looking for my eyes everywhere and did not appear. And I came to hate all things, because they did not have or could tell me as before, when it came after an absence: "Behold, it is coming." I had become a great question myself (FACTUS ERAM IPSE MIHI MAGNA QUAESTIO

) And I asked my soul why I was sad and struck me so much, and I didn't know what to answer [...]. Only crying was sweet to me and occupied my friend's place (Succeserat Amico Meo) In the delights of my heart ... [...] It was me miserable (Miser), as is every prisoner soul of the love of temporary things, which feels to tear down when he loses them, then feeling their misery, for which it is miserable even before losing them ...

It amazed me that the other mortals lived for having died the one to whom I had loved, as if I had never to die; And more I was marveled that, having died, I lived, that it was another. One of his

friend said well that "it was half of his soul." Because I felt that "my soul and his were nothing more than one in two bodies," and that is why life caused me horror, because I didn't want to live halfway (*Nobam Dimiduus Vivere*), and at the same time I was afraid to die, because he did not die at all the whom he had loved so much (*Confessions*

IV, chapters 4, 9 and 6, 11).

[71] *If the old Babylonian duel drives the hero to the confines of the world to seek help in the face of the unacceptable, the Platonic-Christian duel urges adherents to learn a decisive lesson in the school of separations. Although it is the microspheric catastrophe by antonomasia, the death of the most intimate friend causes a spherical leap and drives survivors to redefine their place in the existing. In fact, the author of the Confessions Tell and Christianize at the same time his duel; It tells him as he interprets the loss as a stimulus for the ascension of the love of the perishable to the imperishable; Christianize him as he crosses his loyalty, from the friend, who died of fever, to Christ, who died to kill death with the abundance of his life (Confessions IV, Chapter 12, 19).* Both things - the Platonic ascension of the sensitive perishable to the mild imperishable and the Christian killing of death -, however, are already typical operations of macrosphera creation, namely, from large interior spaces of spiritualized vivacity, which oppose with Success to outside attacks. The fundamental operation of the Christian "duel work" is to replace the proximity partner lost by the proximity-leania partner, the living God. Who does not want to continue living as an abandoned part has to look for a new complementary, and when in that matter the metaphysical need intervenes, complementation becomes more spiritualizing, more transcendent and more superlative. As in the Platonic School of Love, the intimate twin must first be presented as a beautiful individual, then as the beauty itself and finally as the superhermous God, superbuene.

The way and way in which in the middle of his life, on the occasion of the writing of the *Confessions* , San Agustín looked back to himself, to abandoned a day inconsolably, and the friend, taken from life prematurely and yet in time, fully illustrates the effort to give meaning later, from a higher point of view, to I feel the The father of the Church interprets without hesitation his progress in

the educational path of separations as the work of grace. According to this, God, the teacher of all teachers, had to separate the two disciples conjured in error, so that the most endowed with them followed the right track; Only as long as he moved away from one of this life, he got the other to gradually understand that it is a mistake to depend so idolatrically on something deadly as if it were never going to get lost. Departing from his own grief for the death of the beloved, San Agustín develops

a posteriori *A critical theory of love: what matters is to differentiate objects of love and then choose correctly. "Because you can not lose the friend who has everyone for friends in the one who cannot get lost."* [72] *When God's love is imposed against narrow -view eroticisms, it becomes, in the opinion of the ecclesiastical, an elastic force of a spherical expansion of universal dimensions.* This Augustinian Duel Report can be interpreted as an indirect theory of the Church, that is, as a foundation of a radically inclusive kingdom, of the heart. In it, preferential love would be overcome, too humanly capricious and vulnerable, in favor of a non-preferential inclination towards all creatures (with the same feelings). At the same time, death would be re-stylized as a beneficial stressor; In fact, the ecclesial Christian people can, from ancient

Communio Sanctorum , [the dead and the living would sit in the same banks as a solidarity crowd: the dead, certainly, in a large major church.](#) In the subsequent interpretation of San Agustín of his youth duel, he draws attention, above all, from the theoretical-phase point of view, the autotherapeutic and psychagogical feature. The author is completely aware that the hole that has opened in the existing death of the other more beloved claims to be closed again: that is why he speaks that the crying for the dead has happened to him (

Successerat), To speak, he himself and has taken his position in his soul. Tears are the first substitute, still sensitive, of the relationship with the object of love, and not in bucket flame San Agustín to crying: SOLUS FLETUS DULCIS EAT MIHI . The hug relationship has become a crying relationship. Tears, in turn, have to be exhausted and replaced, while dissolving in a relationship of contemplation and veneration with a superior in front. Certainly, the tears of St. Augustine are no longer those of an animist who, beyond the tomb, maintains a coexistence relationship with the other snatched, but those of a metaphysical one who seeks relief in regrets, abstractions and deviations. While the dead friend,

Augustine was prior to have never cried for human losses, too human, but only for religious or moral shock. Since then he lived labile, but determined, in that absolute interior space of the religious imagination, of which there can be no exile; Christianly said: in the kingdom of God. In fact, it seems, who has already anchored in the sphere of the

Pater orfanorum , of the father of the orphans, as in a last kinship system. [74] According to San Juan Evangelista, Jesus had told the disciples that he would not leave them orphans: that their departure was only the external condition of their final permanence; The spirit would be the one who with his permanent presence would offer a substitute for the absent child until the end of time (Juan14, 16-S

.). Cristianly thought until the end, the interior maximum is the space of all the saints, in which those ideas of the absolute who are salvageable people meet. Once one is admitted in that assembly, could it still be thrown out of it? In case, that will not be known before the final crisis, before the day of the final judgment, when God, as in an inventory of the end of the year, computes his and heels to the non-Suyos. Then, God will form with the chosen ones, as a pure meeting of the eternally survivors, the definitive and greater of all possible spiritual spheres of souls. For her, death can no longer mean any threat, but only a surgery surrounded: a vaccine for eternal life that occurs in the reaction of immunity to death. The most reliable information about this rescued society, which only alternates in the best circles of God, is provided by the songs of the paradise of the

Divine Commedia

Dante. They can see what happens when the broader inclusiveness is linked to the strictest exclusivity: in the sky of Dante the rescue of the souls chosen by introducing them in the divine sphere has become an consummated fact.

If death is the ex-spheres, under whose stressful action the cultures or "societies" are formed-one of them included in the open circle of their near-dead-readers-, the stress injected into societies by envy and envy Evil acts as a first instance consolidor. With their rites loaded with violence, with which they protect themselves against evil and try to scare away from the interior, the primitive groups are consolidated as swear against evil and agglutinate, so to

speaking, as teams for their exclusion and expulsion. Consequently, the exterior is not for older societies both a geographical or topographic fact and a demonic-moral dimension; It means uncontrolled space - in ethnological terminology: the exosphere - to which evil or its human incarnations are expelled and from which it is to fear its return. From the topological-moral point of view, all archaic human communities are surrounded by an inaccurate ring-universe, which has above all the character of an ambivalent exterior. Well, in uncontrolled space, they wake irremissibly, in addition to unpredictability of good, indifferent and bad type, also the spirits of the killed members and expelled one day. Potentially, of the disturbing, that is, of the world around cursed, they can return the excluded and besiege the world of life of the group with a ring of exospheric dangers: hence all xenophobia, such as religion, begins by the fear of the return of the return of the expelled. (This reaches the tremor of traditional Christians before the second coming of their Lord, which he imagines in heaven while he is afraid he abandons him again on the most disturbing day of all to adjust accounts with his own:

Unde Venturus est iudicare vivos et mortuos). [75]

To the disturbing of the return contributes the circumstance that they, those expelled, have at their disposal the entire outside, the indefinite exosphere, and that from it, it is not known at what time or from which direction, they could start their attack on the community, gathered in its circular camp. Together with the arrangement of the dead in a proximity-protective-clairvante length, the fundamental effort of all social units is to expel the evil from their interior and ensure their borders. The topological difference between interior and exterior has, therefore, a moral sense, and morals an immune; It produces the unevenness between the good and the inner and the bad and exterior: an unevenness that is often interpreted, at the same time, as a difference of the pure in front of the impure, of the right facing the unfair. While they are oriented to that scheme-exclusion between endos and exospheric circumstances, societies, both archaic and modern, always and above all communities of effort and delirium, which from time to time vibrate in ecstatic, unanimous and shared, against the alleged or real author of evil. The sacrificial rituals on which the old societies, each in their peculiar way, found their cultural or religious continuity represent arruinations of these solidarity agitations. (In modern societies, apparently without sacrifices, they are replaced or imitated by exercises of rebellion and periodic scandals). With this, the interior spaces of cultures or original societies are circuses of affections that dazzle those who take part in the game through participation in the most exciting, binding and infectious community company of all: the violent removal of the evil of its own interior. Sanctification of the interior space and demonization of the environment are directly connected processes; While separating the sphere of everything that has not to be herself, they constitute the first social and

ecological facts. The efforts to exclude the evil of the interior space of the community have, therefore, an immediate spherical-amber effect; They mean the attempt to establish a security distance between the group's immunity space and who have been expelled from it for trying to deteriorate it. Nor can expansion and consolidation - or fortification - from the sphere, be separated here, since the walls and moral pits, after which the group is protected against their real or assumptions, are always built at a tactical distance around the inner world. These considerations link without difficulty, at essential points, with René Girard's ideas about the birth of the cultures of the spirit of the sacral mechanics of violence. In numerous Girard works, the monumental thesis has developed that all human societies cannot be in principle anything other than envy and jealous systems - or rivalry -, encouraged by imitation imperative. For immanent reasons they are subject to strong endogenous, self-stressful pressure, and, as following a dynamic-group or morphological-social natural law, they are forced to purify themselves by the common murder, committed in a delirium of thirst for blood, of the assumptions Causing of their ills. In that sense, every local culture would be a gang constituted around the founding murder; His central language game would be on each occasion the collective, unanimous accusation and conviction of a victim, who has to take all the evil about himself, and the denial, as monotonous as consistent, of the own responsibility in the escalations triggered of violence . To a "culture", in that sense of the word, it belongs who participates real or symbolically in the sacrifice of the scapegoat, whose expulsion from the interior of the community returns to the group the tranquility of a straight consciousness and the peace of the post -stress. For Girard, cultures are formations that are welded through the fusion energies that provide the maximum stress of the lynching stress, and that after the excess return to the fundamental line of a relaxed order and an acrisolated solidarity. *From the common, edifying common feelings, which follow the orgies of foundational bloody events, the rites and myths of the peoples come: the rites represent the symbolic and limited repetition of the original murderous commotion, triggered in common, while the myths provide The justifying narratives of it. Thus, if Girard was right, all cultures or ethnicities would rest in principle in mergers in*

crimes, and then in inalienable agreements about common lies, that is, on myths, that they would impute all the guilt to the violence of their victims. From these considerations, the thesis is followed, sociologically subversive, that the scapegoat can never expulsion or its salvific sacrifice and exaltation. Through both things, excitations and narratives, societies are involved affectively of the root and combine in an unequivocal feeling of unity and solidarity. It is the exclusion of evil that makes possible the self-including non-malls in a pathetically occupied space. In this sense, all groups closely composed of the cult, whether archaic or contemporary, rest in discrimination mechanisms: they cannot exist without enemies and victims, and therefore depend on the incessant repetition of lies about the enemy to produce The necessary autogenous stress for internal stabilization. This means, at the same time, that they cannot persist without God and without gods, because the gods, following this deduction, are not in principle anything other than scapegoats that have become numinous and disturbing. At first there is no reason to "believe" at all in gods; It is enough to remember the constituent festive murder to know what we care about. The embarrassing memory of an undercover crime is what constitutes the so -called deep religiosity of primitive cultures; In their religious mood the peoples are close to their ghostly reasons to lie. God is the instance that can remind his supporters for the secret guilt hidden. With this memory, whatever mythically broken and ritually damping, the community intimate relationship renews its forces incessantly. Well, what could correspond more closely than a collective of accomplices with his victim, who has become his God? As narration communities and excitation communes - or in the cult - it is how more cultures are themselves, those complicit groups enchanted by their furry crime. Well, where excitations and narratives cross, there the sacred is constituted (

Sacré

), which is what immerses the groups in their climate unmistakably typical of veneration, guilt, fear and disposition to sacrifice. Therefore, the sacrificed object is placed in the midst of the spiritual space of a society. By the cultural representation of the sacrificed God society is experienced as a homogeneous body, which must always vibrate renewed in the common sacred unease to remain consistent in itself. It is precisely the fact that, as communities of victim and worship, its unification environment is the memories of violence, always absolutely

peculiar, which provides primitive societies its typical impenetrability. (That is why there is no possibility of conversion to primitive religions: because it is excluded to participate in the constitutive crime of a strange group in another way than from the position of the intruder spectator; on the contrary, access from any cult to highly Cultural such as Christianity or Buddhism, because both have the structure of emancipatory movements that release complex primitive cults and guilt, although, as in Christianity, the release movement is stagnant in new self -locking guilt before a sacrificed god). If this is added what Girard believes to have proven in innumerable cultures or sacrificial groups, namely the exaltation of the scapegoat to the real sacral dignity, then the synthesis of groups founded on shocks and narratives, in Pánicos and Pánicos, in Pánicos and lies. The inmate envy and violence stress - which, if scale, excites societies to the limit of decomposition and occasionally beyond it - it manifests, therefore, at the same time, as the most important consolidator of spheres, and precisely to the extent that after the crisis it is possible to put under ritually control the tensions of jealousy or rivalry that trigger violence. This is exactly, according to the Girard model, the task of the cults organized around blood offerings: whose civilizational function is to repress the real and overflowing epidemics of violence for ritual violence. [76] (Post Christum crucifixum

This leads, as Girard does not tire of highlighting, to the

Via Antiqua

Of the perverse men, who still give themselves to sacrificial violence, although they could know a long time ago that the victims are no more guilty than they themselves and that apparently purifying violence only repeats the same evil game) .

[77]

The transformation of prehuman hordes into human communities of ritual and sacrifice could be compared with an immunity reaction of the partner against its maximum immanent threat; Here, indeed, the stressor - the mimetic plague, for which everyone infects everyone with their wishes - acquires the function of a religious stabilizer: what was bad must be holy. That litmus holiness is manifested, as a rule, as an ethnic divinity, with the mandate to guarantee, as a spheres and group protector, ethnic coherence. Thus, groups that belong to archaic sacrificial religions have the form of fundamentalist bands, which, if they no longer commit criminal acts in common currently, do identify each other through the signs of past crimes.

When this integrism produces stronger symptoms, the desire to recover in the effective orgy becomes more acute. And the groups that seek violence find as a general rule very easily their victim and soon invent the pretexts to put into practice and celebrate their elimination.

Such quasi-natural group integrisms, along with their thirst for climbing, are not immunized against illustrations. Inside ritually pacified societies, especially when they have grown up to consolidated empires and take a retrospective look at more broad experiences of peace, critical reflections can be developed against violence, which they reveal and break the fatal game of excite rivalries or jealousy. Some of the oldest testimonies of the formation of explicitly antimimetic ethics, which lessen the rivalry, are found in the books of Wisdom of Ancient Egypt; Among them we will highlight here the maxims of Amenemope, a scribe and superintendent of barns at the time of the new empire. This text is a moralizing didactic writing (

AC.

1300 B.C.), whose reflexes in the literatures of the Middle East, but especially in the sapiential writings of the Old Testament and not ultimately in Solomon's maxims, can be verified unequivocally. Also the ethics of the New Testament comes anticipated both in this and in many other samples of sapiential reflection of ancient Egypt. In the Amenemope doctrine for your son Kar-Nakht

[78] *The following maxims appear among others: Do not get angry with your offender, give it rather an answer that justifies itself [...]. [...] Do not discuss someone who is enraged and do not instigate him with your words. Let the night spend before answering, so you have time to calm down. Stay far away, in any case, of the excited passionately and abandon it to himself, because God will know how he is replicating. [...] Respect the limits of the tillage fields, because the minimum plot has not been subtracted to the widow.*

[...] *Do not pretend the assets of others and do not force your neighbor for hunger. Well, it is, in truth, indecent strangle to whom the law confirms in their assets, and it is a depraved who tries to skin it to appropriate them. [...] Do not sing the praise of the winner in front of the one who has run out of fame. Do not carefully the dwarf, do not imitate the counter harm by ridiculing it.* It offers the old man with all the signs of respect that is owed [...].

Episode 2

Memories-Reception

On the foundation of solidarity in inclusive form

Believe me, happy was the time before the architects ...

L. Anneo Seneca, *Epistulae Morales* 90

*That nature enjoys mostly in the round is something that already
deduces from the ways that it creates, produces and generates.
The earthly orb, stars, trees, animals, their nests and what do I
know how much more, all this wanted it round.*

Leon Battista Alberti, *The ten architecture books*

*where from
The voice that says
lives
of another life*

Samuel Beckett, *Litanies*

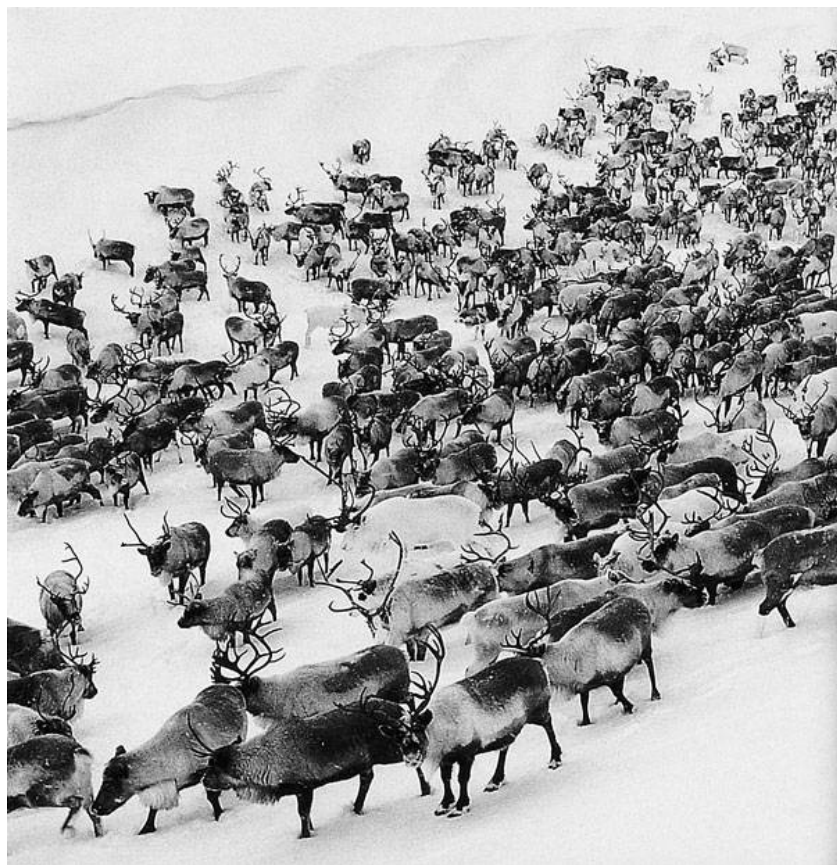
The human being is a *Zóon Politikón* : This phrase of Aristotle highlights that the species of human beings can be characterized above all as animals that live their life in common. If one is fixed with greater care, the predicate *Politikós* —What has a biological accent here - it is too weak, certainly, in any regard, to designate the specific ones of human associations. In Aristotelian discourse (especially in the *Anima History* I, 1) This does not exclusively designate the way of being of the human being, but also that of

insects that are organized statially, or that of pack from herd such as wolves and cranes. [79] Greek zoology speaks of "gregarious animals," who live in society, as of "political" living beings, without worrying too much in principle for what other disciplines have to say about the human being as an animal that narrates, which makes sacrifices, Build cities and make concepts.

With this, the word *Politikós* It points-without hitting exactly-to pre -politic and non-urban motifs of the human association. It suggests that human beings are from the beginning-who-no-surrounding-only and that they not only meet for mating, although not only for the citizen business. Who speaks of human beings and "political" animals admits that among those beings bond forces that would be very difficult to understand from the point of view of individualistic ideologies. Individualism is the way of thinking that reserves the "real" predicate for individuals and that only gives value to communities as structures of autonomous parts - revocable, secondary, real, real only in the second term - that is, as "societies" In theoretical-contractual sense. With such an approach, sensitivity due to irreducible compactness of human intimacy relations is lost. Excludes the field of strong relations [80] of anthropological perception. But what is the common "work" *a priori* , so to speak, to the living beings sociable to each other, which assembles them between them and places them under common motifs of existence?

We will begin to develop here - following the microspherological foundations of the first volume - a series of macrospherological responses to these questions, answers that all depend on a fundamental observation: if human groups, from the old cultures of hunters of the stone age to the Threshold of modernity, tend to manifest internal forces of coherence, extremely strong, it is because at all levels of the systemic-social scale of magnitudes they are subject to an overlapping existential imperative-form. For purely specific reasons, and long before the way of life *Polis* Contribute their determining common ideas, those belonging to the same group were already reciprocally involved in strong relationships: more than has been able to describe any communication theory so far, but also differently from how the well-known romantic conceptions have fabulated , community and organicists. There is no reason to subscribe to the exceeded theory

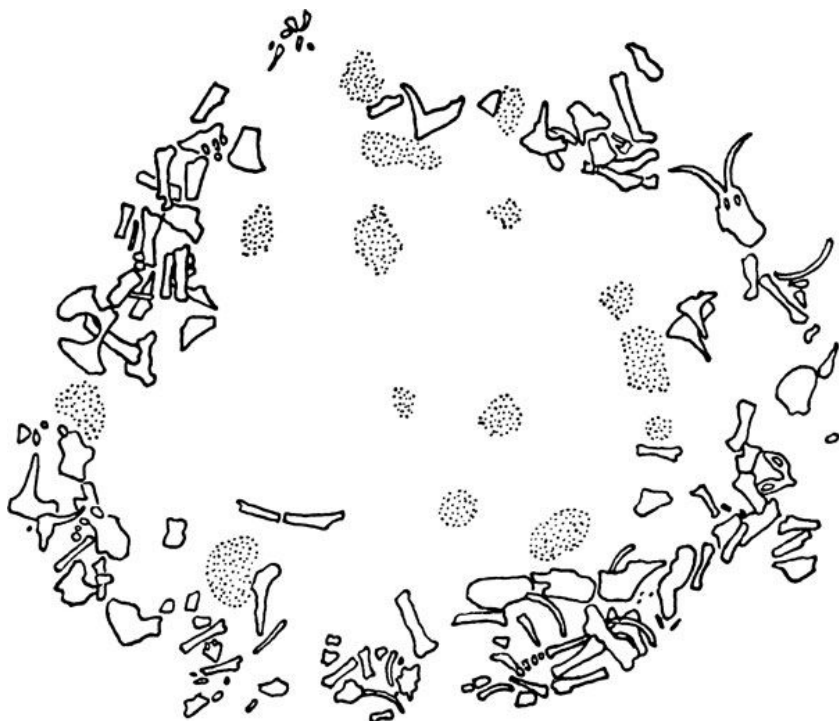
of people's spirits to perceive the reality of compact communes and cultures with their own values.



Reindeer in the snow desert of the Siberian Arctic Region.

As well as, following Christian theologians, the people of the immanent Trinity do not need to place any wall around themselves to be in each case themselves, and confine themselves, however, with each other, [81] Nor do the members of the primary and primitive society need any fence, that cERQUERO and meet them, to constitute their strong reciprocal relationship. For a long time, walls are still needed around their people to state that they have to do with each other in the most radical way. The community without walls reproduces endogenously from cohesion energies, which are the cause of each group to believe in each case its own existential space and its typical form, in which it can present itself and others. Any group-us, even without solid architectural reinforcements, knows how to shelter in an insinuated figure and, for a kind of centripetal tension, settle in a form of integrative totality. All primary cultural units can only be understood as self-producing morphogenetic processes. [82]

The immediate project of any society is the continuity of the group's autocobijo in its morphological wrapping: all concrete "societies", primitive as complex, are spherical projects (for which, in principle, it is not yet necessary to have the meanings geometric of the expression "sphere" and we can limit ourselves to internal spatialities). *It is trivial to find that the greatest number, with much, of the conformations of spheres in the history of the human species have remained as small sets, similar to clans and tribal culture, few of which they manage to become ethical structures of format medium: already a town* Indeed, it is a morphological effect that, thought from the native hordes, touches the impossible, since it presupposes cultural synthesis, and most of the time also political, of thousands of hordes (from now on: families or lineages). Only in minimum cases these formations grow, exceeding the popular units, until they become higher order macrospheres, that is, in cities-republic and multiethnic empires, even in "cultures" in the sense of Spengler and Toynbee, which manage to give politics and politics and ontologically the form of worlds . The term "world" designates, therefore, not "everything that is the case", but: everything that can be contained by a shape

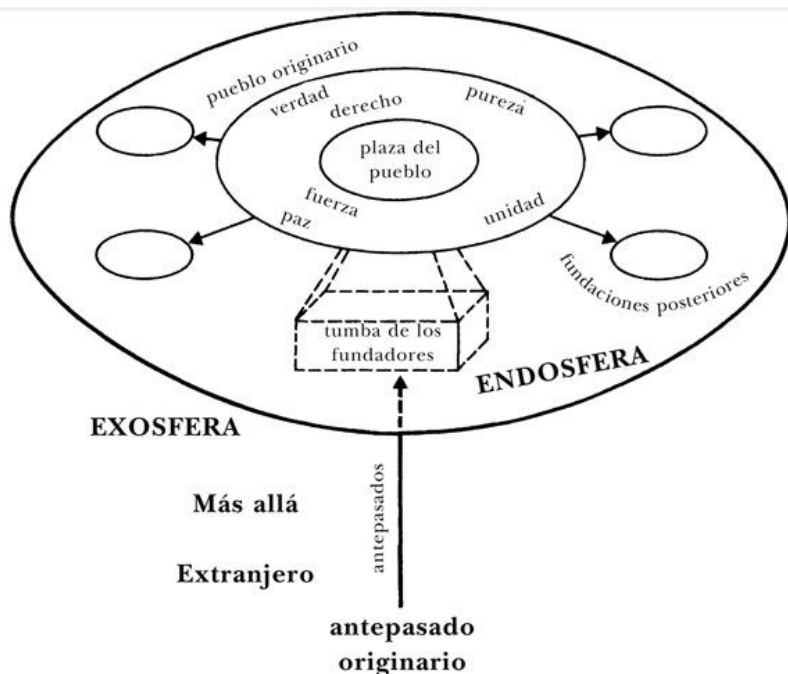


or by a known border. We could also designate it, properly, as an autogenous context.

Location of a Paleolithic group of hunters, 30000 years ago. *The classic symbol of integration of this concept of the world is found, as regards Western Antiquity, in the Homeric-Behavic Image of the Oikuméne*

surrounded by the ocean current, that is, in the visible place of residence of human beings that is protected within the limits of a surrounding divine mystery. The world of the old China knew for this the analogous symbol of

t'ien-hsia , "All-bajo-el-cielo" or "empire." In both conceptions of ecúmene the concept of the world is linked to the idea that all manifest things are understood within an extreme ring of invisible computer forces. [83]



This circle or ring becomes aware of thinking as soon as, with critical quantitative growth, primary groups enter a morphological stress that must be dominated by building walls and by symbolic means of political and philosophical self-affirmation. But also a long time before, when small human groups still led the life of nomadic hunters and were still far from parapeting after citizen walls and imperial border fever of spherical solidarity, which is something completely different from the imaginary and programmed solidarity of interest groups in modern mass societies, whether it is the so-called working class, or that of the old and young people who would be indirectly united, through social boxes, in alleged (little solid, obviously) generational contracts. *Topological scheme of the primitive space of a village, according to K.E.Müller, Das Magische Universum der Identität*

, Frankfurt-New York 1987. To speak of solidarity in the form of greenhouses is something that must indicate, in the front line, that in the case of people who really live in common their internal relationships have absolute preeminence about their so-called relationships with the environment. Precisely the most primitive hordes show that tension to the primate of the interior: while, as really existing relationship greenhouses, they seek to the members of the group a relatively optimal situation, they are mainly oriented to their self-obych after unpredered walls and walls not Raised.

Therefore, the wall principle already comes into play in the most primitive social formations, even where it can barely talk about architectural achievements of the figure of inclusion, divisor or distributor of space. (In the store settlement environment of the Musteriense, remains of piled bones have been found, as the first indications of a magical palisade). [84] When they are walls - constructed or not constructed - which divides space, it is always about physical and mental creations of interior space, since the first wall is always the view from within: the wall for us, the constitutive fence, the line of enclosure drawn by ourselves. The primary topological difference between interior and exterior (intention and not-among us) is imposed in principle without solid material signaling; On it rests the magical universe of identities, [85] That, in the immeasurable plethora of its individual achievements, always repeats, again and again, the law of space production, endospherically dominated. As a self-concealing group, self-accused, who live together separate their part of housing, their peace, from dissension space, non-cercado. The Autoalbergue effect arises from that [Insulation](#) in which Hugh Miller

[86] He saw the most important topological-social mechanism: groups that live together produce by their proximity field an inner climate that works for the inhabitants as a privileged ecological niche. That is why human beings are not so much niche seekers and their builders. It is their characteristic that they themselves have for themselves the place where they can grow and develop. Dieter Claessens has highlighted this anthropological fact with the appropriate accent:

While the evolution that leads to mammals has transferred the function of niche to a positive element for survival such as water, then to the unequivocal protection of the egg, and finally being the living being of the mother (which, therefore, , directly becomes the patron of the descendant, and he develops in itself the artificial interior climate that requires development with greater claims), the evolution that leads to man is invested in a certain sense: now the uterus is again a space social, which does not mean anything other than a part of the protective function that had taken the maternal interior space now transferred to the outside, which would not be possible if an exterior space so had not been created previously: the

"social uterus." [87] From there it follows: every society is an uterating project; She has to extract from herself the protection by which she herself becomes possible. Inhabiting, however, does not simply mean, as Heidegger taught, protect himself, but to distinguish between protected and not protected spheres. Yes, while it is because of that differentiation by which the endosphere unchecks the exosphere, it is also the one who decides what goes inside and what are the circumstances. She makes the place, clear, non-indifferent is cut in the indifferent or delighted extension of the unexplored space out there. That pacified, fenced, self-supporting, self-objected area often contrasts with fences of demons and thieves; In the judgments of the Roman augures, for example, you can still recognize traces of a "consecration" or "acquittal" (*EFFARI*

) Originally from the fields and herbazles, formerly wild, not fenced, not pacified. In the adcentrated, urbanized and released place, the world clears like ours. The own place becomes the heart of the existing or the seat of the soul of the world (although in contexts like this, as seen, it is a particular case of the use of the adjective "own"). While we inhabit it, the chosen place, centered internally, becomes the relevant world and is distinguished as a region of superior density and more familiar clarity, but also of greater danger. When groups of human beings form their housing and life space, self-objete, autoclimatization and self-refusaling are enforced as creators of place. The land can be sown with millions of strange settlements, but this, in principle and until again, is incomparable, since it houses us, allows us and is currently available. Here, we, the community entity that we are, cut off the indifferent, not common space, an animated sphere: in it we will live as in our cosmic cabin. Here we know what we think when we say we are

in the world

like at home. The cut is the embassy, the sphere is the sense of being.

From these considerations the return to our microspherological analysis is open. Now the question can be raised: where are we really when we believe that in a region, in a landscape or in a city we are among us or at home? If that question-we intend to demonstrate more than an abuse of the interrogative particle, then

it forces us to assume that the

be-in

(or being-in) a public, familiar world, it cannot be something completely trivial. We have to convince ourselves once again that inhabiting in a common place implies more than an egocentric occupation of space by several. In the first volume, referring to Heidegger's sketches of a

be-in , we explain how: «In the Ser-Ahí There is an essential tendency to closeness ». For living, or being-in,

[*]

The world as such disappears and opens again as a space of power-star. The explanations, rather formalistic, of Heidegger are not very enlightening as regards the essence and dynamics of that world opening approach. Certainly, nothing seems more obvious than a group (contemporary: a simple social system) is in space precisely where it is, and that by the simple fact of its being-here the space is referred to the surroundings as its surroundings (contemporary: a its environment). However, there is an aspect of the being of any group in its place that escapes both cartographers and property regions and field sociologists: since human sets are in them They simply occupy a sector in a given physical or legal space, but it is themselves who, as a sphere of relationship and animation, create the space they inhabit. It doesn't matter where they arrive, where they are installed: they always have their ability to create their peculiar interior space and the general environment of it. Spheropoiesis, atmospheropoiesis and toppoiesis happen in one and the same process. As long as they produce the cut that means or constitutes the world, they are the formal aspect of the local world creation. From that cut or sector of the world in general they are possible exits abroad: «The exterior is conquered as the figure of the interior; as the figure of the outside is sacralized the interior ».

[88]

When settling in it, the United in their common world is sheltered in their own circle, only belonging to them, as in a winter without walls, as in a store made of endogenous shape and sound. Therefore - also referring to clearly established groups, at least in appearance - it is lawful to repeat the extravagant question: Where are they where they

are? The question awakens fruitful answers to the extent that it is possible to explain why being-within or being-among the human sets is penetrated from a topological ambiguity that tension everything "here" towards a "anywhere else" . What should mean that in everything to be-there-within, apparently unequivocal, valid here and now, the relationship to another interior is interference?, To a past or to a future "there-within", which can never be completely abstracted of the current situation? Since interiority is always presented as a fact of several levels, which always refers to an en-another-part, in the speech of being-so-of-the-right an allusion to the fundamental topological difference is hidden that cannot be repressed by No type of fixation to the immediate or primitive news. They exist where there are human beings, their own place already refers to other places and situations. Through any here-an interior shines that was valid elsewhere. Every wall replaces a wall, all interior mint another interior, every exit of an inner situation causes other outputs. And precisely because this is so, the primitive difference between the endosfera and exosphere can be worse from within. What Freud says about the disturbing is only a psychologizingly dark allusion to the fundamental sway of the primary spatial difference between interior and exterior-ajeno: before all psychology there is the experience that the interior occasionally appears as oblivious and the exterior as outer as its own as its own . With this complication and enrichment, the human productions of space have been arranged from the beginning. A second and disturbing interior puts the first and intimate tension, and a second and reconforter exterior infiltrates the first and disturbing outside. Human spaces are surreal, since anywhere acts the alotopic difference: we are as we are here just because, always coming from there, we have it close in the here.

Thus, the human being is the animal that, together with its other essential, creates endosfers in almost any situation, because it remains marked by the memory of another to have-o-e-esto-within and by the anticipation of a last wrap. He is the living being that is born and dies, which has an interior because it changes inside. Anywhere in the human being acts moving tensions. For this reason, its history is always and everywhere history of walls and their metamorphosis.

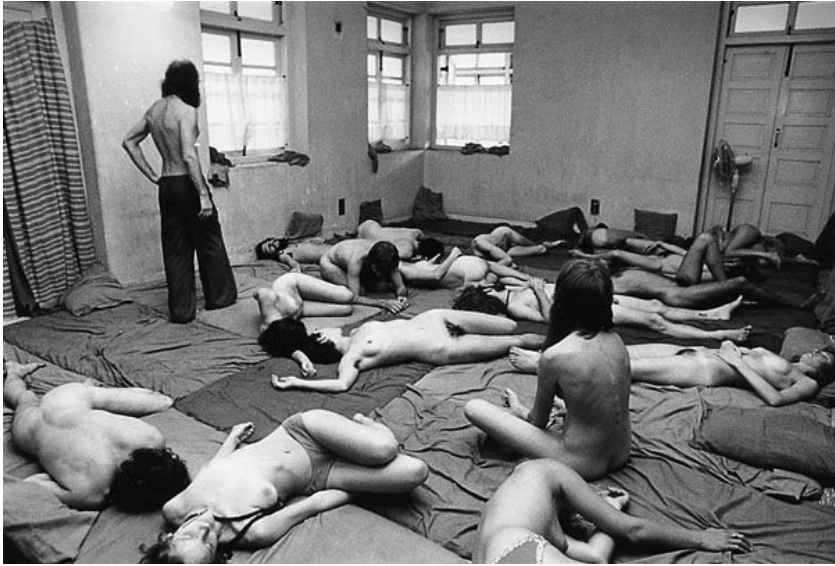
In the phenomenology of the intimate spheres of the first

volume, we highlighted some features of the original human shelter in a living receptacle: especially that "closure in the mother" by which the imperestenic imperishable proto -escenic pattern of the imperestem being-contained in a round, protective and stimulating cave. Of that *Matrix* Most of the posterior receptacular protections and stimuli proceed, as well as the great phobias to the receptacles, without which modern individuals, above all, cannot really say what they want when they try to explain that what they wanted was freedom, without further ado adjectives. The era of classical metaphysics can be defined due to the fact that in it the reason for the self -obymment in a good cousin with much about that of self -liberation, while modernity is distinguished by the primacy of the tendency to freedom in front of The need for cave and the impulse to pass the horizon. Antiquity and modernity are differentiated by radically opposite insulation processes. At the beginning of the evolutionary line is, without a doubt, the fact that the experience of its immanence in a protective living envelope is printed to the human being. From the psychogenetic point of view, the desire, creator of space, of the human being of shelter in protective receptacles is developed from this primary experience of space: the double-life intrauterine and its continuation in the postnatal mother-child Model for any expansion of the full situation. That model directs the subsequent re -ensities of the space that must provide a presence between them to their inhabitants. (Therefore, this self-presity is no discursive illusion of immediate private interiority, but the primitive ecstasy of the being-in-un-space-compared). Being, or being, inside is experienced here how to live inside a living being enveloping. What is within such a way is convincing spontaneously of the advantage of being where it is, or where it is, since the life that surrounds it reaffirms its own life. With this, the experience of the first situation in a receptacle linked early evidence of a real security state in correspondences with those who share with one existence.

The precise sense of being-o-to-within-from cavernous interiority we will speak later-manifests itself in the light of the first life to two or double vitality, whose structure constitutes the key to the human primary scene and its inexhaustible translations in All intersubjective resonance tones. The original isolation - the fetal

floating in an inner, continent and content public Just in the

Continens There may be Contentum , in the fundamental comprehensive what was covered satisfied, in the open receptacle, well released (barrier). What socialized human beings claim from their classmates in life, because, it is not in principle anything other than they join in a way that allows the first conception of the vital space to be common: life in a circle of life. It could be said that in their simplest modules social groups are amniotic communes: sets that are in a situation of reinterpreting for their members the role of the living contour, existentially claimed. As well as the amnios or extraembryonic membrane, as the first maternal-corporal-permanent wall, it allows the receptacle function of the amniotic bag for the fetus and its placental twin, thus, in the primitive human groups, the other cohabiting ones, together, have of fulfilling the role of receptacle for the individuals and their closest partners. But in the earliest evolution of these receptacular relationships, ceramic, textile, or architectural resources do not enter into consideration. In principle, it is almost exclusively the members of the group who, so to speak, are emerging each other through their physical presence, more or less chronic. While in relation to each individual member of the group, they constitute the environment sufficiently present, they fulfill the imperative elementary of the receptacle: it forms the common sphere in such a way that the maximum of coexistence can be understood at all times as a friendly to include something alive in something I live different. *Psychoanalysis - in the wake of the Magnetopathic Arts of the century XVIII and XIX - He has offered, at least, a partial vision of this by making the cure of the soul isolated from Affaires*



Artificially staging love. Such

Affaires They are, to some extent, experiments on the return to integrity without walls of the Liaison

primary. What psychoanalysis misunderstood in principle, in relation to it, is the fact that what is reactivated in the so-called transfer are not so much relationship models as spatial circumstances, not only individual torsions of love desire but rather modes and ways of Form with the other a common primary space. Béla Grunberger has perceived this, with his monady theory, and Otto Rank, with his doctrine of the therapeutic situation. *Group therapy in Pune, 1977*. Today, most group therapeutic practices, if not all, attest - with greater evidence that the [Face-à-Face](#)

of individual therapy-of the potential power of the oldest model of coexistence: life-rod-de-life. While a therapeutic group does not completely lose the north, in each new essay the inclinations and aptitudes of the participants are manifested to open and relax in shared euphorias; In this way, they experience the autogenous receptacle and, as they participate in a spontaneous spheropoiesis, they feel how the regulatory tonic function of the inclusive form is manifested between the components of the field. Thus, to the extent that human groups are self-objected magnitudes, they form "circles" around themselves, and from themselves, in all quantitative planes. Every "circle" highlights an interior from the outside. Such formations inevitably possess uteromimetic qualities, since they have to launch the autocobjant and automaternal impulse of the primitive group configurations; In

them we must recognize the original sociopoietic process. But also more complex statues are staged in their hierarchies, most of the time, an order relationship in which the rulers, at least in the social imaginary, are presented as covers or wraps around the people; Louis Dumont, in his studies of Indian Society of Castes, has classically defined the essence of the hierarchy as the ability of a relationship pole to encompass its opposite:

encompament du counterire

. [89]

The coherence of class societies does not occur only by effects of direct or structural power, but also for conjunctive effects of the morphological unconscious that is embodied in the relationship of the encompassing with the encompassed.

Every organic group is, therefore, a living metaphor of the love-series, promoter of form: there, in a common interior. Since groups and peoples, both traditional and modern, are always to live in a way that is older than any encoded law of gods and human beings. Yes, perhaps even both, both human beings and gods, from the experience of the shelter form. The gods are everyone's twins, while all are the amnius or the amniotic bag of each.

[90]

The group being-in the group, and that of individuals in it, derives, therefore, from proto-escenic models of interior integrity situations. With profuse evidence, children's psychologists have cemented the thesis that during their first extrauterine year newborns only manage to undertake a promising path in life when they are offered the opportunity to continue representing, also in their new external situation and with modifications, the Family scenes of being-within their mothers. Alfred Tomatis has clarified this morphological motive - the natural propensity, so to speak, of the human being to the self -objete in metamorphosis of the uterine circle - with its characteristic capacity of exaggeration, stimulating knowledge: knowledge:

The mother remains that expanded uterus, that vision, which will later become a cabin, Iglú, house, universe. We are always surrounded by walls. We never really abandon the uterus, which, obviously, over the course of life, takes other forms and other proportions. [91] If the matriarchalist idealism of the Tomatis system

is dispensed with, that thesis causes an interpretation of serious consequences in the transference dynamics of worldview configurations. Even if it was false, it would be necessary to be grateful for his generous exaggeration. Indeed, what is called a world image is not representable without an explicit function of wall and fence, and without an incessant accommodation of the fence to new and broader spaces of experience. For any volume of the world, a new contour and an adequate solidity of the walls must be defined. Thus, every conception of totality responds to manifest or latently to the question of how the inhabitants of that totality arrange to shelter themselves inside a sufficiently expanded and sufficiently solid world receptacle. To the extent that it is interpreted *Ser-Ahí* As being

Therefore, a primary function of the "world image" is to expressly and perceptible the siege completely. Well, where but in the highlighted envelope, which indicates the exterior, the observer who is in fact before an "image" of the universe has to recognize? But as soon as a manifest line is represented, the limit dialectic is installed, in which the permanence in the line enters into competition with the impulse to exceed it. Every limit or border says at the same time "high" and "continues", even the one that is presented as the last. For human beings, while born as beings of experience of the limit in that double meaning, with each edge-limit that reach the drama of their change of interior space begins again.

When world images naively fulfill the first of their essential functions, namely, offer the representation of the whole in delimitations that provide support and support, the outer profile in sensitive perception cannot be lacking. The image of the world's profile irremissibly corresponds to the world's image. This is more plastically than anywhere else, in the description of the work of art, and image of the world at the same time, older that has been transmitted to us from the early era of European written culture: the famous description of the description of the Singing Achilles Shield XVIII

of the
Iliad
(Verses
474-608)

[92] Homer's presentation of that artifice out of the hefish workshops, the god of fire and the forge, presentation that constitutes the prototype and the brightest piece of the ancient descriptive literature, pays tribute twice to the morphological imperative of the image well delimited and round. On the one hand, the world represented in the shield is composed as a collection of prototypical scenes, each of

which has its own roundness index: Think in the image of the world described first, with the full moon, the indefatigable sun and the constellation of the car, which always turns in the same place without ever falling; Or in the two scenes of the city in peace, in which, in one case, the dance in wheel of people who celebrated weddings and feasts ensures a round, immanent, plastic closure to the scene, and, in another, it is about A legal dispute that is resolved in a kind of rhetorical sand: And the elderly, sitting on the pulled stones in the sacred circle, They had the heavens of the heralds, with a powerful voice, and getting up one after the other they published the trial they had formed. In the center were the two gold talents ...

(
Iliad , *singing XVIII , verses 503-507*) · In self -reached scenes in such a way, the narrator is spelling all of that world encompassed in the shield contour: the city at war, fenced by two besieged armies; The fertile fields, in which the farmers, drinking wine, drives here and there their yuntas; The scenes of the collection, around a king willing to banister with a cheerful heart; a beautiful gold vineyard, which surrounds a steel blackish pit; a flock of gold and tin cows, surrounded by nine dogs; A dance of maidens wheel covered with subtle veils and boys with well -woven robes, all surrounded by a fun crowd, and in the middle of it, forming a circle that creates the power of his voice, a divine singer. All these scenic details are followed in the Homeric text of each other, in series, without assemblies, as if in their succession and change they would have to demonstrate the thesis that it is an image that configures or produces in itself the cut or picture.

Every authentic "look", or "view", is, by virtue of its own, complete and round: this pregnant property is what constitutes the peculiar tension of the Greek conception of

eidos

· What is an image in that sense can represent the world at any time. Around that collection of isolated, rounded or complete scenes in them

Parergon o *Appendix to the fundamental artistic motive, but corresponds to the claims of autonomous pregnancy of the painting; exactly in the same sense that Georg Simmel had demanded in his essay on the framework of the painting: the function of the frame is to testify to the ontological break between the work and the environment. To convert the work into an self -referential island, the frame should conduct a "current enclosing itself" around the picture and exclude it from its surroundings with the most powerful "closing means" possible. [93]* In the case of the Homeric Shield, certainly, the flowing frame is no added frame, but reproduces in the image itself the figure or view of the objective border of the

world. The ocean flows around by virtue of its own. When it comes to the image of the whole world, Edge and Marco are very close to the essence of the object. As a gift of form ultimately, the framework of the painting that represents the Achilles shield is inseparably linked to the matter of the painting. Only he, as long as the picture closes - better: as long as it allows the picture to close itself - it can ensure that the present picture really offers the image of the world. That cut or cut, which is the message, contains this time. The power-to-out of that totality in the painting must be appreciated, however, to a receptacle energy, which is a function of the painting.

In the case of the image of the world, it is because of the top of the maximum in the rest of the space, so that the decisive morphological information is disseminated: that the relevant world, our world, the world of the living, is something that can be contemplated under the figure of a last receptacle and an extreme limit.

Finally, he represented the powerful current of the Ocean River

In the on the solid shield

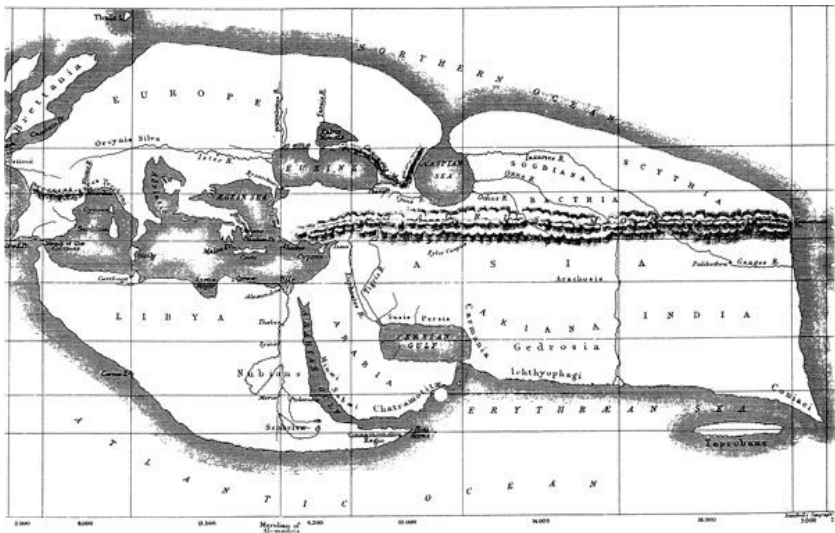
([Iliad](#) , singing *XVIII* , verses

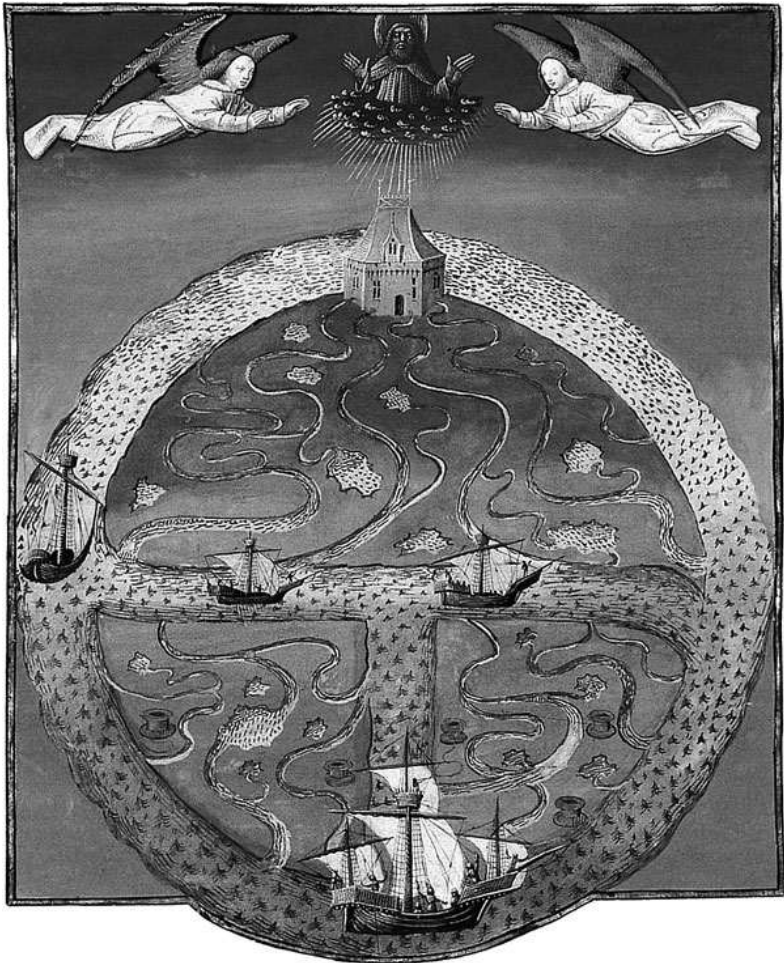
607-608) . With this, the Achilles shield is presented as the first coin of a work of art that represents a world: the great world appears in it as an aggregation of small worlds, whose sum is collected in a global way. In that sense, the work of art is the complete realization of Ecúmene's idea. The presentation of the world in the work is carried out through the promise that proceeds in the form: that the meeting and unification of the plural in a totality within a beautiful limit is possible. The good delimitation of total view is what constitutes an image of full law: this is the fundamental law of Greek eidetics. Everything that is only can be in the well -defined limits of its contour. The contour speaks to the eye of the essence of the thing itself. [That is why the receptacles, which dispense something, the shields, that protect, and the roofs of the world, which meet, are better that they always be round. For what remains for itself as a whole corresponds to a peripheral form that with its own sharpness reaffirms the compact condition of what is inside. \(For the rest, they also fulfill that mission tetragonal forms, especially squares, as it happens, preferably, in Mesopotamian urbanism, as well as in the symbolisms of Asian and South American totality; in the Buddhist mandalas, which use the circle and the square At the same time, the square often represents the space and the circle the time. They belong to a stadium of thought in which the royal circumspection already had the dominant spatial scheme in the empire, so that in innumerable mandals there are palaces fantasies-corresponding world and intimacies\).](#)

[94] With this, the profile of the world image is more than a parenthesis or formal bracket placed on what is disrupted, rather than an envelope that indifferently wrapped its content. The roundness of the shield doubles the panoramic view of the epic look on a round totality. In that figure they are reflected, as in a poetological focus, all other objects that are narratively present in other parts of the Homeric Synopsis. Thus, the shield, as a

convincing image at all, gives us the vision of the entire universe of the Iliad

, including the center singer. The shield is the complete circle of circles, the ring of rings roller to itself. *The enveloping figure is inherent a double curiosity, which is already manifested in its name: the Ocean River. First, it is curious for the modern ones that ocean is not the name of a marine surface, but designates a river. As the Rio Name, Ocean remembers the first centuries of the Hellenic culture, when it seems that the Greeks, more or less like the ancient oriental peoples, imagined the habitable continental mass of the earth as a flat disc around which he ran a width river. Both in the image of the Homeric world, around 700 B.C., and in the hecatery, of the end of the century SAW*





, the ocean river appears surrounding with its circular current all the nations of the orb. Naturally, in the course of the centuries this primitive cosmogram had to suffer corrections due to the empirical experiences of navigators, generals and merchants. With the definitive discovery of the inner sea character of the Mediterranean and the increasing perbies in the extramediterranean space, the meaning of the ocean changed: it went from being a river that serves as a border to the ecúmene, the inhabited earth, to the representation of a sea exterior surrounding the mainland. This process reached its end with the map of the Earth of the polygraph and geographer Eratostenes de Cirene, since the year 246 Director of the Alexandria Library, which placed the masses of Euro-Asian-Norteafrican lands inside an open sea, which he called "Atlantic". The Atlantic of Eratostenes, of which he affirmed that it could be circumnavigated, covered from Portugal, in the West, to India, in the East, and the Ganges had the honor of leading to that omnicomprehensive sea, postulated by a Greek. It must be

remembered that Alejandro the Great had already talked about a return to the world by boat through the outer sea, circumnavigation that would be equivalent to a first geopolitical globalization. [95] With the concept of a peripheral sea, the ancient cosmography generated a semantic reserve from which the modern representations of the ocean could take advantage of: because only the Europeans of modernity understood the oceans as real world seas and explored them as global world means. [96] In the history of that word, the change of historical accent is reflected that relegated to the background the potamical spaces, the river cultures, in front of the centers of posontico-oceanic power.

Even more curious in the Homeric Mention of the Ocean is its debt to the images of the world that are under the sign of the great mother, because, as an omnienvolvent, the boundary river of the world, ocean, has unequivocal liquid-amniotic properties. How could they be ascribed, if not, receptacle qualities to a surrounding water? It is true that the ocean is represented on a martial-masculine utensil, but because of its formal energy it serves as a testimony to a conception of the world determined by an older, fundamentally feminine reason; Conception of which it is characteristic, not that the liquid is surrounded by the solid, but that the solid is the liquid. If the liquid is represented as what it provides support, a specific receptacle energy has to be granted: a condition that is only fulfilled if the waters-environment has formal amniotic force. With this, this limit of the world is characterized by features of that-life-in-life of which we have previously tried to show that-before all architecture or metallurgy-I had to ensure self-objete in the endo- [Milieu](#)

of the groups-us. While the extreme wall is represented as an aqueous border, it still has the properties of the living that contains something alive. (Reception investment: It is not the pitcher's wall that makes it possible to fill it with liquid; it is because the content contains itself so the receptacle appears with it around it). Here, then, the wall and edge imagine under the sign of the feminine; Being still means: being immanent to a great mother, while immanence, despite the change of place, means interior shelter. Under these premises, cosmography and uterography can coincide. *Reconstruction of the image of the world of Eratostenes*. Disco of the world of

Book on the properties of things
Bartolomeo the English, century
XV .

The scheme "immanence despite the change" makes memory and imagination possible: yes, it is still the fundamental reason for all the great creations of world image at the time of the first ecumene. In principle, "I remember" is never more than the experience that before our situation in this space there have been other situations in other interior worlds. Therefore, every wall replaces a wall, every interior space refers to another, every creation of the separation wall continues to feed an earlier idea of shelter, everything dates back to an older interiority. The bigger the risk of external life becomes, the more life is in danger of building a warehouse where memories are accumulated as food times. On the threshold of the great culture there were human beings who defined lucid and almost definitely what is necessary to withstand bad harvests and erroneous situations in life: grain and integrity memories. To store these two goods, buildings-reception, cereal deposits in the city center and deposits of gods in the center of the mood, and since each of those goods is related to the group's principle of life, the group Walls of the receptacles (built and spoken), which contain something so essential, must be saved with sacred care. [97] Let's retain: there is a primary animism of the walls and an original spatial division at the service of the animation of the interior space. To the extent that this principle is asserted, the walls of the community, which create space, remain, in turn, live magnitudes, although they are built with material, so to speak, dead. While all essential walls are experienced as its own, the construction of the wall is produced under the preeminence of the interior; In this case, the inhabitants, *Intramurani* , they can range freely between and out, and thus be repeatedly convinced of the advantages of life after their own walls. But when the walls become strange, monumental, when they do not suggest anything, and their coordination with their own interior space no longer get it, but a few privileged, then the need to distinguish the walls appears. Then, the walls of others are experienced as shocking and repellent, and cause historically novel aggressiveness: the desire to demonstrate to the enemy that neither can it be saved in their

walls. This is probably the historical-universal original form of resentment. Wanting to seek self -safety advantages now means making the walls of others insecure. The classic document of this is the biblical report on the fall of Jericho's walls under the sound of the Israelitous "trumpets" (Joshua6, [1-21](#))

: Documents the bitter desire for revenge of the nomadic people against what experiences and denounces as arrogance of sedentary territorial lords.

It would be to write the history of the peoples that hate the walls. But in advanced civilizations it is not just the walls of the enemy that must be experienced as strange and repellent demonstrations of power. In large hierarchical and established societies, inevitable distancing processes of the walls of their own culture also appear. In the great Roman neighborhoods that distancing becomes an epidemic, as the Seneca millionaire-moralist registers when in his critical relief in front of architecture and luxury he notes: «The houses are today (because of their danger of collapse) one of the fundamental causes of our fear »([Epistulae ad Lucilium](#) , letter 90, 43). And the high in the own is more strange for many that lowers it in others; That is why in many regions of the earth humble people can better understand the poor of foreign peoples than their own lords, who build high. (An experience scheme that has remained current even in the trenches of the First World War and with which we now try to launch a kind of World Popular Front of the Losers of Globalization). These distancing from the walls of the lords and owners even lead to the investment of the relationship between receptacle and content.



All theories of alienation or distancing are attempts to understand the preexistence of walls that repel and the sense of walls that separate. What happens to the "cabin that you have not built"? What theory of the wall is at the base of the motto: to bring war to the palaces and peace to the cabins? Such questions are reactions to the exacerbation of an architectural difference in corporate society. Only in strongly unequal relations - defined by the Marxist tradition as class societies - it happens regularly that the life of the losers is repressed, taking refuge in an interiority dominated by resentment. Then everything is built around it, so that most move away from their environment-reception. And individuals begin not to understand their "own walls", nor the community of what have been victims: the crisis of the house form as a world form throws their shadows in advance. When the walls-downtown, before their own, they have ended up disappearing completely, life locked in them is no longer radically experienced. It no longer feels sheltered in a protected area of power, but encased in despair as wide as the world. ("I'm in this

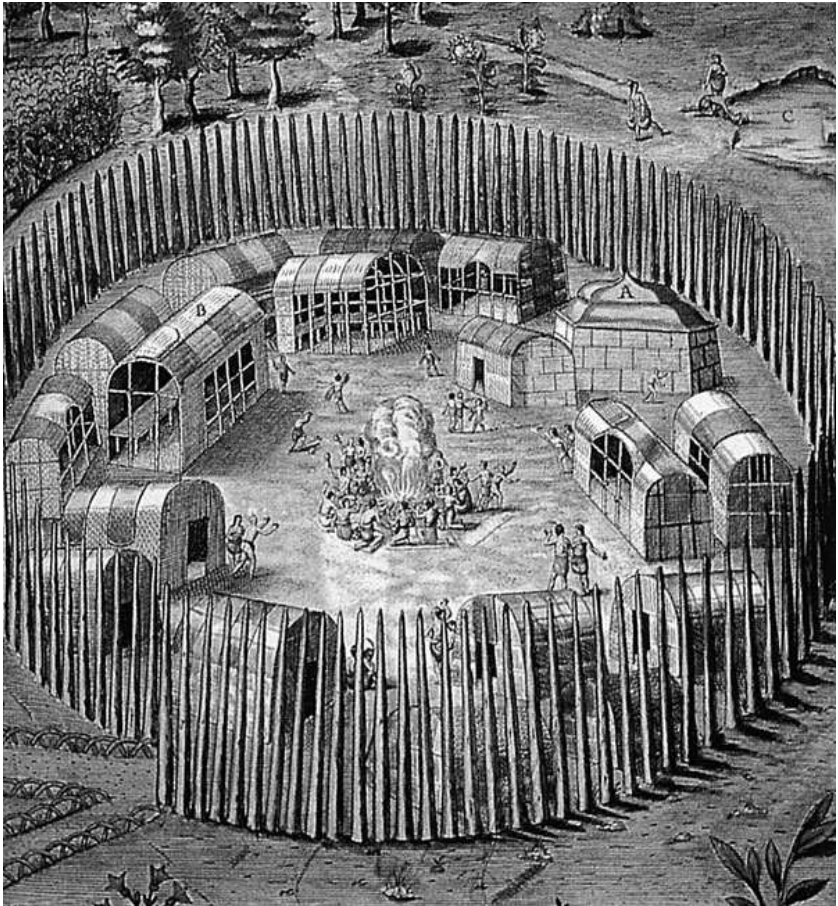
Samsāra like a frog in a blinding source ». Maitranīya Upaniṣad

). Then the metaphysics of a pican immanence that dreams of evasion arises. The dualism of enclosed, immaterial-liver souls, and dead material prisons enters into the stage of the spirit of the spirit; And with that opposition, acute at least from Plato, a fundamental gnostic scheme is exposed that has served for more than two

thousand years to Europeans for the articulation of their reserves against being-in-world. This reserve in front of the world has abandoned the enclosure of religious and philosophical traditions in the Modern Age, and has spread everywhere in innúmeras profane metamorphosis. One of the last formulations against incurable worldly worldwide societies arose significantly in the field of sociology, when Max Weber ventured to talk about the captivity of life in the "hard capsules such as steel" of excessively rationalized formation of the society. [98] When the matristical animation of the extreme limit is no longer achieved, as happens in the large political structures, which have become unbarkable, the imagined everyone in the world becomes potential and currently a strange capsule or a jail. By excessive extension of space, the border of the world takes out the incomprehensible and unimaginable. Consequently, the whole loses its wrapping nature. The cities space animation force is no longer enough to penetrate the extreme edges. Human beings feel surrounded by a cold, unimable exterior, and only by increasing additional imaginary efforts could be represented as advantageous and full of meaning the extreme limit. *Additional effort: Only under this point of view they can be economically understandable, with respect to the image of the world, the ancient European covers cosmologies, which will be discussed in detail in what follows. These are attempts to defend as a domestic structure a form of totality no longer animated, and despite its monstrously superdised transcendence. While we interpret the cosmic spheres and domestic walls of being, we will show where the weightly and architectural figure is based on the history of the spirit, of the house. [99] The house was during the last two and a half millennia the most important space of humanity, since it represents the most efficient figure of transit between the way of being originally from human beings in self -biljish without walls and the modern residence in discouraged capsules . If the history of great cultures should also be the history of house construction, it would be because no great culture could have solved their self -boquious problems without the semiianimism of the house. Well, what are great cultures but efforts to force the impossible equivalence between home and cosmos against the evidence of imperial alienation? In their own house, human beings of times of great culture exercise the ability to encourage walls made of dead material. Without the easily evocable*

experience of the animated wall, cities and empires could never be formed. Inhabitants of cities and kingdoms are the classic representatives of a type of human being that has the precarious psychopolitical capacity of imagining united, also in the big, after walls that breathe. Such representations of unity presuppose that the political collective can make, by representation, that the distant border fences, the pits and the fortifications around them are full of a specifically popular, unequivocally own life. But how do the inhabitants of the fortified cities learn to defend their walls as if it were their own skin? How is the skin of the state politically tickled? Aboriginal: Informal meeting in the termosphere. The reflections that Vitruvio has dedicated to the beginning of his *Of Architectura* The origin of the construction of houses shows that among the first construction thinkers there was an awareness of the difficulty of conceiving the transit of homeless life forms and without walls to those homemade and between walls. Vitruvio affirms, bold and plausibly, that wild fire would be at the beginning of human meetings and that the protection and conservation of fire would have given the definitive impulse to the architectural praxis of human beings. In an adventurous speculation about the protohistory of humanity, the mentor of the architects of old Europe highlights, in immediate succession, the care of fire points, the appearance of language and the construction of huts. 1. In primitive times human beings came into the world usually in forests, caves (*Speluncis*) and Florestas, like wild animals [...]. During that time, trees that by their large number grew very close together, that whipped here to there by the storm scrubbed each other, burned one day, and the burning flame of the fire scared those who were close to that place, reason for which they fled. But then, when the situation had calmed down, they approached more and, realizing that the heat of the fire was a great convenience (*Magna Commodites*) For their bodies, they threw wood inside and kept it like this, they called other people to approach and with a gesture they were told what benefit they would take out of it. When at that meeting (*Congress*) of human beings, when blowing (*Spiritu*), sometimes in one way and sometimes from another, sounds were soon produced (*voices*), by the daily custom they were composing words little by little, as the occasion led to; Since these people were naming more and more objects when using them, they finally began to speak by chance (

Fari Fortuito Coeperunt). 2. since, as a consequence of the discovery (*Inventory*) from fire, an association, an association and a coexistence had already emerged among human beings (*Conventus, Concilium, convictus*) and more human beings were gathering in a place [...], they started at that meeting ([In eo coetu](#)



), some to build sheds (

Tecta) of branches, others to excavate caves at the foot of the mountains; And some took the nests of the swallows as a model and built settlements (crazy) of mud and small firewood to take refuge in them. Then they observed the sheds of others ([ALIENA TECTA](#)

), added innovations of their own harvest and were creating better types of cabins day by day (*Meliora generates Casarum*) [...]. 7. And then they began [...], looking to the future, to build instead

of well -founded houses (*Fundata domos*), that had brick walls, or that were built of stone and wood and covered with tiles.



[100] *Teodoro de Bry, the Pomeiok Fortified Indian people, according to a sign of 1585.* The high point of the speculation of Vitruvio, obviously, is this: the construction follows a centripetal force that produces, first, the meeting of human beings, to awaken, then, in those already gathered the need for shelter. In the heart of human meetings, a comfort or convenience acts, casually discovered but immediately converted into essential, a

Magna Commodities , which demands to be complemented by a second comfort: the house. Human beings mima and makes them dependent on relaxation and laziness: with it, civilization can begin as the history of pampering— [**]

and as it struggles for access to the scarce media. All other steps forward, domestic or citizens, in the mima and the relaxation are followed by home fire as the first great comfort. The heat of domesticated fire brings together humans in a meeting place as if it were around an igneous focus. They could easily continue the leconic ideas of Vitruvio turning them into a sociology of the home, according to which the first reasons for group formation would reside in a doubly irresistible comfort: in the irradiation of well -heated heat and in the pleasant talks of human beings of human

beings About that liking. Vitruvio clearly underlines the point that really matters: the first ones who enjoy the heat call the closest and communicate with them through gestures and primitive words about the advantages of the wonderful newly discovered central force. *Thus, a thermal socialism in the beginning, an original meeting around a careful fire, a circle of human beings around what later (when the pots and pots will arrive) will be called home or fogon; And with all that: the paradigmatic experience that the heat of irradiation is regularly disseminated around the central fire, so that the gathered, while they form only one only circle around fire, they will not need to face each other because of the beautiful Commodities*

. If irradiation results in everyone's benefit, that means immediate solidarity. If someone approaches, he has a place without more in the only circle. If the equal circle becomes so great that no one takes advantage of, then the spell disappears, and all are the same before the cold disappointment. But if there are heat candidates that must be placed behind, then the thermal society of classes arises. *Felt hut, in pallas*, Historical news about the Mongols peoples, 1776 . The construction of cabins, of which Vitruvio speaks, begins as second shelter, with which the first is complemented: the experience of the common power-being-contained in the generous heat sphere. [101] That this home interior space, in turn, also implies mimetic qualities of uterus is understood by itself as long as the congregant heat introduces those close to a protective inner situation. Consequently, the architectural reconstruction of that interior would be nothing more than the material execution of a thermal-social imperative of shelter, already effective. Solidarity is participation in the same fire; Later, it is also: food cast while it is still hot; And finally: Socialization of cooked or roasted meat in the great redistribution parties, religiously motivated. This corresponds to the ethnological, almost universal evidence, that in early societies the distribution of goods present functioned as a universal security technique against need and hardship (deolidarization only appears with provisions). According to Vitruvio, it is worth for society in general that, according to the Greek and Roman conception, it is worth for private buildings: that the home is prior to the house, and that a house means, above all, a construction around A point of fire. In the home one of the most

important acts of becoming human becoming, since it is in it where, with the connection between receptacle and fire, the proto - Experience of food alchemy develops: cooking or stewing food. Around the home they form a material rhyme receptacles of human beings and food receptacles. In another context we have shown why, in addition, the house had to always be a residence of nearby spirits. [102] The Greek institution of

Prytaneum , which had to serve at the same time as a guard of the city's fire and the meeting center for political convolutions - for bourgeois Eucharistic parties, in a way -, testimony to what extent the public space of the cities of the cities of the cities of the Ancient Europe had to be projected according to the home model. Even Aristotle left any doubt that common meals belong to the good life of the city (Policy

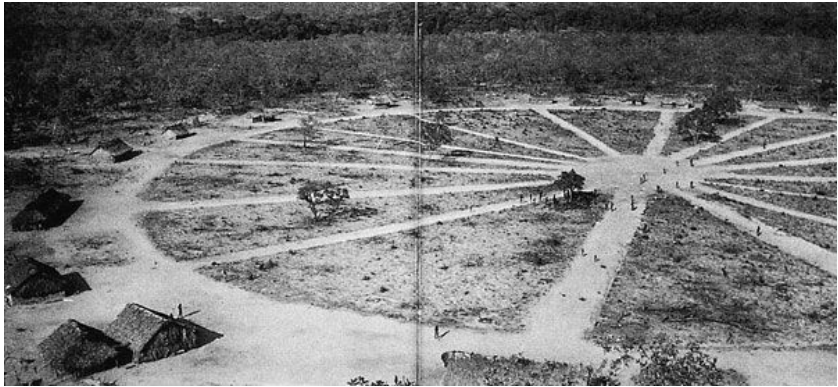
, 1329B-1339B-SS.); In these banquets they survive, under urban auspices, the archaic redistribution parties (protein). Only in the Citizen Home, dedicated to the goddess Hestia, it was possible to significantly convince the primary, solidarity, homemade life and state life connection. The most impressive materialization of these fundamental thermopolitical relationships is found, however, in the figure of the Roman state household that means the Forum Romanum : Without a doubt, the sanctuary of the goddess of the home, Vesta, constituted for the Romans the center of his Res publishes



. Through the sacred fire that was kept in the Temple of Vesta, the equivalence was ensured, essential for the Romans, home and empire. Who wanted luck for one had to desire prosperity for the other, and vice versa; Custody the fire, always on, meant immediately care for the soul of the state. Without the meeting force of the *Commodities* Sacred, it was impossible for him to be carried out in the heart of the public space

COETUS *politician, the assembly of the many around the common center*. Not in vain the Roman state ritual placed the temple of Vesta geometric and symbolically in the center of the city, the empire and the universe. The custody of fire was the most important sacred

function in the Roman celebrations system in honor of the gods. That is why the virginity of the vestals became an object of interest, to which the care of the state household was assigned; The public custom worried that the young aristocratic servants of the sacred fire (whose number of six, as stated, recalls the fusion of six noble lineage in the original city) lived in the



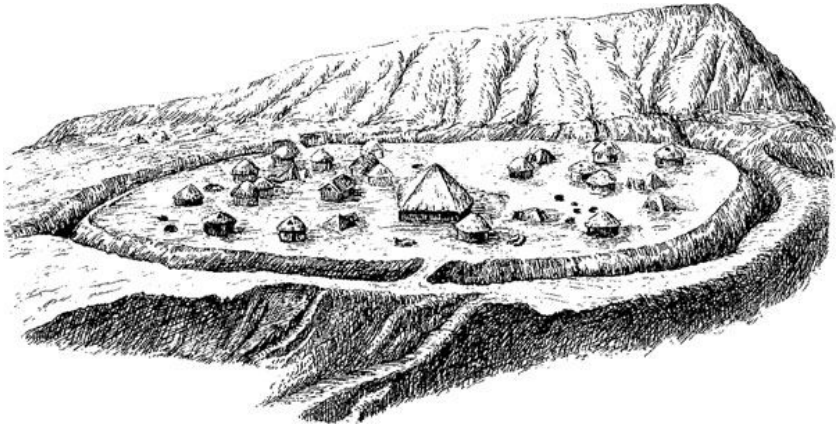
Forum Romanum

, in a decent barracks immediately to the temple, protected from compromising temptations. The intact vestals were the guarantors of the aura of supreme integrity, without which the citizens' meeting around the homeless center could not be imagined or protect. The priestesses of divine home life had to be endowed with extraordinary salvific privileges: if a prisoner condemned to death crossed with a vestal on the way to execution, he was free in the spot. *The miracle of immunity attests to the totalizing irradiation of the fire first. Since the Empire depends morphologically on the house and that, in general, the imperial condition must be represented as a continuation of domestic with other means, it is essential that the heat source of the house, the home, also crosses the entire public world, to its borders, no matter how far they are left. From the state household, a shelter irradiation comes out that, like a maternal political fire, heats the entire universe of Roman reach. He rightly noticed Spengler: "Because of gigantic synodism, the Roman Empire is nothing other than the last and largest city-republic of antiquity."* [103] *The issue or reason for synodism, of the decision for coexistence, means guidance to a binding central fire. He constitutes the first approach of Roman reflection on power at the beginning of radiocracy.* [104] [Even when under Constantine the](#)

Christian cult began to enjoy the public protection of the emperor, it would have been unimaginable to turn off the eternal fire in the heart of the forum, even if they were pagan flames that burned in it, and replace it with Christian commemorative candles. Ruins of the Vesta temple in the Roman forum.

After all that we have hinted on the political morphology of the circle, it is almost an obvious that the building that housed the state home, the *Aedes Vestae*, it should be a round temple. The imaginary of the empire demands centralizing inclusiveness that reaches the most extreme animated limits; As if the heat technique were the center of politics. It is already contained all social synthesis: focal policy, policy of inclusion, protective policy, immunity policy, policy of form. He speaks in favor of the dramaturgical and cosmological consciousness of the Romans the fact that once a year they went out the state home during one night, to re -turn it on festively on New Year's day. This religious-political calorific pause allowed them to experience how the Empire and the Universe kept breath in a regenerative, culturally dominated crisis. As long as there were such regenerations, the Empire would not disappear. That is why it is even more significant the moment in which the sacred fire of the Romans was definitively turned The unique religion of the Empire and after the prohibition of pagan cults, had risen in 391 against the Byzantine dictates. After his victory over Eugenio in 394, Teodosioi thought he had reasons to proceed against the vestiges of paganism with a hardness that until then seemed impossible, and ordered the extinction of state fire. Only then was it clear before all eyes, what the translation of the Central Roman power to the east meant politically. Although the symbolic destruction of the old Rome for the extinction of the state household was only possible because the empire, especially in its new central, the second Rome, had found in the religion of Christ another principle of integration and an alternative symbol of synthesis social. The

Perpetual Lux Cristiana, in effect, was revealed for more than an eminently appropriate millennium to replace the old Roman Sacred Fire. Round town of the Kraho, Brazil Central.



The political-religious genius of Vesta's cult can palpate with the hands: by allying the heat source, which reaches for all, with the spirits of the provisions, which do not reach for everyone, it is possible to put a dike, at least at the level Imaginary, for the effects necessarily deolidarizing the provisioning thought of the domestic economy. Public administrations must have a bridge on the rest.

But, since the

Res publishes

It is worth at the same time as a common house of the Roman people, the collective penates gods,

Di Penates Populi Romani



, they have to be cavenered as protective spirits of all Roman citizens in the state home of the Vesta temple. In this way, the state home, which radiates heat, and the spirits, space animators, of the individual houses gather their powers of spheres in order to institute a dominant central point, both in the big and small.

That among the Romans of the imperial era every cultural policy was, indeed, the exaltation of domestic animism with public media is in the last term, in the fact that, from Augusto, the altars of the lares or of the protective spirits at the crossroads ([Compete](#)) They were used at the same time for the cult of the emperor's genius. At the base of this idea of worship is the representation that the spirits of the house accompany their protected, beyond the walls themselves, to the streets and crosses, and even through the entire circle inhabited, which, from now on, It does not encourage and ensures another that César himself. This was how Caesarismo communicate with the domestic imaginary of any Roman

individual. Roman cult to the emperor anticipates the posterior Christian psychopolitics; This one also wanted that for the God who had made heaven and earth it was easy to follow every individual soul both in his quiet room and the longest journey. The secret of the success of monotheism (and Sormoteism, which collaborated closely with him) is clear: whoever governs has to expand the house to the cosmos and describe the universe as a residential house. That is what since the days of the old stoicism have in common the powerful and the wise: who learned to behave as if they could be at home everywhere, or, at least, bring the world home, to eternal Rome.



Contemporary Cameroonian Round People.



Vitruvius' insinuations on the birth of society from the meeting around the fire do not allow themselves to be understood only as observations on the Roman private path to the great state, minimally supportive. They suppose a valid intuition of the essence of the pre-architectural motifs of the human meeting and its projection in the constructed forms. But also when an explicit relationship is missing to a heat source, societies can find their formal cohesion through a cultic centralization. Claude Lévi-Strauss, in the example of the Brazilian bororos, has drawn attention to the identifier of the round forms of peoples construction. Los Bororos, a tribe of matrilineal aborigines in the muddy and wooded flat areas of the Pantanal, lived in car wheel-shaped settlements, in whose center was the great house of men; In it remained the adult male members of the tribe, occupying most of their time in smoking, chatting, sleeping, decorating with feathers, reciting sacred songs and manufacturing sacred instruments. Women were strictly prohibited access to the cabin of men, and girls who came up with the house could easily happen to them that they were captured and raped by the whole group. *The missionaries, who tried for a long time, in vain, to turn the bororos, realized that in those primitive rural societies a morphological secret was hidden. Over time, the Salesian monks, who had been in charge of the evangelization of the Brazilian indigenous people, discovered a connection between the facilities of the people and the psychological resistance of the Indians to the external influences. The round forms of the peoples were, so to speak, the immunity systems of that culture, and while the Bororos were able to maintain their traditional forms of settlement, they managed to protect themselves from the suggestion of the European priests. Only after they were forced to settle in long villages their immunizing shield broke and opened to the Christian influence.* [106]

Regardless of the question of whether the Christianization of the Indians is considered a civilizational need or an imperialist injustice, the phenomenon described can be understood as a sociological experiment, in which immunizing properties were tested in a focused form of settlement and significance of the world. The result of the trial seems to confirm the assumption of the missionaries that the round form of the town contained the central information about their identity for its inhabitants. In our terminology: the round form of the people updates the collective self -objete after a morphological wall. The destruction of that endogenous basal integrity structure returned receptive to the Indians in the face of the offer of a different salvific power, announced by foreign priests. If the circle does not save, the Christ announced may save. [107] Reconstruction of the Chinese people Banpo, from the early days of culture

Yang-Shao ([4800-3600](#))

A.C.)

Chapter 3

Arcas, city walls, borders of the world, immunity systems

For an ontology of fenced space

The city is the repetition of the cave with other media.

Hans Blumenberg, Cavern outputs

That the form that allows human beings to be among them together and "internally", not only in a vague metaphorical sense of immunity and shelter, but also from the technical point of view it can be the condition of both their salvation and their Survival: This is the Morphoevangelical sense of the biblical and extrabiblytic narratives of the universal flood and the fantasies of the "ark" that are joined to them. The concept of ark - of Latin *ark* , box; Compare with *Arcanus* , hidden, secret - manifests the idea of spherologically more radical space than human beings were able to conceive on the threshold of the great culture, namely: that the artificial inner world, waterproofed, can become for its inhabitants, under certain circumstances, in the only possible environment. This introduces a novel project into the world: the idea of self -objete and self -conscience of a group against an external world that has become impossible.

The ark is the autonomous, absolute house, context free, the building without neighborhood; It exemplary the denial of the world-environment by an artificial configuration. It holds to the surreal space scheme "autogenous receptacle" its first technical

realization, even if it would only be an imaginary technique. Noah's Old Testament episode states how the construction of a house can lead to salvation against an aqueous misfortune. Since the absolute house, in case of being buildable, would have to be a floating building, would have to dissolve the bundle of the house with respect to the ground and the neighborhood. A building can only be absolute when it is completely decontextualized and is not attached to landscapes or adjacent buildings; He should possess only the soil that he supposes himself: he would not have a basement, but keel, he would not have foundations, but navigation system. (It is striking that the biblical ark, the paradigmatic ship of the history of humanity and natural catastrophes, apparently lacked the rudder, as if the ships that God has ordered to build did not need a bridge of command; according to that, according to that, Noah's ark would not be a ship, but an oversized raft).

Read under this aspect, the biblical narration of the Ark of Noah transmits the first depth experiment. In its own way, this experiment would be insurmountable if it were not because of the fact that numerous extrabiblic cultures, extractor, also know the thematic alliance of flood and endosfles that float successfully. The idea that the exterior soil can disappear and can be replaced by the soil of a floating inner world has been expressed by the human race in diversity of mythological forms. It is evident that the idea of disassembly and the replacement of foundation in endo-foundation is as old as the flood, which represents the most important common mnemonic footprint in the cultures of humanity. With the construction of the ark, constructivism began. (Edmund Husserl, obviously, "put in parentheses" in the phenomenological style the possibility of floods, even regular navigation, when he formulated his late theoreme *Arché* »). The discovery of the possibility of retiring to an impermeable interior is not a European privilege. As an example among many we will cite a myth of the emergence of the world, which was widespread among the peoples of the Gulf of Tongking:

The first human beings were very imperfect beings. When running they had the heels back forward and were, otherwise, poorly formed. They did not know how to use the fire, they lived in caves,

fed on plants and meat, and mixed with each other without any regulations.

PAN-KU

He pushed himself with his miserable situation and asked Heaven to annihilate them. Through a swallow God sent him a seed, which

PAN-KU

planted. The plant that emerged from it produced the fruit of a pumpkin as large as a house. Barely introduced into it

PAN-KU

With his sister, for three days and three nights the flood was triggered, whereby all human beings, animals and plants were annihilated. The waters, which were hot, descended again, and the pumpkin perched on the mountain

Kun-lun

. Since they could not find any human being throughout the earth, they exceeded their scruples and married. After three months the sister gave birth to a mass of bloody meat, which

PAN-KU I wanted to leave in 360 pieces. But it was confused in doing so and it was only 359. That is why the last piece was replaced by a sheet that was attached to the flesh mass. From all this human beings arose, the ancestors of the families that populate the earth.

[110] In this narrative, the pumpkin adopts the function of the absolute house, although with the typical accent of the prepatriarchal and preteric world images, by which the interior settled in and for itself is further represented as a plant than as an artifact. The ark-rack of southern China is a clear plant metamorphosis of the maternal breast. The inexhaustible provocation of the biblical myth of the ark, on the contrary, is that for the first time the endobesfera of the old nature totally draws and presents it as a completely artificial construct. Noah's ark is already a mechanical uterus, in which life is affirmed in front of a world-maternal world. You could see here an indication that only the Jew, unique among the ancient peoples, learned not only morally but above all philosophical-natural, theological, ethnocentrically of the event of the flood (which he had knowledge, no later than his oppressors Babylonians, in the century SAW

A.C.): After the flood, indeed, nature can no longer be worth, without repairs, as a good universal mother, neither as heaven nor as earth. The reference to the flood of the flood serves as a figure that it is not the nature that is taken care of in relation to the human being, but that human beings are condemned to take care of themselves, with the help of God. This begins history as a

technological time; The human being of the human being should not be told from creation, but "from the recoil of the waters."

The construction of the ark is clearly fulfilled with the breakdown with the matristic illusionism. Because of his cause, the human being who took the last consequences of that myth would face with ontological maturity, or as an ontological adult, to nature. In the floating house no longer covers the human being, even apparently, nature. Rather, it is the human being who has to invite his Salvador receptacle to animal natures to survive. In pairs capable of reproduction, Noah's ark gives the plethora of the animal world, who, after the destruction of nature by nature, will begin a second chain of life. [Get the animals of all kinds that are with you: birds, cattle and terrestrial reptiles; that they fill the earth, grow and multiply over it \(Genesis8, 17\).](#)

[] The box settled in and for itself, the ark , reflects a relationship with nature, according to which it can no longer be understood as Matrix Approves of human, animal and plant life. After the flood the nature is only given to the human being as second nature and second fact, and the form of it will have to be another than that of the accustomed inclusion and custody of the human being in concepts of maternal immanence. After the crisis, annihilating of all continuous, the reliability of nature is placed on a new, contractual basis, through a agreement*

Between God and the living being: a convention on the future exclusion of the worst:

11. "This is my alliance with you: no flesh will be exterminated again by the waters of the flood, nor will there be a flood that the earth razes" [...] 12. And God added: "This is the sign of the alliance that I establish, for all future generations, between me and you, and all the living beings that are with you ». 13. "I put my rainbow in the clouds: that will be the sign of the alliance between me and the earth" (Genesis 9). *This can also be read as a farewell warning: the right of residence of the human being in the original concession of natural existence has been lost forever and must settle on a new, formal*

basis; Everything that was nature appears from now on under a revolutionary ethical sign, whose legal-religious form is the alliance Between God and the human race after Noah. In that idea of alliance it can be recognized that even nature apparently given in the evidence of a preliminary visit has only been really given as a promise and not as an autonomous primitive world or a Matrix Autonomous of vital processes. The alliance made with Noah constitutes the first version of a Hir Naturel · [111]

that is, of the inclusion of the natural in a human-divine legal sphere; Without an exclusion contract of the flood there is no monotheism.



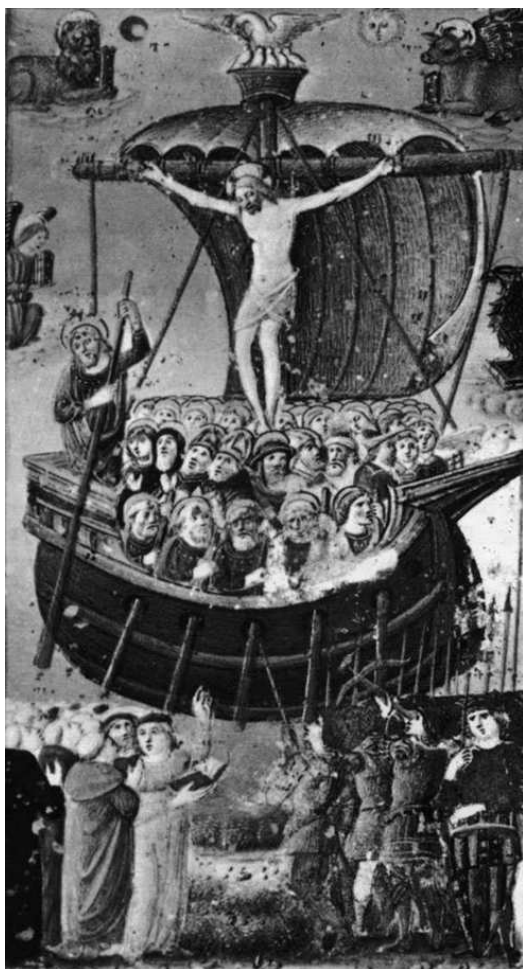
[112] The Alliance discovers the formal motive of why the ark principle has to last even after Noah's exit along with his family and the animal world of the physical vehicle. Ark is not so much a material structure as a symbolic form of shelter of rescued life, a receptacle of hope. That is why it is an archaeological foolishness to search the slopes of Mount Ararat or anywhere else the remains of the Real de Noah: as if a formal principle could be collected with a shovel. Who wants to find the ark has to know how to read; We must realize how peoples reinterpret their catastrophes

transforming them into evidence and how theologians wrap their own in rites and stories. Translated with some freedom, the coffers are autopoietic floats, self-impermeabilizing, in which the allies facing inhabitable environments take advantage of their privilege of immunity. The narration of the post-Diluvian destiny of Israel becomes the novel of the travel of the monotheistic ark through the vicissitudes of the times. It is imperturbably of the triangular, celestial-infernal relationship, between Yahweh, Israel and the others. It develops as the great narrative of the sinister adventures of the people chosen on their way through an era in which empires are always those of others. In that era, being Jewish means suffering under empires, lodging between empires or seeking the protection of empires, without ever wanting to erect its own empire, of the same condition. Noah's wooden ark, expanded by the first alliance that corroborates the rainbow, may have gone after the flood to anywhere, of having existed, and may have been later abandoned by its crew, as an instrument that no longer needed; But as a formal ethnopoietic idea, as a principle of immunity, the result of a theological alliance, ark never abandoned Judaism. Exit aboard a rescue boat would be equivalent to self-destruction. Noah's ark, miniature of the century

XIV

, Flanders. *Noah's vehicle has, then, to follow his salvation trip: first as Abraham's ark, for which an elective alliance between God and the circumcise peoples was established; At the time after Egypt he restarted his way as Ark of Moses, now exclusively manned by the people of Exodus, Israel, who had abandoned the camaraderie with the other peoples and floated through the times in the imaginary veil of his conscience of people of people Chosen: aboard that ark they had become determining signs of alliance, in addition to circumcision, the rigorous observation of the Shabbat and the law. After the apocalyptic crisis of Judaism, he rebuilt as the ark of Christ, and as such he understood herself the ancient Catholic Church: recognizable to the world by the host and the cross. With that new ecclesial armor the ship of God, drunk with enthusiasm, seemed to start a triumphal journey as a second world power form, so to speak, next to the imperial monster, just domesticable yet. With regard to the Jewish community, he collected its splinters in a Talmudic box or in an archa-writing, whose excellence one is an idea as soon as he repairs that he has endured for almost two thousand years in the confidence that there is nothing there is nothing outside the text and your comment to infinity.* In all these versions the reason for the absolute house is successfully imposed - it could also be said: of the text, which is its own pretext and context - in front of different "millieus" in each case and always differently adverse. To the extent that the history of the world is told to report on a singular, chaotic and yet continued as protected. Therefore, the theology of the history of that cut in it must lead to survival theology, or said with greater hardness: in selection theology. Since the time of the first part of Isaiah's book, the Jewish name of God is the title of

Majesty's privilege of presenting himself, without any justification, before his own as Savior and before others as



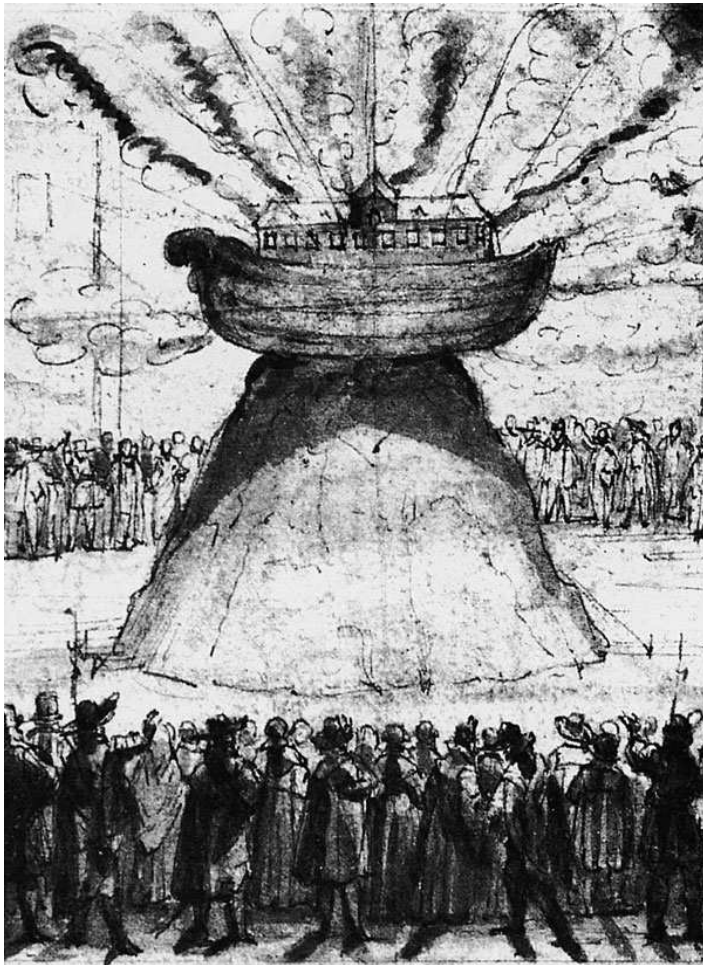
Terminator



. Consequently, the theologies of the Alliance, that is, the foundation speeches on board the ark, it is difficult for them to have as a subject something different than pure survival. When theologians speak of "law" these are instructions for survival with God: behavioral prescriptions in the writing-eoglesia salvation box. And, indeed, in non-favorable environments, survival can only be exercised in self-contributing boxes. The coffers only produce and navigate successfully when the supreme principle of alliance, the absolute pole, also travels on board.

San Pedro pilots the nave of the church. Lombard Miniature, ca. 1480. [Boat People](#) , fugitive Vietnamese in the Sea of China, 1975. *But neither are yours to ever clarify fully with reasons why precisely the unique God* [113]

It goes in this case on board. The arcana of God are impenetrable, in principle, and they remain until the end; True, it is only that God's designs are manifested in their coffers-milks in each case and in the corresponding alliances. With each of those miracles, with each alliance, God repeats and renews his help to rescue his from the waters. Secret in principle in this is the divine selectivity, which, according to inscrutable rules, choose some and ignore others. That



Mysterium iniquitatis

intervenes in all coffers of coffers; Well, all self -objete in a strong way, that is, any installation of a community in a closed wrapp On board and already denies the validity of any real exterior, but neither does it conceal the situation that it will only find salvation who has been able to get one of the few shipping tickets for the chosen vehicle. In all ghosts-arca, the selection of the few is affirmed as a sacred imperiosity; Many are the calls, few who embark. *For those who are a moral and logical need to imagine the paths of universalist salvation, this manifests itself as a hardly bearable restriction, which has to be remedied by inclusive reformulations of the Gospel; Church interests force. But it seems that it is a law of universalist*

language games that, in universal inclusion systems, exclusivism can only be overcome by denial or, if it fails, through answering rituals; Therefore, with universalism, coercion to hypocrisy and irresponsible demand grows: a rule, whose most important application is represented by the Christian religion, along with its sequel to flattering flattering mentalities. The unique God's own ship, in addition to not being filled, only had a limited number of places: many less than salvageable human beings. Noah's ark about Ararat as fireworks; Roman festive decoration for the triumphant celebration of Innocentx, 1664. However: the Christian ark traveled everywhere by proselytizing through the epochs, transit by its inclusive mission; He does not take care of addressing humanity as if he wanted to collect on board all the shipwrecked of all centuries and all regions of the world. But only because most cannot or do not want to accept the invitation to be rescued, there are still room for newcomers in the ship that promises salvation on any course. Only if they do not enter all, they all enter; But if they all enter, they don't enter. (An old jokes of priest, the first approach of systems theory to set theory). With their exclusivism, universally adorned, the ark of the rescued - as a vessel of the species, as a chosen people and as Ecclesia - It represents both the first model of what is called a differentiated subculture. The primitive Christian church was the

Ensemble Supraétnico Prototypic, whose demand for general inclusiveness opened, at the same time, as implacable exclusivism: the history of the Church, with its ruthless fights around the formulation of dogma, offers a show set of systemic paradoxes. Only modern society came to generalize and normalize those paradoxes. The diverse subcultures of modern social systems-treats organizations or private spheres-make up varied fleets of coffers of all order of magnitude, which self-referently navigate in the flood, which no longer won, of the complexity of the world-enters. But today doves are no longer sent from the scene so that, with a green branch in the peak, they point out that things are simple out there. Postmodernity has abandoned the dream of landing after the flood. Flood is now the firm land. Where there are only absolute houses, each in its own current, the return to what was called was called. [114] Although the concept of ark remains the most suggestive model of human renunciation of the apparent primacy of the world-

environment and the most conclusive metaphor of the autocobijo of a group in its own capsule, radically artificial, it is not the ark, but the

city , which has become the prototype of constructivist autonomy gestures. The city is, in a way, the ark that has landed: it represents a survival vessel, which no longer seeks its fate in free currents over catastrophic waters, but is stubbornly tied to the earth's surface. [115] Cities could be defined as compromise conformations between the surrealism of the self -reference that floats freely and the pragmatism of the land fixation. For the fusion of these two opposite reasons, cities and states developed their triumphant improbability; Due to their fruitful assembly in a morphological force machinery they achieved their power maker. To shelter in magical concentrations after its own walls as on a drunk stroke, and satisfy, at the same time, the territorial imperative and take strength from the temples, walls, deposits: in this spatial formula the spherological secret of the success of the form of the form of the form of the form of the form of Historical-universal architectural «city». The ancient city has to concentrate inside as an ark of God, which points to its own with the sign of preference; out, it must be affirmed by triumphant walls and dominant towers, to fade any questions regarding your right to be installed where it is and extend its influence on the distance from this eminent place. When the formula of the spheres are satisfied, Oswald Spengler's thesis is conclusive about the convergence of citizen culture and the great culture: It is a completely decisive fact and never appreciated in all its importance that all great cultures are city cultures. The superior human being of the second was [that is, in the series of great cultures, P. SL.] Is a cities builder animal . This is the authentic criteria of "universal history" that clearly emerges from human history in general: [Universal history is the history of the human being of city](#)

. Peoples, states, politics and religion, all the arts, all sciences rest on a Protophenomenon of human existence: the city. Since all thinkers of all cultures live in cities - although physically they are in the countryside - they do not know at all what the city is so strange. We have to fully put ourselves in the astonishment of a primitive human being that in the middle of the field for the first time that mass of stone and wood, with its streets surrounded by stones and

its places full of stones, a cabin strangely.



[116] Spengler's invitation to thinkers to contemplate the strange cabin as for the first time implies the requirement to intelligence to be placed in a place outside of welfare, comfort and care citizens. That is precisely what the urban planners and historians of the cities, obnubilated by urban customs and the civilizing comfort of their object, have almost completely done so far. What cities are and interact originally can only be understood, according to Spengler, if the urbanites For Excellence

, philosophers, are placed outside the walls and meditate on the phenomenon of the city as if they did not participate at all in their shelter and seduction power. Thus, thinking the city means first of all: to abstract the pamper and comfort of it and subtract the glare that its self-interpretations produce. Precisely because the powerful city is always a form of organization of the loss of reality or the loss of the capacity to dispose of materials and signs, the city inhabitants, who want to be but inhabitants of the city, cannot sufficiently understand the conditions of your own possibility and reality. Hans Hollein,

Aircraft carriers , 1964, MoMa, New York. A historian of the Spenglerian type forms, who contemplates the city as a basically surprising phenomenon, should be a phenomenologist who charged from the outside with the inspired anguish of a thinker: Spengler is, in this, in this, the immediate predecessor of historians of revolutionary structures like Foucault, Deleuze and Guattari. When Spengler proposes to be again in the astonishment of the primitive human being, which he sees on the horizon that inconceivable gigantic cabin with its walls and towers, follows the intuition that the truth is about everything that appears in the outer space can only be experienced by initiatory spatial anguish. That anguish tends the bridge between the archaic world and modernity because

the surplus testifies, not absorbable at any time, of the ecstasy produced by the feeling of security and shelter. When that surplus becomes fruitful for the theory, the field of genuinely modern thought is open. To the extent that Spengler thinks from that surplus or from that ecstasy - he could also say, more smoothly and plainly: from that insecurity - his belonging to the adventure of essentially contemporary thinking is indisputable. The visual power that it manifests in its phenomenology of cultures comes from the experience of existing that has become insecure in an oversized world, no longer transfigurable as homeland as everything. The Spenglerian morphology of universal history has its philosophical moment in a theory of creative spatial anguish, which gives the human beings of great cultures a revelation of the third dimension as "depth", that is, as a space of origin of what inevitable. [117] The morphologist cold and its shadow, which wants to resemble the frightened primitive human being, have to get together in an astonishment, which is actually a non-power-creer-of-all, a shudder. What would, indeed, a city of the type of metropolis-dio-mesopotamics, contemplated with the eyes of a primitive human being, but a expressing of the thesis that in great cultures the immense, huge or monstrous human? And what are those habitats strangely, observed from the outside, but machinery of salvation, with whose tiring construction human beings have been paying the fear or anguish that the world produces, raising monumental monuments to their willingness to non-being- OR NO-STAR-FUERA?

Spengler's step back to the city has nothing to do with modern criticism of civilization, nor with the antibabilonic resentment of the Jews, copied by Christians and, from the marginalization of Christianity, omnipresent ghostly, as Anonymous ferment, in the fatigue of the cultures of the present. It means, rather, an act of *I epoj*, theory possibility, with respect to a

Milieu

of which one can barely distance himself, and serves to take away from the thinker in the face of the obfuscations that life produces, always lived citizenship, along with his unzatized demands of self -promotion, overcoming the fear of space, distension and supply of stimuli . The city's theory can only begin with the contempt to the comforts that only the city has made

possible. Thinking the city means, then, reflecting on the comfortable life of it, imagining that it could be at home elsewhere that in it, that it could be put in parentheses, in general, the whole eagerness to throw roots somewhere. Live in it as if not lived in it. Living as if it didn't have each other behind the back or house or city. Think like free fall. What is the first thing that a phenomenologist, who would have died to his own visual customs and would like to reproduce the astonishment of the primitive human being before the first appearance of a city on the horizon, would have occurred to him to think in view of an old city, first order power, such as Uruk, Kish, Babylon or Nineveh? First of all it would have to be amazed that the appearance on the horizon resists a second look and is affirmed as something that does not intend to be at all a deception of the senses. The look, away from comfort, is made to the city for the persistence of that silhouette outstanding from the horizon; She is confronted with an insistent will of appearance. This suddenly arises in the world a height whose power have not raised prehumanas forces. All in the big city, both in the old and modern, is a willingness to domain and human work. From the second look, the city's own fact or fact speaks that she, in itself, is made precisely to offer such views. In it everything is premeditation and effect; Everything is predisposed for open-eyed appetites. When Dostoevski, in his

Subso's notes

, San Petersburg described as the "city with the greatest premeditation and more abstract in the entire globe", he only forgot to add that each of the big old cities was once the most abstract and with greater premeditation. Even when Old Testament's books do not tire of estering the city of Babylon calling it the great harlot, with that appellation, if we dispense with its indignant moralistic tone, they accurately capture the character of the object. Prostitutes and capitals have in common that they are open and available, and dedicated to seeing them; They are placed in their place and live to attract attention. If someone wants to approach them, good or reluctantly has to pay a price. And to whom he does not drag his own jealousy, ardors or indignations and is obceced in them, so that even within the walls (like Luther, for example, in the papist Rome) he does not really step on the citizen pavement, he entertains him

most of the time the offers of urban life.

Ancient cities are there to dazzle looks, raise looks, humiliate looks. His excessive eagerness for notoriety declares war to the naive eye and requires submission to that brightness, insolence and permission of the show. The primitive human being, who wanted to repeat his first and second look at the towers and walls of Jericho or Babylon, had to become aware that this city, for his being-there without reservations, had invalidated all his way of his way of See until then. Only who would have seen a city like that could say of themselves that knows what an appearance is. In the city - and only in it - it can be checked what a figure without reservations on the contrary of remaining hidden and is placed in the center of the visible and notorious. Since there are cities, appearance means: exhibition, presentation, permanent revelation. HEIDEGGER style: cities construction is a mode of decultion.

It is true that with becoming visible to what most of the time it is also invisible, the primitive man already gathered from experiences that marked his life; He knows what the tension of the eye surprised at the appearance of an animal of prey, a savage or a foreigner is; The moments are also unforgettable in which unusual phenomena in the sky are terrified: eclipses, comets, rain of stars; It has always tended to be understood as signs of being the horrible prodigies that appear

there Suddenly, as deformed engenders in humans and animals, rain of blood, earthquakes, fires. But only here, in the contrast to the monstrosity or persistent enormity in its permanence, insolent and imposing, of the city, visible everywhere, the primitive human being is conscious that the previous looks to that type of presences have only been previous exercises for this illustrative, revolutionary, inexhaustible illustrative experience of the persistent appearance of the grandeur of a city.



The city is there as a real -built claim, validity, duration; He wants to embody an inmovable being, which, calm magnificence, remains visible also for a second, third look; He wants to be worth even for the last look. This trait passes from Mesopotamia to the ghosts of Ciudad de la Vieja Europe: to the eschatological city of Jerusalem just like the eternal city of Rome. The city does not shine like a meteor that the eye tries to retain in vain. It is true that in the way of being there from the city, as of one piece, a certain felling belongs, a sublime immediacy, but from this visual ray coming from below it becomes a stable, stable image, a lasting presence, and for a long time that a long time that The eye intends to look at that arrogant mass, will not appreciate any oscillation, any concession to the consumption. Nothing in that

Ser-Ahí

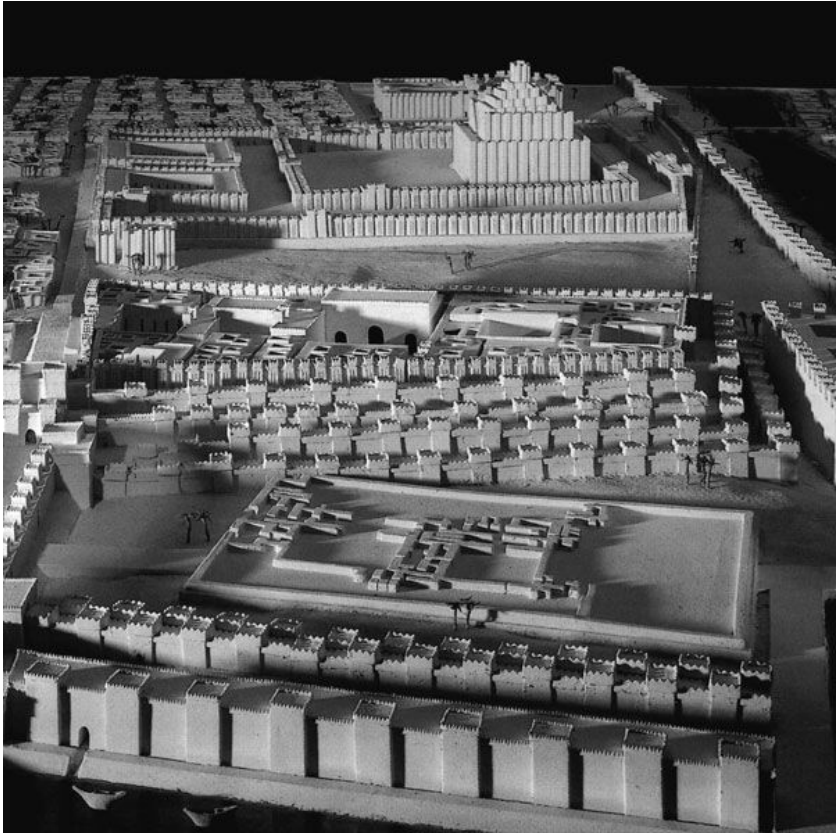
Magnificent, triumphal, of the walls suggests any tendency to disappearance. What appears here and persists in the appearance is the very rejection of transience, of the ephemeral nature. That appearance is full of force of permanence, and in that will to permanence the primitive man, phenomenologically clarified, experiences for the first time something relative to a new species of

gods.

The god-city reveals his being in the magnificent and imposing towers and walls, as long as the continuous presence of a force with a lasting permanence in visibility is combined. The strength of the walls and towers is pure and firm instantaneity. Who has seen the Uruk towers and, before, the walls of Jericho, has become an ocular witness of a theological revolution. With the Mesopotamian regal cities, a new chapter of the history of revelation has been opened. For here God has become a wall, and dwells among us to the extent that we live within it. Who lives in such a city inhabits a hypothesis of eternity. *Precisely for the external observer of the appearance-city it is clear in advance: who lives behind those walls must not only be protected and sheltered, but also overwhelmed and possessed by them: it must have offered their lives to those walls, first, for lift them, second, to want their subsistence, and, finally, to meet their demand for glory and preeminence. It seems as if by mere attentive observation of the walls it could be understood that in the Sumerian religion the human beings were in fact the servants or slaves of the city of the city. [118] The God turned into a wall keeps his own within his contour, and expects, through them, from the distance, enemies that humiliate, visitors who dazzle and relentless reserves of worker slaves to use. Every city of the primitive, colossal, monstrous type, expects something that comes from afar and leads away, and in its strength to wait for the distant and challenge the distant the principle of its permanence is based. Wall appearance, Nineveh Wall, reconstruction carried out by the Iraqi Antiquity Department. Looking at the "housing strangely" the observer intuits that this proud cover of force and power belongs an inner life that can only be understood in relation to that wrapping. If the city wishes to excel so sovereign, it is, and not ultimately, because the thought of other cities is alive in it and because a God in it, with the help of its medium diligent, the kings and priests, requires rising above of other gods. The souls of cities live, like theologies, of climbing. That is why every city represses another city; all Being-here*

Urban is tense towards a powerful remoteness to which the walls themselves refer, challenge, humiliate. If this relationship with a rival distance and distance did not exist, these walls would not be so high or these threatening towers. Who, with astonishment of primitive human being, really had before the prominence of an

old city-divin-regia would also mediate the competition between cities and, in addition, given that cities are phenomena of tensions of a creative will of peoples, the Comparison and rivalry of ethnic, urban, imperial gods. In the heroic construction of cities in the country of the two rivers the human beings were revealed to the



fitness Of the gods: Well, what are revelations but demonstrations of fitness
of the supreme causes? If God is the last foundation of
fitness

Terrena, the priests, kings and generals are the athletics participating in masses or fairs of force of transcendent powers. The city is, therefore, a phenomenon-habitable that wants to force observers to trust their eyes, so that they create what they do not really see now: the theological-imperial ray that has fallen in the center of the mental city. Do not forget: with the height of its most eminent buildings the city wants to show what is proposed

horizontally. As soon as a will to power appears, it is immediately characterized by format representations. With the primitive city, a reformat, full of pretensions, of the imaginary: politics, ethics, geographically, cosmologically begins. Here the history of the apogee of the great mood forms begins, which become one day in supreme cabalisms and philosophies, and metastatize in our time in globalization problems. The colossal and monstrous of the royal city of the ancient Mesopotamia manifests itself in its absolute trust in being able to build all the reformed space as a single animated interior space, and keep it fit. Here the experiment of the soul of the world begins technically. *Partial model of the state of the city of Babylon at the end of the century VII*

A.C., scale 1: 500 , Bible Lands Museum, Jerusalem, 1996.

Thus, if the city has to be the world, for a company of these claims God himself has to become a wall. The Mesopotamian gods are the prototypes of a new ontological sovereignty of construction owners, in which the divine power is manifested as the ability to dispose of a political conformation of the size of a closed city and an empire surrounded as a coherent system of immunity. From there, politics, architecture and theology combine in a common macroimmunological project. The political macrocuerpo appears as the builder of an interior space of the world. Even in the century XVI From our era, Martin Luther will formulate his war reforming song,

Our God is a firm castle

, without a doubt in terms of the tradition of mural ghosts of immunity from the old East and ancient Europe. From this point of view, the architectural complexes of the Mesopotamian cities can be understood - together with the designs of the Egyptian temples - as the most important laboratories of nascent imperial psychology and theology: as in any other part of the world it was experienced here for millennia, Always with new combinations and always from new centers, with the creation of large interior spaces along with their corresponding architectural forms, world image forms, mood forms

and immunity structures. *What was treated in all these attempts was to dissolve the city's psychopolitical paradox: to seek the most resolved self-assistance of existence precisely in the most visible, more exposed, more provocative way of life. How to build if the most exposed building must become Firm Castle*

? By what life habits can their inhabitants get used to such imperial houses? These questions react to the fundamental contradiction of the ancient charismatic governments of the cities, since they all abandoned the protection of life in the discreet and disguised, to look for it again in the most striking and ostentatious. Do not attract attention will only be for the historical times to come a possibility of small people, an option of nomads, of marginal deserters, of private people, for whom it is still true that living well and living hidden converge. For the greats, they have to expose themselves and attract attention. *The scope of this dangerous ostentation will be called a day history: not in vain the first historiography is not just about anything other than the vicissitudes of the ostentatious cities, too ostentatious, and of the territories dependent on them and united to their imperial destiny. In the political colossians, the intelligence of the peoples learns what the most suggestive figure of the nascent reflection implies, which will first appear as a sapiential culture of maximum or sentences and later as a philosophy: the strict and melancholic scheme of the ascension and sunset of the great powers,*

Rise and Decline , because only what appears can disappear, only what attracts attention can stop calling it. Where hegemonies, arrogances, ostentations come and go, there is always a posterior harvest of cynicism and resentment and its softer distillate, wisdom. From the awareness that the past is full of collapse of the apparently indestructible, a reflective thought arises, which emancipates from the priestly units because it refers beyond the sanction of the current powers; Its guideline intuition is fervor due to the superpower of time that exceeds any local manifestation of divine power of constructors. Hence the romanticism of the ruins of saturated power, as well as the sarcasm before them of the survivors. Then, in the following cultures, the narrators can occur that the well of the past is deep and that, because of its depth, in which the coming along with the past flows, it is important for any present to always remove water from it from it renewal
Thus, everything in history is ephemeral; The registration of his

temple says: Futility and rot [...]. As shadows, Egypt, Persia, Greece, Rome ... (J.G.Herder) passed before us.

But the essence of primitive metropolis remains closed to reflective retrospection, because the wonderful impression of the first citizen and wallola promontories of interior space cannot be updated with retrospective consideration, be melancholic, be malicious. Who wants to understand the old city [In ac](#) He does not have to rummage in his ruins, but he must put himself in a situation as if what was about prophesying them again. It is not the discouragement and ruined city that gives to think, but the one that must be built, organized and consolidated: the city as an impossibility that is about to become reality. Only in it the macrospherological challenge appears, without which it would never have reached effective constructions of cities. Who wishes to understand the primitive constructor and utopian impulse that led to the Mesopotamian architectural excesses must try first of all how the first lords of the city occurred to them those architectural ideas and what place in the world they projected for themselves when they conceived The idea that in such citizen promontories could something like betting on eternity. How was it possible that they believed to be able to find their shelter in the most extreme exhibition? Under what formal imperatives, rector ghosts, would they have to act to be prey to the sublime illusion of looking for their safe dwelling in formations of artifice and ostentation without pair? What is the magical bond with which the first lords of the city attracted their collaborators to involve them in the project of a common space and Maystatic delirium? The response to this can be achieved from a triple consideration; The first one has to do with the phenomenological-religious consequences of the city: first of all, its creative effect of interior space and its role in the new management of the relations between immanence and transcendence; The second refers to its monumentalism and its immune design as a magical state and uteroting expansion; The third tries to clarify the question of how the intimate complementation of each of the individual souls of citizens through common geniuses in the city should be imagined. [119] [The first key with respect to the city phenomenon is found thanks to a reflection on the new relationship between citizen power and urban religious structure. What in the Mesopotamian cities seems to have emerged as a historical-universal prelude to a Continuum](#)

From the will to power, it is based on the revolutionary experience of the ability to establish, through margin constructions,

a form of world in which the interior space grew energetic, violently literally. They are not vacuous and devoid of means of means that promoted the constructor lords of Uruk, Nineveh, Babylon to impart the orders to carry out their public constructions of towers and strengths. They already have the practical experience of knowledge capable of transforming the world radically. They savor the architectural delirium that leads to take advantage of the brick technique to erect the imperial inner world, the stately cavern. The city arises as the project to build, with the help of the knowledge of an architect, the seat of a disputed God: not only as an isolated throne, but adding to it the only world-"environment" that corresponds: to the palace, the cosmos; to the

God King

, the Empire. With the installation of a temple, a palace and the corresponding neighborhoods of artisans, workers and slave that the regional-divin re-challa is realized: being-o-starred-always-of-of-yes, although it imparts orders that cannot be fulfilled less than forty-five days of travel. [120]

So that the city of the city can become man has to be defined by its wall and reveal itself in it, both in and out. His sovereign reside in the city has as a consideration his ability to travel and cross the territories around freely, free to establish themselves. In addition to the Mesopotamian kings, incidentally, also the Egyptian princes are presented as living walls around their subjects: in the century XIV

A.C. A vassal is moving hymnically to a pharaoh: "You are a sun that rises over me,/ and a bronze wall erected for me." At the same time, Akenatón, King Hereje, praises Aton, proclaimed as the only God, as a "wall of millions of rods." [121] It seems that in the ancient empires the time of wall theologies had sounded. The revelation of God King

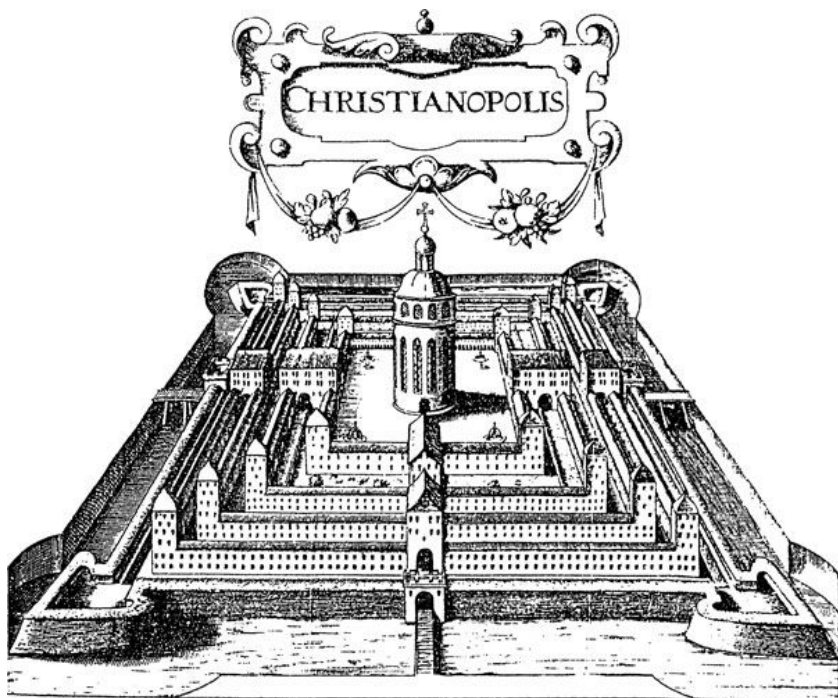
Through the wall evokes a new reflection: it makes observers realize that an intelligence has appeared that, penetrating all of him, knows this world in his contour. And is that the idea of *transparency*, in general, it has its origin in the exit to the scene of the creative spirit. Well, without a doubt: who from a wall or from a cult tower contemplates the environment of the built world, not only enjoys its own panoramic view, but indicates the surrounding world and the circumstances that surround it that are penetratedly

seen. All city power has first of all to see what looks around; You have to make sure everyone knows that you know everything. That is why it would be a mistake to pretend to understand how mere "observation towers" the Mesopotamian Zigurats, for which the Babylonian gave to talk about himself in a special way: they are, rather, part of a manifestation of power before itself. Revelation or manifestation means here a demonstration of penetrating attention. This will lead to one day in the statement that for the omniscient God there is nothing hidden. But first it is: the wall looks at you, the tower contemplates you from above (this is something that Napoleon tried Napoleonic from the height of the cusp of the pyramids mean the time of the opposite side). And for all the centuries that follow, no powerful can already subtract the obligation to make their own ability to see. Until the century

XX, *the towers and skyscrapers function as characteristic signs of power and farsightedness.* But to the extent that the clairvoyant God is shown in the walls, it is also held behind them. With the revealed walls, the secret of power arises at the same time, which seems to be something internally enclosed and hardly accessible, such as a buried treasure. An inner world of temples and palaces begins to flourish, distanced by walls and doors, on which believers dream of the halls. The walls multiply, and who has crossed a door is not for that reason, much less in the goal. Other walls, additional doors, reinforced guards, distance the interior and hinder the approach, not only for the enemy. Herodoto informs in his [stories](#) How in the century VII A.C. The strength in the Ecbatana mountain (today Hamad-an), which served as summer residence to the great kings of Susa, had walled until it became an insolent fortification system: *The walls are built so that seven walls surround the city one after another and that a wall ring always exceeds the other only in the height of the battlements [...]. In total there are seven rings and in the last one the Castillo del Rey and the Treasury Chamber are lifted. The perimeter of the outer wall is as large as the city of Athens. The battlements of the first wall are white, those of the second black, those of the third purple red, those of the fourth blue, those of the fifth red fifth, those of the sixth silver and those of the last golden last (stories*

I, 98). This whim, whose only military motivation is to appear, which dreams of the inaccessible depth of a majestic inner space, fully illustrates the phenomenological epochal paradox in which we made the cities found: security within the most spectacular appearance. The builders of that complex had clearly discovered the figure of the strength as aesthetic offensive force, but also considered the possibilities that the simple appearance had beyond its military function as a stimulus to cultivate; the *Hybris* The construction mode creates an additional protection of immunity for the architectural interior, which is aware, deepens the complex and whose access is differs and complicated. [122] This makes the reason why both general and seekers of God could be dominated by the fixed idea of pursuing their happiness penetrating almost impregnable cities, endowed with several fences of walls. Looters and mystics dream not few times in the same direction; Where there is gold, there is God. And although God, as his intimates affirm in the future, was the non-lejano, and although everything was full of him, there are always many fatiguer steps towards him for those who seek him; In the time of the monacato, when the meditation is conceived in processes, the mystics will write itineraries that only try to steps series, through, up, inward: through three, seven, nine, fifteen, twenty -five or who knows How many stations, steps, resistances. Still in the century

XVI , *Santa Teresa de Ávila will expose the late thesis that the highest possible union in the soul life with God is only attainable in the seventh and last chamber of the Interior Castle* . No religious of the first step can understand what constitutes the original fact of any religion as cryptocotic and cryptogramatic cryptogramatic: only the walled of God creates a specific secret; Only the coding of the divine moves it away from public knowledge; Only through competition between the cameras due to the deepest internal situation arises which claims to be a superior close to God. Thus, we must look for crypt both horizontally and vertically, since "depth" is not an ontological dimension defined accurately, but a scope of measure for codifications and wallets. Going to the interior means penetrating what is at greater depth: all psychologists and theologians of the millennia premodernos elaborate this comparison. For them it means



Eo ipso Being inside, being more than any other man of the world and being superficial can imagine in principle. It will only be admitted to the audience in the Cella

of the city of God who is willing to cross many before. Whoever wants to enter more inside has to be placed outside; who seeks the truth has to break codes and walls; Well, the truth lives in the "inner man," since the profane lies, naturally, more outside in the staggered self in depth. That is why the normal worldly person cannot access their own secret, given that its psyche, as it is now understood, is built as an interior echbatan, as a series of pits and walls around a Nunc Stans inaccessible, which is a weighted us: the internalized soul and its ally God.

Only the groundbreaking modernity of codes, which has come behind everything, that despises everything, decomposes, decomposes the metaphysical space of depth and paves its hidden folds of meaning, places in the same plane, in the same public opening, what In another interior and exterior time, he postulates for everything that is the same degree of affordability. Saint Augustine, on the contrary, who still does not affect the modern

spaces of space, can say about his God, in coherence with the model of the staggered interiority, which is closer than himself:

INTERIOR INTIMO MEO

; It is impossible to ignore in this context the comparative sense of *inside* . Because when subjectivity (traditionally said: the human soul) is a complex building, or an intricate palatial installation, inside which a god-high-profundo resides section, then it is also understood why the individual, as a general rule, only inhabits a lobby of its deepest interior and only in exceptional situations of its existence achieves audience with itself. [J. Valentin Andreea](#),



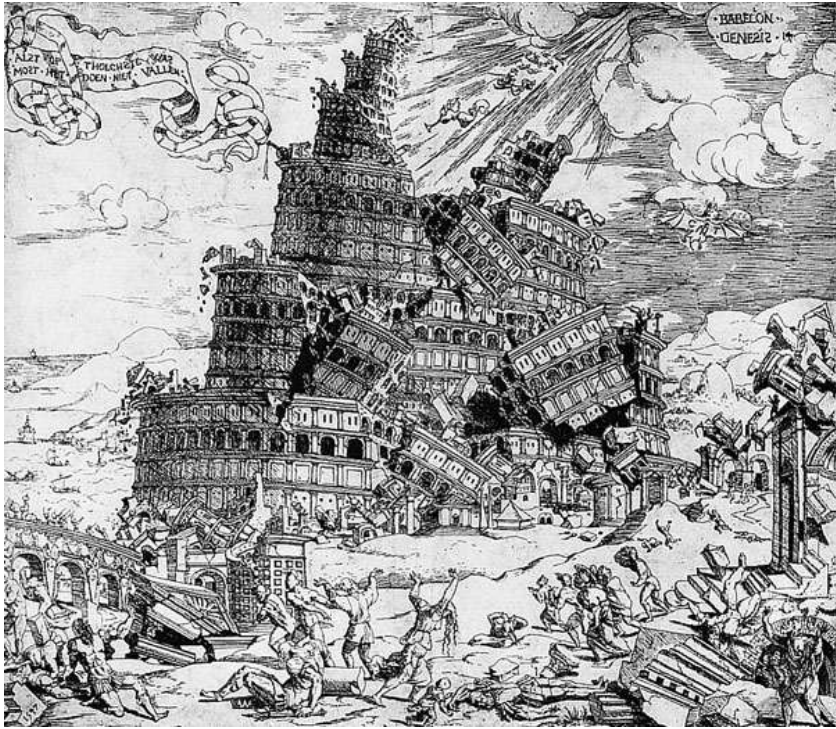
Rei Publicae Christianopolitanae Description

, Strasbourg, 1619, frontispiece. It could be affirmed that what the monotheistic religious tradition has called belief describes a collateral psychological effect of the Mesopotamian architecture of walls (and also, surely, of the Egyptian architecture of temples). The typical faith or belief of great cultures arises, at the same time, with the hidden-inconscious, and this can only be, by nature, a place after an opaque barrier. From the days of the cities-imperios between the euphrates and the Tigris believe it means being convinced that the prodigious walls, no matter how The next wall, which, in turn, states that it hides something great. Before faith moves mountains, he thinks of herself through walls and, carried by the feeling, merges with the glowing wisdom, which, from her most intimate invisible chamber, has managed to erect these testimonies of her power. That is why the wall itself is already an epiphany; It is the constructed vision, the exhibition side of an emanant interior. Who is receptive to the appearance of the sacred will spontaneously feel his show as something numinous, shocking, as something that forces to kneel. If the cause has ever been able to deduct from an effect, never better than in this case can be deduced from the Ergido wall the power to erect it. Who is in favor of the idea that God is something that is sometimes worth showing himself as a principle of a presence knows what he feels before monumental walls. As present reality, the wall does not allow any doubt regarding the reality of power that built it: this is, otherwise, an experience that still in the century XIX It fascinated the historians of art and European archaeologists, because also for them any authorship, and not ultimately that of the cities buried in rubble, implies an encounter with the sublime builder. By virtue of the construction of Mesopotamian walls, a religious and psychological regime begins that refers to a new participation, in the form of faith, in the hidden and at the same time divine dislocation: mural presence, transcendence transmural. Presence of God in mural signs, transcendence of God in a palatial interior space, supernaturally distanced. (The corresponding form of the Enlightenment consists of this: demonstrate that there is nothing behind, however respectable and solid the wall you want to present; if necessary, open a gap and provide proof that there is exactly the same in front and behind of the wall, and ridicule as unfounded the hierarchical claims of validity on the other side of the wall). Not for that, however, the fact that the wall is where it is and while doing so is for the normal observer. This has consequences for the increase in rational factor in subsequent world images, since God, since then, can be represented as a builder builder and as artisan artisan. A lucid constructor and artisan God offers human

beings an opportunity to understand themselves in a new light to themselves. You have to impose them the idea that a royal engineer or a divine ceramist has also produced them. Intimately, they can also consider their mothers as a producer like that. They familiarize themselves with the idea that, in short, they do not come from a maternal cave and a workshop or factory.

Perhaps the tertnostic origin of the salvation religions of the nearby East is: who is able to produce human beings surely also repair them. (Mothers can only, in any case, swallow their children, something that does not convince in the long run. If, on the contrary, the gnosis of the Tardantiguity so passionately distinguishes the creative god of the Savior, with it It only shows that the human being, as an intelligent client, will not commission his repairs to the original bungling, for whom the world is made in his physical part, but only where he can and want are still one and the same thing: to the absolutely transcendent God, who does not compromise the bad creation). Believers in God and constructors discover in the field of experience of building and conform blood offerings; The clear gods-engineers acquire preeminence against opaque Molocs: this is the historical-universal achievement of the Mesopotamian construction empires. (Together with Adam, the [Golem](#)

It is the great ideal figure of technical anthropology, since it interprets the human being, in its entirety, as an artifice; It is the emblem of a willingness to know-and-to-do, which extends through the history of the human being with the circumstances found).



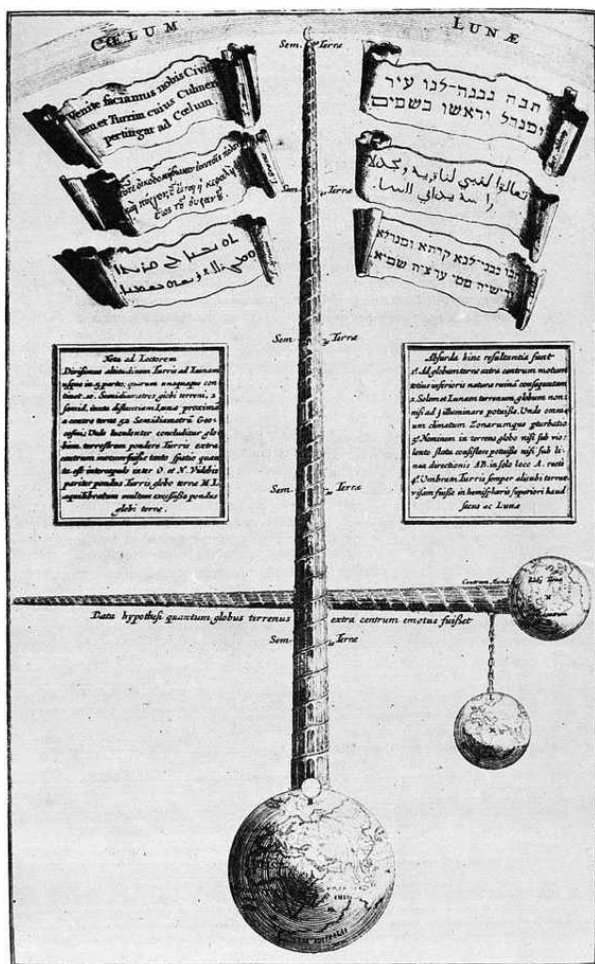
[123]

Heinrich Schliemann with his lady and collaborators at the door of Los Lions de Micenas. But prior to the human being of mud is the wall of the city, built of brick, which I could tell its builder: «Only you, Lord, you understand me at all, because you have made me; Thanks to you *Savoir-Faire* You understand me better than myself. The idea of creation implicit in the wall of the city and the devotion of creature inherent to it is the lesson that Judaism, not builder of cities, learns from its hated tyrants, the Babylonians builders of cities, "crying before the rivers of Babylon »During his slavery between the years 586 and 537 B.C., and generalizes at that time the" first step of the tribal religion to the universal religion ", [124] Better, to the religion of universal claims. For it, the convergence between doing and understanding, also in relation to total worlds. Only the experience of the construction of walls and cities opens the way to the theology of a God who knows everything has done everything, and that has done everything to significantly outdoor other suitors-manufacturers. Only in this way was it efficient in the religion of the Mid -western East, the impulse to devotion to the God that can and everything does. It is this idea of capacity or competence to do something, founded on rivalry or emulation between the imperial gods, which in the Babylonian era, or immediately later, governs the writing of the Jewish legend of Genesis. It had already been the substance of the Mesopotamian construction of cities that monotheism of the competition, whose dynamic place is the rivalry between

competences and that is discovered and generalized in the exceeding Jewish reflection. [125] *That monotheism is the belief in a wise maker, whose manifest action is that city or, if there is no city, the entire world.* With regard to the wall that is there: she claims, thus, the truth in the form of a convincing demonstration. Who builds walls of twenty -seven meters thick and twelve high around its capital, that is right. But Yahvistic overcoming theology does not stop here: who has to have the last word is that God who has called the world in general to existence. Provocably betting on the amplification, the authors of Genesis make their lords build the work of creation day by day; How?: Putting order by mandates and intervening only occasionally; so that the power relations with respect to Mr. Babylonians, Bruisers of Towers and Cities are clear. There is no doubt, making theology means amplifying, participating in climbs. Above all in the Middle East, where empires and their gods are assimilated to each other, all talking about God is a speech to Porfía, the God of each one is the best.

[126] *Theology is, necessarily, a concurrent science, since it intends to be the determination of the supreme that assists all other determinations of the supreme (all in case the supreme was something determinable: a restriction that belongs, in turn , to another climb, which would be known as negative theology).* Who reads the Jewish Genesis inevitably reaches the impression that God must have won: who has created so has to argue. The mere fact that the God of the Jews needs for his creation of the universe a Babylonian week of time implies something malicious, since it shows that, indeed, he has successfully determined to produce his own universe along with all the creatures, but that has undergone it to the work rhythm of the false hated gods: creates their world according to the omnipotent scheme of the Babylonian calendar. The week is the Babylonian monopoly against which the claims of primacy of the subsequent overlapping monoteisms have crashed. From the cultural point of view, for its use of the week, Jews and Christians are still oriental Septemteists. In short, they believe more in the seven than in the one and - open, but totally convinced - pilgrimage four times a month along the avenue of the gods of every day of the week to take their hat finally before their Sunday god. The architects and construction teachers are, consequently, the spiritual creators of the archaic state-because with them, for the first time, the magic is completely transformed into competition and technical

capacity-, in the same way that among the Babylonians the success in success in The war is no longer expected of the rituals perfectly carried out as of a war technique used professionally. The miracle of arrogance with which the ancient cities of Babylon, heroically walled are erected in the eyes of our hypothetical human being, it is due, therefore, if things are considered more closely, to something contrary to a simple arrogance. Thanks to a brick construction technique, developed during millennia, in the ancient nation of the two rivers, the construction of the largest complexes became something completely routine, cold, virtuous. Who can build so is capable, obviously, to dispense with magic to achieve great effects and rely on the trade. Cornelis Anthonisz, 1547, etching.

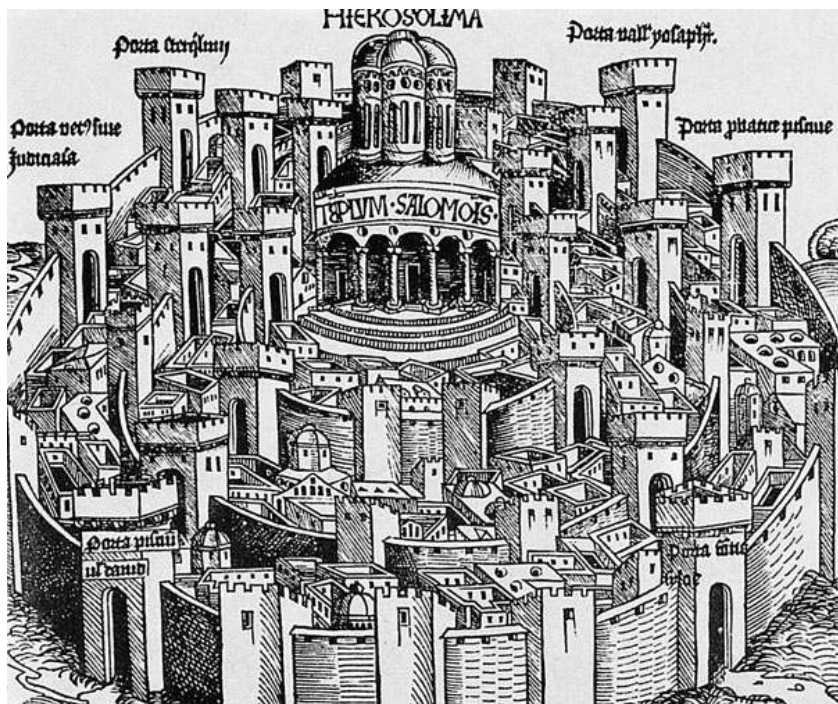


Meanwhile, that tranquility that professional competence gives triggers an exaltation of desire until then unknown; The competition of the builders continues to dream and awakens in theological overcomes. That is why the biblical narration of the *Hybris* Of the builders of Torres Babilonios, despite their strongly anti -tabilonic trend, it can be considered objectively accurate, since the theological heart of the desire or will of large format of the hated enemy in large format. It is true that in the Mesopotamian construction of towers and walls, a theater is manifested full of consequences, which testifies to the idea that capable and competent humans participate in the ability and will of their God. More exactly: what their gods want and are able to do they want it and are able to do so through human beings who depend on them and are their vassals. That "through" is the decisive thought of all imperial theology as autogenous training of power; The constructors, the gentlemen of the war and the princes will explain their successes during the entire metaphysical era through this scheme: I do not act, it is God who acts through me; What irremissibly means, at the same time: he provides representation through me.



[127] *(In Europe we will have to wait until the century XV*

so that the idea of God's actions through human beings find their most precise formulation in Nicolás de Cusa. With this, archaic mediumism, in which interlacing with God affects and consumes the entire human being, receives a subtle clarification and ennobles the subject: from possession by the God who distributes power must be a motivated freedom in absolute) . [128] With regard to Mesopotamian circumstances, it is enough to take a look at the great complex citizens to understand that the new constructors are taken completely their technique and no less seriously the theology corresponding to it. Who builds thus helps the gods to manifest.



By nature, the architecture complex, divine celebration and self-examination has to appear to all those who observe the event from the outside as a prototype of all arrogance, as the unbearable itself: as always happens, the advanced competition of the very competent appears before the eyes of those who are not in a situation to rival like *Hybris* repulsive. The Babylonian complex of ancient Judaism was scorched by friction with an indelible humiliation: that the God of Israel, Abraham and Jacob was not up to that time (neither was it ever afterwards) as a builder of cities and towers. And if he had to affirm him, however, he was the only and almighty, he had to find a method to overcome Babylonian demonstrations with means that had to do with the construction of cities. The Jewish God specializes below in predicting and waiting for the twilight of sovereign foreign cities, whether they perish for external conquest or for construction failures or by ecological catastrophes. Yahweh grants that the walls come from infidels, that when building they had false gods in the eyes, but unequivocally implies that the fragility of the walls comes from it. Hence a new way of telling the truth: the prophetic manifestation of cracks in the walls of others. This is the fundamental feature of the antibabylonian theology of Judaism:

Deconstructio perennis

. It behaves as prophecy of the crack in the wall, as a preprocurement of the inescapable ending of all totalitarian, but

fallible power, by intuition of its construction failures and their self-contracts. The God of the Jews, to whom we must recognize his transcendent sovereignty in front of the empirical sovereigns, behaves before the constructions of others as an observer who, by critical (or eschatological) distance, renounces his own constructions; With a single exception: the second temple of Jerusalem, in which a Jewish feeling was temporarily embodied to also have competition. (To which the existence of its own atomic weapon corresponds in the modern state of Israel). To affirm himself as lord of gentlemen beyond the world powers, God must not take part in the self -glorification of the cities through his construction fury and his historiographies. He remains forever transcendent to the affected city, to the affected empire, to the affected narration of greatness. In exchange for this abstinence, it can cause them to work for him the risks of collapse that there are latent in all the great constructs. When towers rise to false gods, the true God appears in their cracks; This will acquire a weight in the so -called "with" stand of the central buildings of absolute knowledge.

The demonstration of Athanasius Kircher of the thesis that, because of the gravitational circumstances, the Babel tower cannot have reached the sky (lunar); in
Turris Babel Sive Archontology, 1679

Mark Tansey,

Doubting Thomas . Marginal note: In the history of monotheism there is a struggle between the sadistic (active) position and the masochist (observer) by privileged access to the truth. It is beyond doubt that Christianity, following the Jewish model, made it prevail, rhetorically and pedagogically, the masochism of the incompetent against the sadism of the competent; Consequently, humility, even without works, won the reputation of driving closer to God than pride, even if he shone with works well received by God. This is the reason why it cannot be expected from the Christian side and Jewish contribution to a positive theory of the city of power, because the access of resentment positions to the most important statements of construction competition of towers and walls is not open. Thus, the Christianized imperialisms of

ancient Europe have always drunk from non-Christian sources, essentially Roman; The Christian lords had to take from Virgil what could not be found in St. Paul, and borrow from Alejandro's novel what the Apostles' facts could not offer. It was San Agustín who, in his doctrine of the

Civitas Terrena, gave its decisive, although not definitive form, to the Christian reserve in front of the narcissistic city: precisely the earthly city must always refer only to itself; But what puts himself in himself loves God. What he mints himself spends his libido cursed. At the same time, the Bishop of Hippo once again based the difference between the ark and the city, and showed why the supporters of the true religion could find refuge in the security of God, in that case on coffers, but never in cities; And this, again, only through divine grace and not by the magical or technical competition itself. Even so, San Agustín must admit that the coffers are constructs as fallible as cities; That is why the fragility of the earthly city infuses him less feelings of triumph than creatural compassion; He acknowledges that there is only a difference in degree between the clear lack of possibility of salvation in the secular city and the pious insecurity about salvation aboard the ark. Didn't the same lady of all cities become, Rome, after the looting of the Visigoths in the 410, in a simple raft in which the shipwrecked of this world appealed? And have not also noticed aboard the ecclesial ark suspicious figures, whose salvation is permissible to doubt? Didn't St. Augustine himself even experience in himself, until his last mortal circumstances, that on the human side there can only be requests or aspirations to salvation, but not her security?

Jerusalem view, in the

Chronicle of the world, by Hartmann Schedel, 1493.

A more attentive observation of the old Mesopotamian walls from the point of view of its format or its volume holds the second key to understand the citizen paradox: seek maximum safety in the largest ostentation. We found here, in this haughty monumentalism, which was so scandalous for Jewish observers and so worthy of imitation for Mesopotamian rivals, the impulse to the excessive, without which since then it is difficult to conceive the history of the world construction powers. In its beginnings, monumentalism comes from a theotechnical gesture: the constructors believe they have the obligation with themselves and with their God of stacking as high as possible with their own hand the sublime; Or, what is the same, get them to be used in the self-realization of the divine.

The first experts in that gesture were, as we have said, the builders of the monstrous walls that would have to give security to exposure to new cities and their inhabitants. The first large "political" interior spaces emerged from the mural theotechnics. The city of Uruk, in southern Babylon, was already surrounded around 2700 B.C. with a double ring of walls, nine kilometers long and equipped with 900 defense towers; It would be, perhaps, the work

of King Gilgamés, the epic hero. This "first major city of universal history", together with the two cities-time dedicated to Inanna divinities (lady of provisions) and Anu-compared to monumental measures and airtight and intricate spatial depth-offered a habitable space to more than 50,000, maybe even more than 100,000, people. The theology of monumentalism testified here for the first time its alliance with the idea of the absolute autocorrelation of human beings in great impregnable constructs. The fact that precisely a king of that city, Gilgamés, became a hero of a great epic of the failure of the human being in the search for immortality can be interpreted as the Uruk variant of the subsequent European reason "Enlightenment through the myth." The comment to Gilgamés's useless effort seems to have given it, at a distance of more than two thousand years, the Epicurean philosopher when he noticed that human beings can defend themselves against most things, but that in the face of death they all live in a city without walls. However: the reason-form of life after impregnable sacred walls was irresistibly imposed throughout the Middle East, as if the walled city had been at that time and in that region the most advanced idea of what subsequent philosophies called the spirit of the world and spirit of time. Around the year 2500 B.C., the Canaanite Hatzor (today Tel Wakkas) city was surrounded by a brick wall seven and a half meters thick, built on stone foundations. More than a thousand years later, when the spies of Moses were advanced penetrating the land of Canaan in order to explore the terrain in search of settlement possibilities for Israelite walkers, there were cities "large and fortified to heaven" (Deuteronomioi, 28). Since the beginning of the third millennium, the monumental solid walls belong to the elementary vocabulary of life forms in the Mesopotamian and neighborhood zone. When around 700 B.C. The Assyrians raised their sumptuous city of Nineveh on the shores of the Tigris, they seemed obliged to place a wall of ten meters thick and thirty meters high. Also the reason for the Multiple Walling expanded throughout the area of ancient cultures construction of cities and strengths: from Tirinto, in the Peloponnese, passing through Troy, to Susa and Persepolis. His culmen reached it - together with the case of the aforementioned Persian strength of Ecbatana - in the defensive facilities of Babylon, built around 600 B.C. Nebuchadnezzar surrounded the gigantic square city of a quadruple protective belt; According to Herodotus's testimony, the extreme line would have consisted of a colossal wall of four times 22 kilometers in length; The cumulous core of the city formed a double ring of monumental walls - the exterior wall of

seven meters thick, the interior of eight - in which 600 towers were built. If it is considered that the ample space of twelve meters between both walls was probably stuffed with a rammed land, the thickness of the walled of the great complex of 2.6 by

1.5



Kilometers, which only surrounded the old town with its temples, would reach no less than twenty -seven meters; This corresponds quite accurately with the indications of Herodot XX

Most of the time the excessive robustness of the walls of the strengths, palaces and cities of the first urban era is interpreted as an expression of a hypertrophied need for security: as if those orgies of wallation had first and foremost a military sense, explainable by the Chronic friction, typical of the

time, between aggressive nomads and sedentary peoples of the city and district, on the defensive. If this explanation was admitted, it would be necessary to do understandable through an additional explanation why in so many cases the defensive facilities were very reasonable, militarily speaking. Simple considerations show that the safety of the inhabitants of a city does not grow proportionally to the thickness of its fortifications; Fortification works are also subject to the effect of marginal utility, and beyond a certain wall thickness, relatively modest, major measures are no longer productive in security views. Wherever city walls were lifted in the monumental era of ancient Mesopotamia, enormous expressive excesses appear in its volume regarding what is necessary, militarily speaking. It is clear that the first inhabitants of cities achieved frantic architectural achievements that exceeded all pragmatic utility and all consideration of material and human costs. Nor the peculiarities of the brick architecture, which advised large thicknesses of walls due to the danger of sinking the roof beams, provide any totally sufficient reason for the delirium of building and format of the ancient kings.

[129] *In historiography these excesses are attributed, most of the time, to the delirium of early-imperial greatness, and it is considered that this is sufficiently clear to explain those disproportionate gestures. Uniting an exaggerated security idea to a hypertrophied desire for prestige and authority, it would have to get out of the sum of these two values, exactly, the protopolitical paranoia that seems convincing to posterity as sufficient reason for the monumental impulse of the citizen cultures of the ancient Mesopotamia and ancient Persia. Most historians who argue thus escape the fact that the explanation is too easy to be true. It introduces modern psychiatric concepts immediately into protohistory and makes notions such as megalomania and paranoia, without a more detained analysis, play the role of decisive motifs of behavior. But where would it have to arise suddenly, without more, the delirium of paranoid greatness of the ancient cities builders, and where they would have received the ancient possesses of the walls that decisive surplus of fear and that provocative plus of recognition of recognition, What seems essential for the motivation of its monstrous architectural actions? Although we consider as a fact the paranoia of the sovereign of the city of ancient Mesopotamia, the psychohistoric task of expressly examining, expressly, the genesis of that illusion reason would remain pending. What led the first lords of the cities to take those paranoogenous routes? What attachment of error and excess obfuscated their efforts, leading them to the slippery plane of unsustainable exaggerations? What reasons for their behavior were they present, and*

what divine imperatives provided them with the security of doing the correctness in immediacy with their situation? Before we have suggested an explanation of the phenomena of the monumental protected in the line of macrospherological and political-immunological considerations. The gigantic walls of the ancient Mesopotamia testify a change in imagination format, which was articulated both in theology and in the construction of cities, as well as in the demographic structure of God's protorries. Mural gigantism is, according to that, an ontological symptom of crisis: the characteristic, so to speak, of a morphological puberty of societies on the threshold between modes of being of small and large format. It represents a first reaction, immunologically significant, from the spatial imagination to the vaccine of the big. It is not that the debauchery of private ideas of megalomania precedes the Monumental Constructor project; Rather, the experience that the real real is raised on the horizon, and demands an answer, strength to the readjustment of souls and their places of settlement to unusual measures: with the always present risk of megalomaniac excesses.

[130] For the first time, the real exterior infects the family bubble of the world, in which until then human beings, without exception, knew how to develop their existence, and causes an immunity reaction, by which until now exterior is incorporated dimensionally inside.

The first cities would be, according to that, procedural forms of a format psychosis: walled agonies of an interior, tribal, magically secreted space, in which the human existing one, since time immemorial, was used to sheltering. The cities are suddenly walked so strongly, not because their inhabitants suddenly felt much more fear in the face They dimension and representation; The walls are psycho -political responses to the dimensional provocation of the great emerging world, to which increasing gods also belong. These are achievements and self -representations of an interior spatial amplitude reformat, not mere dictates from fear before the outer enemy. The city of solid and multiple walls helps its inhabitants, the kings-Gods and their surroundings, who cooperates to devise, build, erect the kingdom of God, to support the infection caused by the outside. The gigantic wall helps the inhabitants of the city in its attempt to overcome the mood inflammation that has caused the internal assimilation of the great space. The true meaning of the

walls is that they constantly show what the state of things is to its inhabitants, now forced to think big. As long as they look down inside the population, monumental constructions report them that, from now on, great ideas and dangers are immediate realities. They serve, at the same time, as a misstated memory exercise: since they facilitate the inhabitants of the task of continuing to live inwardly "with themselves", although now, and from now on, that happens inside rather as in a world Exterior: exotic, complex, unbarkable, versatile. The walls provide panoramic clarity before what can no longer be covered so easily with the view. They are, in this sense, the first agencies of a relative globalization. Its mission is to defend the utopia of the compact community in an imperial world; Precisely at a time when peoples begin to have uneasy experiences with the vulnerability of their marginal constructs. [When the Jews, at the beginning of the century](#) SAW

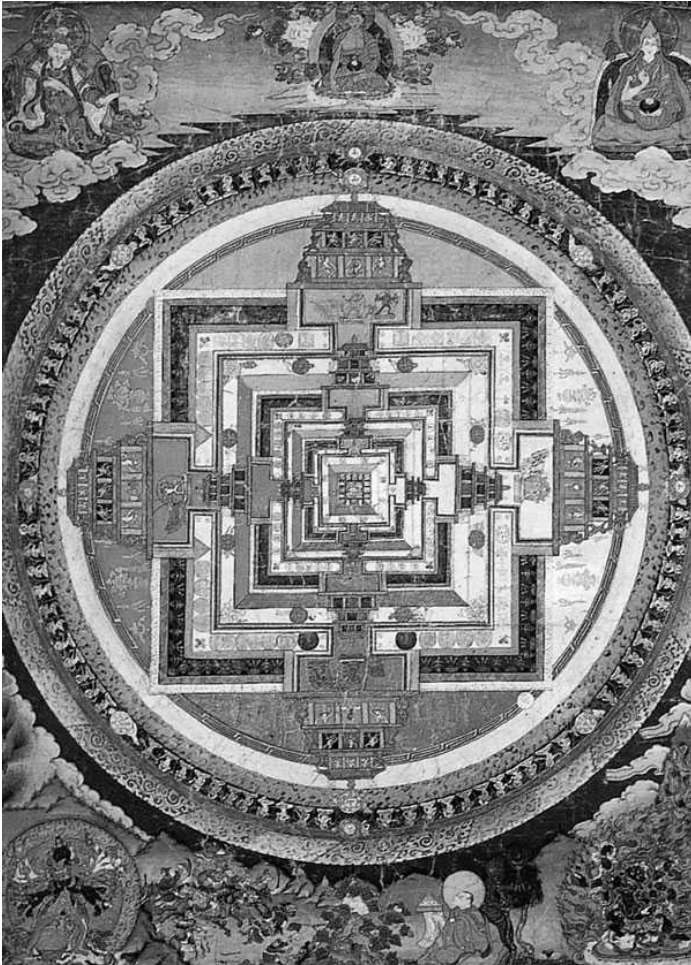
A.C., they were taken prisoners to Babylon, they met a city in which, in more than fifty temples and about one thousand three hundred altars, strange gods were worshiped; It seems that in Babylon there were twenty languages, also in the great works under construction and without major complications. The theme of the ancient gigantic city was not so much security against outer enemies that self-organization in view of the complexity of the introjected world. He had to impress himself as something that, by the will of the gods, is built for eternity, although it is clear that he has nothing easy with his

Sustainability . What really comes from modest conditions and narrow views seem delusions of greatness is essentially anything other than the confrontation of cities inhabitants with a large real task. What to do when really large dimensions, real diversity and provocative complexities force to draw the interior maps again? How to behave when precisely in this place our clairvoyant divinity has been established, which only forms with a complete world as a residence? How to correspond to this demand from the world of God, of the interior twin of the king and of all those who follow him, but through the erection with architectural media of an interior space of the world raised and widened? Meanwhile, intelligence comes as a vision from above, implants superhuman visions in human optics: human beings participate in the conception of the world of their gods and share with them the

burden and euphoria of great perspectives. The format is the embassy, the dimension is the God. At that time, the construction of walls is the piety of thinking. Without the taking of power by the great gods in Mesopotamia, the human beings of these cultures (and their successive cultures in Israel, Greece and Northwestern Europe) would never have entered through their own paths in historicity, or logical, or Psychological, or technically. Thinking within a God who carries in itself the majesty of the big and feels the cosmic passion made the human beings of those early citizen times of the great world: that is, individuals suitable for *ecumene*, who managed to move from caverns little iconic to macrocosm of high vaults. It would not have been spent so much effort on the great works on the periphery if the participation in the center and in its world project would not have captivated and absorbed to the extreme to human beings. Just because a god, glowing twin of the moved individual, grew to become a great God, an urban and imperial God, gravid of the world, the human halves of that twin couple have to follow their intimate another in their expansive adventures . Uriel Birnbaum, The appearance of the celestial city , 1921-1922 . But, even in a large view, the morphological imperative for the inhabitants of the city can only be this, in principle: Remember! Like all the memories that help to understand the present, those of the new inhabitants of the powerful city nourish Warehouses in which ancient experiences of immunity and ideas are stored. Therefore, the monumental urban walls become the walls of a receptacle, which, even in the gigantic, refers to the prototype of all integrity. In this, the concrete form of walled, whether oval, round or square, plays a subordinate role. At that level, the correspondences between geometry and uterine are still equivocal and variable; The circular form, which governs in the Greek geometrization of the existing, has not yet exceeded all other architectural possibilities. The decisive thing is that with the construction of walls the great introversion begins. The outside world is ceasing to be, little by little, the world-ungovernable environment and gradually manifests itself as the world of the great lords who have contact with it, they travel, describe, understand.

From the morphological point of view, the old gigantic cities are walled soap bubbles: petrifications of a large formation of fragility. In them human beings have much to fix: they must process a current, always increasing, of data from specific experiences and present in always anchored categories in greater depth and, at the same time, more and more general. [131] In the horizon large volumes of experiences appear to be understood and assimilated, until one day, at the time of maturity of metaphysical thinking, that internalization process can be narrated or described, in its entirety, as phenomenology of the spirit and philosophy of the history. At the time of narrative

maturity of the metaphysical era, the Hegelian epic arises on the subject: how the spirit achieves absolutely exteriority. What had begun between the years 12,000 and 8000 B.C., in the Neolithic villages, with the appearance of the way of thinking and behavior: "storage", wants to end and consummate now in a final text-receptive self-reflective. In the accounting tables of the ancient Sumerians, the "grain warehouse" idea is represented by a square with a symbol of spikes; In Hegel's metaphysics, the spirit, as a warehouse of all warehouses, will be presented under the image of a circle of circles. This system of immunity and apperception, which has overcome all tests, has collected and gathered absolutely everything that at any time can and has been able to be archived, and distribute again, as a provision or objective spirit: grain, law, religion, science, science, technique, art. As we have seen, the walls of ancient Mesopotamia belong to the prelude to this story; They show that their welcome had learned to solve a problem of delimitation hitherto unknown: it is not so much that they consolidate their place of residence, the mere sum of their habitats, because, as they show innumerable villages and numerous cities, the groups of houses can integrate morphologically and politically, even without walled solids. The Spartans, as is known, were precious from their lack of walls, completely referring to the protection of their laws; And, in the time of Roman splendor, both the city of Rome and the other Italian cities were also proud of their self-eagerness without walls. The foundation of being of the gigantic walls of the Old Oriente is, rather, the fact that the elite of the inhabitants has to trace the outer border again around an inner space of the expanded world. With a brick superderroche that elite makes, in a way, the same as he will do much later in Homer the God of the forge, Hephaestus, with the edge of the Achilles shield, and what, later, will achieve the philosophers, Following Aristotle, when they present the universe as a solid ether spheres system: to build an explicit profile of the city as an image of the self-prehensive totality, so that this heroic opulence appears clearly in the limits of its contour.



[132] It builds, therefore, an idea of totality; Opt for a great inclusion of human beings in an animated body in the world. Apparently, all the energies of these cultures are invested in the construction of the edge, of the margin; Indeed, the idea that the state objective of the archaic states or protoimperia was to build marginal walls to provoke the outside world and reject the counter - procurement of rival systems is imposed. The Malled Mayestatic Interior Space intends to affirm through its real existence the primacy of the interior: from now on out there they only transcend chimeras, the true substance lives inside, in the own space, serene. Here human beings are incubated to themselves as in an artificial uterus of power, which can want and want what it can.

From the historical-philosophical point of view, in these monumental architectures a first babbling can be recognized from what a distant day will be called the transcendental subject. The city is collected in itself as a self - sufficient condition of the possibility of a world understood, self -registered, self -sufficient and self -sustaining. To understand the objective of all this you have to imagine the size of the physical and mental efforts that have converged in this lifting of urban spirits. In these efforts they participated in each generation, during millennia, armed with hundreds of thousands of brick workers, who,

again and again, were not used for anything other than for work in the fence of the receptacle of the totality. His mission was to consume his life for the sake of the sacred profile of the city, which was destined to testify that everything that is can be contained in a form.

The Mesopotamian state-states have a meaning of so much historical repercussion because they articulate a political-social law that would have to continue in force everywhere until entering the century

XX : Behind the gigantic walls arise in the Euphrates and the Tigris those solid societies- container

that manifest their fundamental idea in the erection of borders of thick walls around themselves. But, as we have shown, what is fundamentally in these receptacles is of authreceptive functions, which result from the need to encourage, with common motivations and solidarity spatial representations, to large amounts of human beings inside a sphere of meaning . That fundamental relationship will become millennia in something so obvious that, until the century entered XX , under the units of the historical world, the peoples will be understood, without further analysis, as the self -determining group of thick walls; And only with the entrance to the post -national horizon, that the first world nations barely carried out before 1945, the Novum historical-universal of one FINE PARED SOCIETY

. [133] Towards this novelty they tend the current globalization speeches of sociologists, who plan to take care of the new situation with the words-not-individual-global and local and their naive combinations. In truth, the Revolution of Political Morphology in the century XX It is not allowed to think with sociological means, because the *Movens* of the process, the reform of the wall thickness to the fineness of walls of the political and existential immunity systems, cannot be perceived with the optics of sociology. *Kalachakra Mandala, Tibet, century XVIII* . According to our considerations, the works of wallation of the ancient Mesopotamia do not represent, neither militarily necessary facilities, nor mere expressions of a megalomaniac confusion; They are morphological experiments of the possibility of building a great world as their own world and self -incubating interior. From this point of view, exorbitant calibers of the walls can only be understood as immunological phenomena and political ghosts of body cavities;

They are, in their historical moment, significant and necessary exaggerations, perhaps even prophetic. They predict that, on a scale hitherto unknown, human beings will live in an insured existence. That the Mesopotamian walls, with their excess, have been rather configurations of immunity systems that military needs manifests, not ultimately, in which in large later cities the fortifications could be practically insignificant again, only with that the immunological definition of the city was clear enough by other media.

The Roman example is the most illustrative for it. Only after the tremendous devastation of his city for the Gauls, in the year 386 BC, the ancient Romans built what is said a real defensive wall. This wall, called anachronically Servian (by King Servio Tulio, who had reigned in the century SAW pre -Christian), becoming increasingly obsolete in the subsequent history of the splendor of Rome and failed to become a morphological badge in the city; After the end of the Punic Wars, the architectural development of the increasing universal city far exceeded the old lines. They would have to spend more than six hundred years until, initiated by Emperor Aureliano (dead in 275), from 272 to 279, a new wall around the city enlarged; And again for pressing military motives: as protection against what historians call the threatening invasion of the barbarians. *The fact that for the city of Rome, during its peak of splendor, the question of the wall remained, if not irrelevant, of secondary importance, it cannot be explained simply by the absence of real military threats. The trauma-ankal was sufficiently alive for centuries to have offered a reason for expensive fortifying efforts. The reason that this did not happen - yield from the real historical pretext of the taking and destruction of Carthage by scipio the African in 146 BC. Roman urban. The self -concept of Rome as a city itself, irradiator of power, rests on the idea of the sacrosanct land free of buildings and crops around the city, which the Romans called Pomerium and that by itself it possessed all the properties of an immune land, well delimited, endowed with numinous privileges. He Pomerium It was a territorial system of magically loaded immunity, a spatial conformation whose inviolability was irrevocably printed on the imaginary of every Roman. He is the clearest expression of the fascination with the edges and fetishism of border, general among the Romans. Thanks to that internalized idea of the limit that the Pomerium of the city,*

the Roman urban area in total was like an indelible inscription in the cadastre of the heavenly gods, for whose security a physical wall would only have meant a supplementary contribution.

It belonged to the curiosities of Roman urban culture the fact that the delimiting lines of the [Pomerium](#). They were very little striking, and for a foreigner, barely noticeable; As a kind of vast land of no one surrounded the city's buildings as unplayed stripes, only insinuated by an ancient plow and indicated by a narrow row of stones of the countryside. However, that line owned for the Romans the range of a

Ens Realissimum

: It showed the burroughs and the generals the border where their powers ended. It provided the citizens of Rome with the awareness of being on a chosen land, on a maternal land. He

Pomerium

Romano was too holy to inhumate corpses in him, and that is why the cemeteries had to settle outside; But it also meant too much as a space of the civil consensus and that the Roman army generals were allowed to holly; Therefore, the officers who left had to collect the auspices on the border and the generals who came, on the contrary, before they were admitted in the city, they had to carry out in the Pomerium a resignation ritual and depose your

Imperium

, the power of command over troops, before crossing the line. Of course, regular tactical units could not be stopped inside the city protected in the city: the Mars field was considered to be out. In the primacy of the civilian the military, so jealously protected by the Romans, the concern, of religious motivation, was manifested to exclude the violence of the weapons from the interior of the citizenship.

This conception of immunity has its origins in the Roman foundational myths and in its conservation in the sacred ritual. In early periods of the history of the city, it had been the task of the [Luperci](#), the ahuyenters of the wolf or priests of the wolf, renew every year the magical consecration of the oldest urban area by carrying out a race around the palatal hill, which was held every

year; Coated with the skin of a newly sacrificed goat, they scared away evil spirits, thus collaborating to conjure damage to humans and animals inside the citizen contour. This custom was repeated until late antiquity in Las Lupercales, on February 15, even though the immunity area of the city of Rome had long defined and marked a much larger area. The idea of the founding groove around the palatine (that

Sulcus Primigenius

that in the posterior foundations of colonial cities the Romans traced festively with the plow, as a rule as a circle and in such a way that the first terrum fell cleanly inwards) is linked to the memory of the Roman foundational crime: the death of rowing to the hands of His twin brother. Romulo would have killed the brother only after he had transferred the first plow - the Rudimentary urban wall, according to other traditions - in order to make fun of the founder of the city; It seems that he predicted after the fact that in the future the same would happen to everyone who tried to violate Roman soil. In this way, in the conception of [Pomerium](#)

The taboo of a founding crime also converged. In view of these mythical foundations of political space, attempt in some sense against

Pomerium , although nothing else to expand and reinforce it, only personalities that could occur as bearers of the foundational qualities of Romulo, above all by the military expansion of the borders of the Empire, was allowed to be allowed. In total there were six times that in the history of the growth of Rome were extended to the Pomerium , first by Sula, lastly by Adriano; Of these, the expansion of Claudio, which integrated in the city the adventine hill, was even more important for the history of the "whole city" than the rectifications of the exterior lines carried out under César, Augusto or Vespasian. [The fact that the immune sense of urban delimitations often has much greater importance than the military functions to which they could serve can also be corroborated, in many cases, in the imperial constructs](#)

of extractive cultures. Especially in the history of China, walls and bastions acquired a psychopolitical importance impossible to exaggerate;

[134] *Some of the urban facilities with the greatest pretensions of the Empire, such as that of Tartaro Beijing or Linhao (today Fengyang), the capital designated by the Ming dynasty, emerged as orgies of self-termination in a system of walls gradually arranged, as if to the Definition of Chinese life then belonged to the idea that it could only ensure its integrity within boxes and interior courtyards, stolen abroad by numerous stamps. Linhao's example is significant because its complex remained as a spectral city, of which only exterior walls were built, without ever erecting the city as such. The founder of the Ming dynasty decided in 1369 to raise that irrelevant provincial city to the category of central capital of the empire and provide it with a pompous representative architecture. In just seven years, a gigantic army of workers, mobilized in the short term, built an urban outdoor wall of enveloping urban 7.7 by 7.1*

long kilometers; This corrected a prohibited city, whose wall, in turn, was an approximate length of twice 2 kilometers; In this last enclosure, again, was the city-palace, whose walls measured 960 by 890 meters. In this plane, obviously, the model of the city of Beijing, founded in the century XIII By Kublai Kan, which was arranged, in turn, as a city-hole, affected by fever of greatness, composed of the city of Tartar, the imperial city and the forbidden city: a capitulation of the nomadic prince, still an enemy of the city to the city principle, given the immune fascination of coupled cities, locked in themselves several times. [These squeezing and encase of the Chinese real or virtual capitals are only surpassed even by those of the tombs of their emperors, for example by the mausoleum \(famous for its army of terracotta\) by Qin Shihuangdi, the first emperor, which in the Year 210 B.C. He was "buried" in an underground monumental complex, in which it seems that up to 700000 operators worked for thirty years. \(The number of 700000 workers also appears in the reports on the mausoleum of Mao](#)

Tse-Tung , in which people from all the provinces of the Empire participated to conjure the danger of political disintegration after the death of the great leader).
[135]

The body of the monarch rests under an artificial hill, locked in a square of more than a dozen solid encases, of which the largest measures 2500 for 1000 meters, and each of which could be worth as a fortification by itself. Until now, Chinese archaeologists have not physically discovered the total complex of that hermetic inner world (they have referred to explore it with ecometric procedures and with other soft archeology methods, excavating it only promptly), as if they still had to remove the legitimation system cosmological-imperial of its culture, which, despite superficial modernizations carried out by communism and post-communism, continues, now as before, in force. With regard to the city of Linhao, it was never enough and was never inhabited, so that only the empty lines of an imperial decision have remained. His powerful gesture speaks a spherologically clear language; It implies that the inner life had to arise from now on as a mere function of its outer fence. Since life did not want to continue, only the Cascarón project remained: a monstrous ruin of immunic speculation.

That also Chinese classicism already realized the risks and fragilities of a self -employment ideology is demonstrated by the confucio vision of a future in which the xenophobia and claustrophilia complex was diluted among its compatriots: *When the vast majority come, the earth will become the property of all. The most wise and capable of maintaining peace and concord will be chosen. Then human beings will no longer love their neighbors, they will no longer worry only about their children [...]. Therefore, no obstruction and no lock are needed, because there are no sautees or thieves. Therefore, without closing the outer doors: this means the great community.*

[136] Here, as in all ethics of great cultures, what it is about is the attempt to make the transfer of solidarity and grooves of sympathy from the small social units of the time of hordes and tribes to the highly inclusive imperial structures . This can only be expressed by advanced fantasies about the universal commune without enemies and without environment: in images of a universal society without non-women.

As soon as it is clear that an ancient style city is first and foremost a spatialized immunity system and, therefore, a social-uteroting construct, the question appears for the procedures of the "psychic construction of the city." With this we arrive at the third group of considerations on the psycho -political possibility of

communes of citizens or solidarity "populations." Since Greek archaic times, the phenomenon that the way of living "villager" was no longer considered appropriate and that everywhere rural communities met in a *Synoikisms* , in a determination to establish themselves together, which led them to build cities. Only manages to take care of the strength of this morphological impulse towards the *Polis* Who considers, with Jacob Burckhardt, that this meant for most of those affected a change of place that had to suppose a bitter sacrifice for people with a "very strong sense of guidance" and a "devotion to the maximum place." The security of such new-cities was so, at least, a matter of commitment to common symbols as a matter of fortifications; The city of Tegea was prior to being impregnable for the possession of some habs of the jellyfish; others carried out ritual killings of young girls and sought their magical immunity in the spectrum of sacrificial stress. [137] Ancient Roman traditions show that, since the days of Romulus, the founders of cities and wall builders were aware of the primacy of immunizing functions or parish in the urban walls in the face of their practical military meaning. That is why they could begin to renounce excesses in the walled, excesses that in ancient Mesopotamia, as well as in the michenic cyclopean era, had been considered as essential self -representations of conglomerates of power linked to a place. They understood that also a non-hypertrophied citizen wall was in the situation of fulfilling its task, while being considered as a political form and could be worth as a fate provided by the gods of living as *Intramuranus* , linked to equally animated fellow citizens, in the freedom of an urban territory thus, loaded numerously. Around 1450, Leon Battista Alberti, in his great architecture letter of *reedification* , conscientiously compiled the ancient conceptions in this regard.

Of the ancients report Varrón, Plutarch and others that the ancestors used to draw the walls of the city according to a certain rite and with religious practices. With a yunta of a bull and a cow they pulled a bronze plow, after thoroughly performed the avegurio of the birds. This was the first groove, with which they pointed out the perimeter of the city walls. The cow was inside, the bull outside the plow. Meanwhile, the settlers threw the lumps again, taken and scattered, in the open groove and stacked them, placing them so

that nothing was dispersed. When the main door was reached, the plow rose with his hands so that the door threshold was intact. That is why the entire contour was considered sacred and the entire building of the walls, except the doors [...]. As Leo, elsewhere he used to point out the layout of future walls with white earth dust, which is called pure. When Pharos founded and did not find such land, it seems that Alejandro used flour instead (book IV , chapter 3). [138] These foundation rituals, whose political-configurator and immut technical sense is evident, would be incomplete if, in addition to the streaming of the periphery, the animation principle is not activated from the common center. Only both gestures together, the defensive and the inspiring, produce an act of foundation of a macrospherologically complete city. Only when the two psychological advantages are transferred from the microspherical dimension to the great form, a macrosfera can be configured as a sufficiently animated space. This is also perceived by Alberti initially, when in the book VII of his "building thing" evokes the need to place citizens under a protective spirits or a common divine guardianship. The ancients raised the city walls between festive religious ceremonies and consecrated them to divinity under whose protection they wanted to wear. They thought that no human power was able to protect the good of mortals sufficiently, which among human beings dominated ignominy and disloyalty even, and that, whether by their own negligence, whether by the envy of the neighbors, the city is always exposed to hazards and randomly abandoned like a ship in the sea. *That is why I believe that the fable of Saturn arose, to protect humans, he placed at the head of the heroes and demigod cities whose wisdom would protect them, since we not only need walls for our protection, but also, and much, much, the help of the gods [...]. Others affirm that the providence of (greatest and most powerful) God assigns to both the human soul and the geniuse peoples who direct their destiny. Therefore, without a doubt, the walls of the city, which unite and protect citizens, are considered sacred.* [139] *Although somewhat schematically, Alberti's report affects here in the sensitive point in which the necessary and sufficient animation issue of the city is decided. If, as is the case in ancient Mesopotamia, a present king embodies the metaphysical center of the city, it is evident what relationship each of the citizens has with their animator focus; The king himself appears here in the role of the second intimate, of the other intimate, for all those that are close spatial and psychically (in all this, the psychopolitical miracle of this structure consists of the alloy of intimacy and majesty, of which it*

results the figure of the great other). [140] The coherence of the archaic city is mainly founded in the mutual competition of the inhabitants by the rapport with the current God, the one who lives in his center and who barely manages to see on occasion. While the royal emanation works, such cities have sufficient centripetal forces, because in them the common is at the same time the close-y-difficile-de-asir; They live on the inclination of officials to be loaded with the mana of the upper pole. As is known, precisely classes archaic societies remain united not so much for repression but by a sufficiently wide distribution of opportunities for participation in the Maystatic privilege. All empires, both the ancients and the modern ones, are based on the proliferation of opportunities for satisfaction of the desire for power. As Jacob Burckhardt, the *Polis* Greek already had in themselves the structure of local religions, since the authentic characteristic symbol of each of the cities was in their corresponding gods and cults. The psychic architecture of the city was achieved everywhere only for more or less discreet obsessions to configure *Polis* , whose most visible expression was that of compulsory military service throughout the lives of male citizens. Thus, Greece, before Macedonia leveling opened the cities, was a tapestry of spots of rigorous local orthodoxies, which concentrated around their rituals to remain magically fit. Citizens often knew together to the maximum of the good or bad luck of their cities. That is why it does not surprise that in the time of decline of the

Polis and from the ancient belief in the gods a new cliché of citizen divinity appears: the Tyché

Excourse 1

Die later, in the amphitheater

About the delay, to the Roman

Sine Misunion Nascimur

Seneca, Epistulae Morales 37 [\[144\]](#)

Closed place. Everything to know to say known.

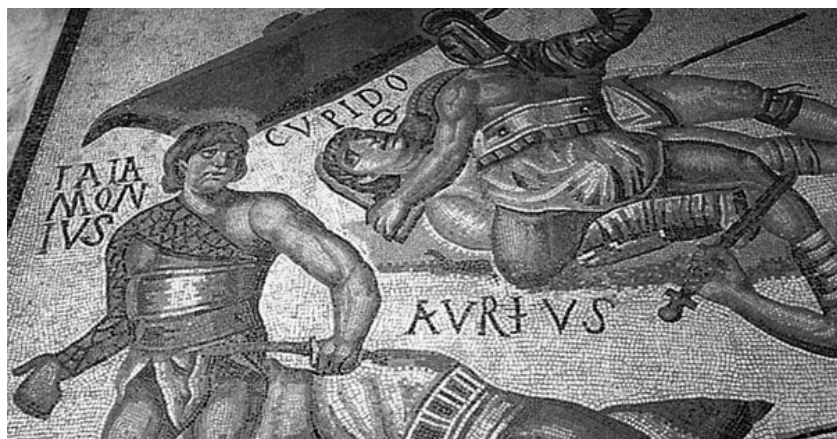
Samuel Beckett, See yourself

If the Roman circus has managed to become a metaphor of the world, it is because in its construction the fundamental motto of ancient fatalism was completed: no one escapes alive from the fence of this world. Within that fence, each one has to fulfill each one. The only advantage that this place offers is that, with some luck and skill, we can get a delay in the face of failure.

The Roman -style cruelty theater functioned as a destination generator, in which the masses contemplated the last relevant difference between human beings - the distinction between those who die sooner and those who die later - in the form of a Sports God's judgment. Gladiators' struggles created a popular form of philosophical theory, which represented the decisive difference in what way. In the sports drama, the separation of the living of the dead could be observed with impersonal mood.

The viewer does not get orphaned when the loser is lying in the

sand; It is exempted from any mourning obligation when the defeated are dragged outside; Excited, but indifferent, see how the decisive difference comes into force: some die now, the others NO-AHORA, but if soon, a tournament later, a station later, a couple of years of amphitheater later. Only it happens that a veteran gladiator can be given the wooden sword for retirement. Everything is simply delay. The death of the victors is postponed, depending on their own ability, until an undetermined moment of the future. Certainly this will come not too late, but the circumstances of their appearance are covert until new notice. This indeterminate cover-up is the only thing that can be enjoyed as a winner. Who in the afternoon is still alive in the amphitheater enjoys the privilege of being able to leave the date of their own death indeterminate, while for the defeated it has already sounded the time and day.



Permanent finding of the difference between being lying and standing.

With this, the reader's lesson says: human life cannot be even understood as a death of death, such as leaving the inevitable for later. This is the situation, Roman, realize. If you continue among the living it is only because you have known how to remain undefeated so far; But you are still subject to the law of sand, you still linked to the end to the oath of the gladiators. When the fighters, before the beginning of the games, euphorized promising not to resist the destination of the sand, no matter how much they were torn apart in the course of the struggles or burned alive, they ended that solemn promise in a situation without any escape with the formula : «What is the difference in winning a few days or

years? We are born in a world where there is no grace ». [145]



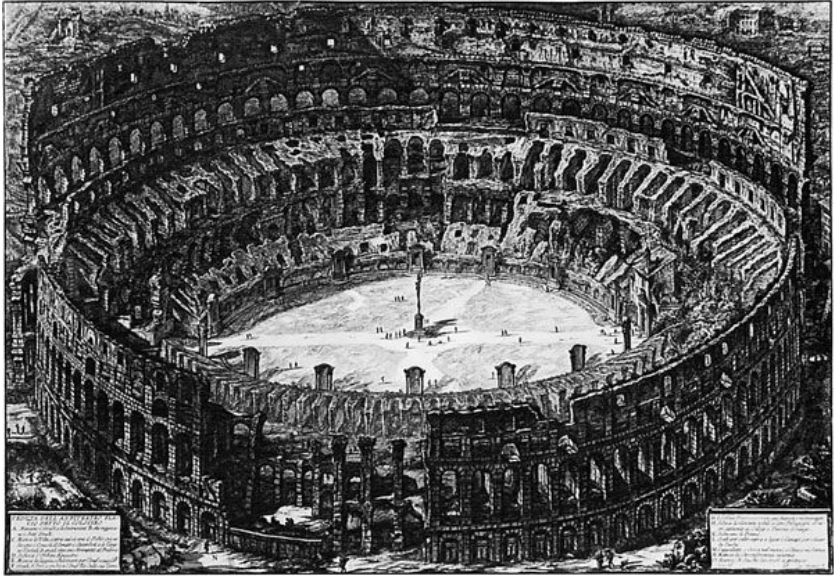
Victor): *Imago et Victoria Convertuntur* . Soil mosaic of a villa in Tusculum (century III D.C.).

And yet that difference, and only her, is what gives color and volume to life as a Roman understands. Not in vain could Seneca say in his famous epistle 37 to Lucilio that even the wise man gets but repeat the ignominious and blackmail oath of gladiators in the form of a solemn, free and, therefore, honorable promise: then even the best life It cannot be anything other than the full acceptance of the destiny to fall over us in the sand of the world. Although Augusto forbouned for a while the death struggles among gladiators, that bloodthirsty habit ended up imposing himself over time. Wisdom is compliance with a life that must be carried *SINE MISUNION* : The resignation of the obligation to exist cannot be requested.

What Jacques Derrida has called the *DIFFÉRENCE* , [*] A difference that is also a delay, could already be observed, theoretically, in the Roman amphitheater as the simple result of eliminatory tournaments. The Roman games simplified the first philosophy and replaced it with a gross squeaky formula. Who went to the amphitheater to gladiator games could learn the Roman fundamental truths as in an elementary philosophical seminar, funded by emperors and magnates, after which no advanced seminar was already needed. The Roman illustration consisted of clarifying how the life of the winner lasts at the expense of the life of the defeated. The attraction of this procedure rested in its bold sharpening of simple natural observations in biological

selections. For them all mortals carry with them a dark intuition of the fragility of the human condition

; They know, most of the time without wanting to experience anything closest, of the difference between those who perish sooner and those who do it later; They also understand that their own place in the process of life has to do, in principle and above all, with the papers that depend on their age: those that offer the general sketch of their relationship with the end. With the Roman games, a causal link between the early death of some and the subsequent death of others is established for the first time: from now on, the winner in the most serious game is imposed on the loser as his cause of death. With this, imperial tanatology enters its critical stadium. Games, such as imperial policy in general, are organized as overlapping and acceleration of natural selection through sports combat, organized as a elimination or extermination duel. When this habit is established in the public a dependency of elimination dramas and final games, since the final visibly executed one raises the feeling of survival of the other. The reason for the fascination of tournaments is there: in them, analogous to how it happens in animal breeding, the elimination process becomes a selection made by human beings. He or I, us or them: this is what is exercised in the sand as in an organized trial of artificial selections. Therefore it is palmary that with the Roman Glazing Games the fascism effect was invented, as long as we define this as a political scene of the selection or as theatricalization of the DIFFÉRENCE



. Giovanni Battista Piranesi, The Colisseum , century XVIII

. *In the amphitheater the truth about Roman biopolitics came to light: as well as the city of Rome, as a gladiator of the cosmos, he had defeated all his enemies around, in short to make the entire world around Mare Nostrum*



, as if it were a universal spectators, contemplated the victorious Rome, so they look at the masses in the amphitheaters of Rome and their dependencies to the fighters, who in the bloody decisive pot clarify the question: who will remain?, who The sand moist dominates? Who is still alive to affirm it, shorten it, in front of new attempts? The theoretical fundamental figure of the amphitheater is the nuda dilatory differentiation: the non-morir-ahora of one is, by itself, the currently necessary and sufficient reason to die-now of the other.

Fetus of four months, photo of Lennart Nilsson.

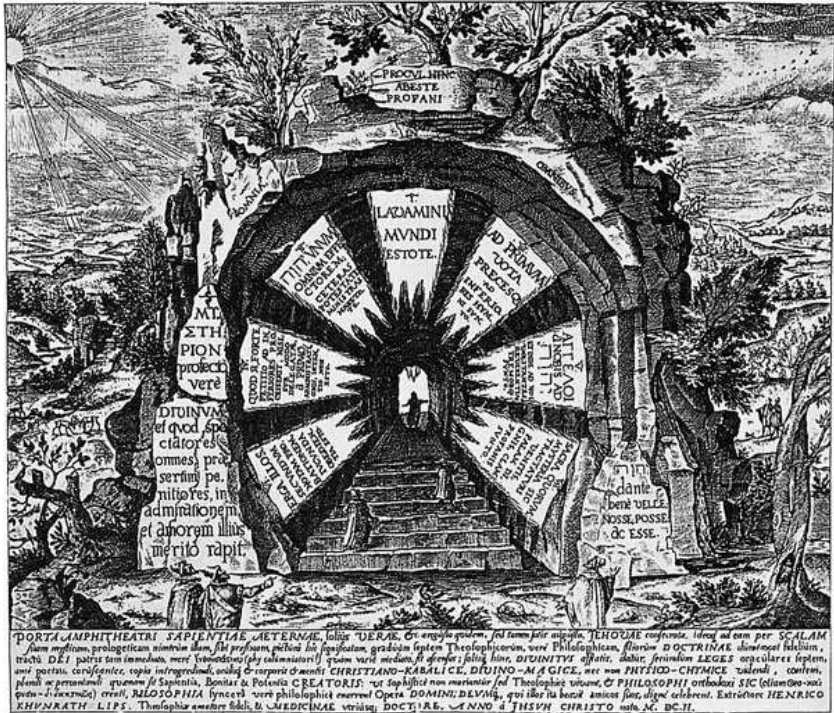


Certainly, this difference is more or less known everywhere, and always, as a general law of earlier or latest mortality, since the living are always vaguely recognized as beings that have to die non-tan-pronto. In the sand this difference is explained and exacerbated until it becomes an artificially produced apocalypse. That difference stages a separation, similar to the judgment of God, between those who fall today and those who remain standing. In view of this decisive drama, those who live with a diffuse awareness of themselves have the opportunity to feel rabid currently their belonging to the group of those who die non-now. When the stadiums cry out, it is because the masses celebrate their own success before the delay of death. In the cult of the victors, the fact that the crowd is transferred from the army of those who have been lying to those who after the fight are still standing. *Jean Léon Gérôme, Police*

verse, ca. 1859, Phoenix Art Museum, Detail. Who intends to understand the Roman games (and their modern derivations) must realize that in the round form of the amphitheater a whole worldview is offered. The roundness of that theater-in-derred is not just a symbol of the world in the current sense, not only the Roman replica of the spherophilia and philocyclia of the Greeks; It is, above all, a characteristic distinctive of the impossibility of avoiding anywhere towards any. Who wants absolute immanence must also give the Roman theater of death. Its architectural form was that of

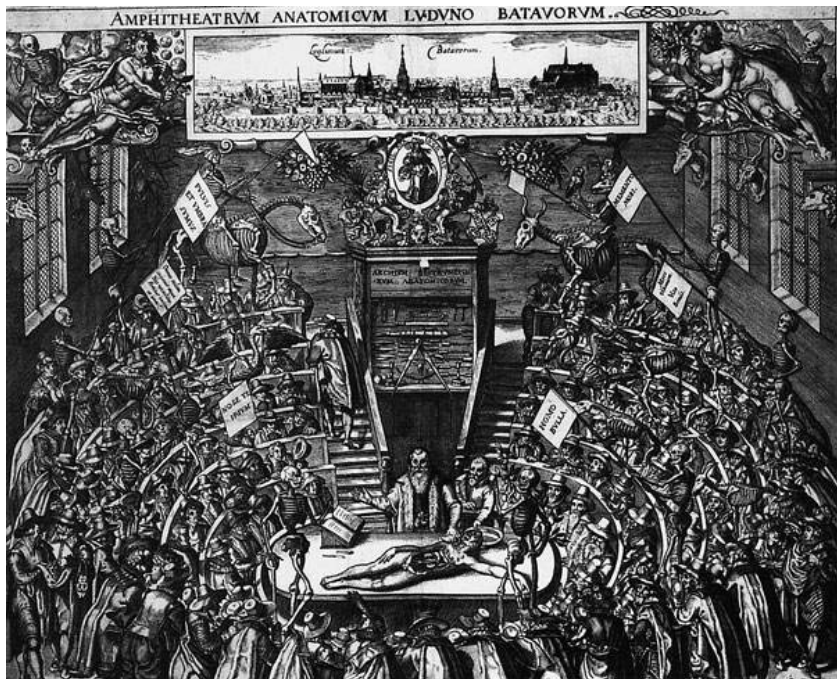
an oval or closed circle, "as if they had joined two Greek semicircular theaters." [146] In the amphitheater the spectator loses the vision of a scenario that was *versus* he; There are no gods that appear on the other side. All actions are oriented to the center and to a regular measure, and are carried out in the immanence of the stadium. Tragic action is reduced to butcher shop: Roman pragmatism always wants [The Real Thing](#)

and only admits the staging and metaphorical ornament as long as possible without impairment of pure massacre. Actors can only act as locked. If any of the tortured, as a last resort, came up with the idea of getting out of their role, armed people on the edge of the sand would be responsible for making the one who runs back to their position in that game of slaughter. What the viewer has before his eyes in that pit is not only the closed totality of the scene: he has, at the same time, a fatally delimited view of the fighters, especially of despair, made present, of the losers. The observer enjoys the privilege of seeing that the death of the other has an upper date: now. But he also sees that the perspective of the victors does not reach beyond the next fight: in it they are supportive of the spectators who celebrate them. «The fascinated faces ring, one over others, has something strangely homogeneous. Surrounds and contains everything that happens below. No one disregards, nobody wants to leave. [147] That is why Roman theory is not a philosophy of jovial panoramic views; He doesn't know



I epoj Some, no looks away, liberated from practical considerations, but only meditation in the sand, the deep consideration of the situation in the pauses that the fight leaves. If the Greek motto prayed: Know yourself, the Roman says: Know the situation. What is the situation what the gladiator understands when from the sand looks up at the stands. He knows that God's judgment comes from there in the form of a movement of the thumb, in the direction that chooses the mood of the plebe. In the center, the narrow door of wisdom as a flaming point of light, in Heinrich Khunrath,

Amphitheatrum sapientiae aeternae



, 1602. The Roman amphitaters exercise the axiom that what matters in human beings with the sense of self-preservation is to count among the victors. As a selection theater, Roman games methodically appeal to the need to understand that cruelty is always right. In them, empathy with the results of the fighting became a parish inclination before the stone mask of violence. Are not, therefore, the triumphs and successes of Roman style only other forms of despair? With good reasons, the stoics that wisdom consist of the imitation of the stones had explained analogously. The same gods are condemned to opportunism; His believers must learn to undergo the results of the games, both small and in the big, as if they were divine revelations. Nothing is what fatalism means as religion: the predisposition to be seen involved the will of God in the most vulgar unforeseen events. Bartholomeus acendo,

Theatrum anatomicum of the University of Leyden, 1610; Scientific prefiguration of horror literature.

Without a doubt, in the excesses of fun of the Roman theaters are the origins of mass culture: with them an early and complete form of fascination industry emerged, which attracts with spells and seeks emotions to irritated or decadent societies. The ancient fascism of the fun (whose last direct derivative is the Spanish bullfight) functionally anticipates numerous characteristics of the modern mass direction by emotional means. Now as then, mass culture organizes the impulse to look at: its element is social

synthesis through the fascination of violence. In fact, who could have showed the inflamed spectators, at the peak of the Games, another object that would have been strong enough to make the eyes depart from the show of the fundamental decision? In vain they poleminated humanistic intellectuals and then Christian authors against intoxicating, fatalizing and hardening games. The fundamental reason of the Christian anathema against the *Curiositas* Slave, centrifugal, devouring souls is the fight against that love of death shows that the Roman games suppose. For seven hundred years it was that theater of fascinations that transmitted Roman instruction to the contemporaries: he kills today, dies later, and forces the mass to contemplate all this. It is now possible to understand why the early Christians set their gaze on the Roman complex; because in view of Roman cult of life and death, it is understood how Rome had to become the fatal destiny of its Christian dissidents. If Rome was well worth a mass, it is because Christians could only experience the Romans against what ultimately rebelled the **You will religion** . Christianity came to historically understand itself as the investment of Roman fatalism of survival. The doctrine of the amphitheater and the religion of victory in its own land had to be faced, because only in the capital of political biology and the selection games the contractus could be established: the mere survive is not yet the truth; External victory is not yet the sign of success before God. For Christian criticism, success acquires a second face, independent of human judgment, and only for that discovery was the emancipation of the European spirit of fatalism possible. The architectural symbol of that change only acquired for the first time between the centuries XV



and XVII , when the Plaza de San Pedro was projected as the true antichirco, the Evangelical Counterarena.

The Roman circus floating on the world's ball; Guillermov Medal of Bavaria, 1715; Your motto: *Agnosce . Dole Emenda* (know, suffer, amendment).



That the Romans were everywhere, not only in the theaters but also in the heart of the cult of political power, admirers of success is manifested among other things because of the fact that the Roman Senate, during the entire imperial era, regularly opened their sessions With an offering before the altar of the

Victory ; Only *Constancio*, the successor of *Constantine*, made the altar of the victory erected by *Augustus* from the Senate building. In him he had revered the political class of Rome during an entire was the beginning of his stability and consistency. (It was essentially more time for the Church to overcome blood cravings in the amphitheaters: in the coliseum, the gladiator games - despite temporary prohibitions - continued to be held until 405, the hunting of beasts until 526). The medieval city of Arles in the contour of the old amphitheater.

Therefore: after its implementation in the field of the Roman world, Christian dogma no longer teaches only the overcoming of death through a superior life. Only with that thesis Christianity could also have continued to be the peripheral religion that was at the beginning. Proclaiming it from the Rome of the theaters, the Gospel says, on the contrary: not always those who die sooner are the losers; Mera survival cannot replace salvation. Against the fatalistic selection of the strongest in the theater, Christian theology establishes the selection of God. In fact, God also makes a difference by which he separates his from his lost mass; But the difference of

God does not have the structure of the *DIFFÉRENCE*

Excourse 2

Merdocracy

Of the immunoparadox of sedentary cultures

*And covering my nose I have spent disgust throughout everything
yesterday and everything today ...*

Friedrich Nietzsche, *Thus Zarathustra spoke* II, "Of the
chusma."

The phenomenon of the Roman Games makes clear the risks that are united to the regulation of affection in the great imperial bodies: the accustoming to excitations creates a dependence on the masses of stimulants induced by violence, whose suppression is only possible for a destruction Revolutionary-cultural of the entire paradigm. With the Roman entertainment massacres, a mass stimulation standard had been put into exercise that could no longer be sublimated or moderated immanently, but only managed to overcome by a radical break with the dominant system of affective ventilations. Indeed, the transit to Christianity imposed on the populations of the Roman Empire and its subsequent cultures an ecology of affections of a completely different nature, until the culture industry of the century xx It arose from new phenomena that can be interpreted as reinstatement to the old level of bestiality consumption.

The *Ludi* and *Venation* Romans belong to a behavior complex for which we use the expression "active autoclimatization." This designates cultural techniques by which a given population adjusts,

according to their own options, the atmospheric constants of their existential space; In the Roman case it was a paradoxical climate, which can be paraphrased as "halago through bestialization": the people are beastly being bestial. Obviously, a toning and air conditioning of the "world of life" cannot be achieved in great political bodies of the type of the great ancient city without a high degree of self -control. In that sense, societies would always be drunken communities, compliment and poisoning. Functional effects of such mechanisms on the reduction of metropolitan crime are no longer demonstrable now, later, but, after everything that is known about these contexts, they must be postulated for systemic reasons. Also the fact that the obligatory association of sexuality and violence in modern culture of entertainment practically does not exist in the normal provision of affections among the Romans must be attributed, without a doubt, to intensive consumption in the theaters of scenes of pure violence, without Subterfuges

But the social synthesis of ancient sedentary groups is even more dependent on passive and non-dramatic autoclimatizations than such active self-stimulation or doping techniques. Since human beings consider the question of permanence in a place, they enter consideration, such as cultural determinants, excretions and perspirations that make endogenous climate formers. From the climatological-cultural point of view, a sedentary ethnic unit is first and foremost a group that smells, and that in its own smell finds a spherically disseminated identity criterion. The historiography of culture has worried little so far of the fact that the passage to sedentary lifestyle has not only held human beings the achievements and fatigue of the agricultural era - arrando, sword and book, to name Gellner's formula -: The sedentary way of life has originated an endoclimatic problem of epochal dimensions, for which - after channel facilities in old metropolis - only the hygiene policy of the century XIX and XX In industrial states it seems to have found a systematic solution. [148]

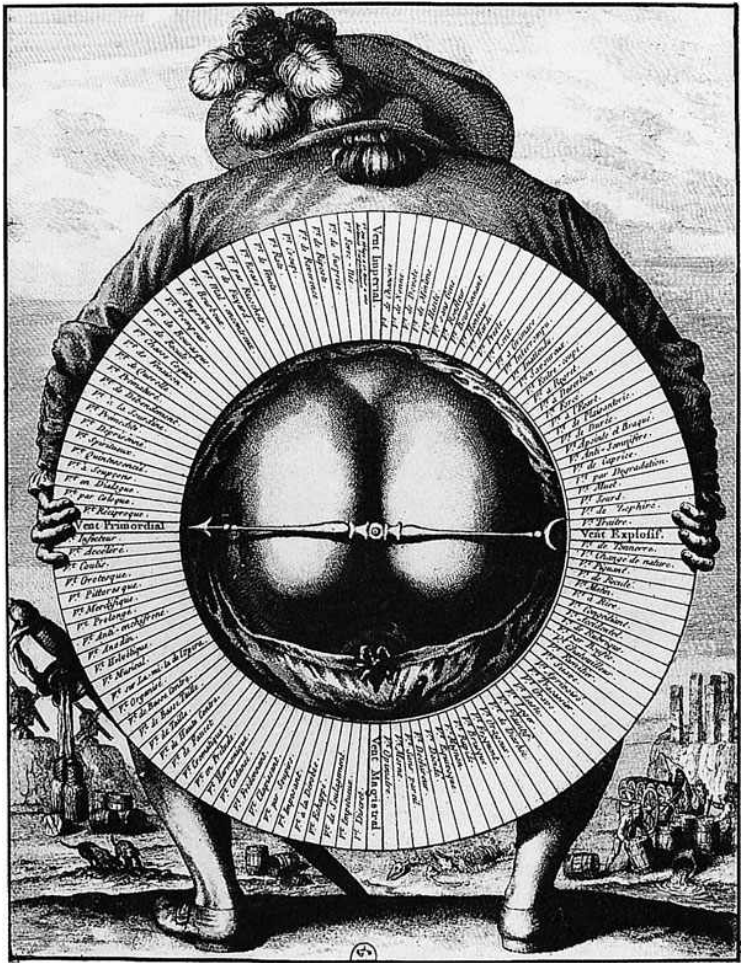
The atmospheric dilemma of sedentary lifestyle is shown in the fact that human groups that have gathered in houses and lots can no longer get rid of their own fecal matters and avoid their olfactory-spatial effluvia to the extent that prehistoric nomadic tribes were natural. The sedentary culture is subject to a difficult

fundamental health burden, which has created itself by counteracting the advantage of living in the vicinity of the cultivation fields and grain warehouses with the disadvantage of having to also have to remain in the vicinity of their own Letrinas. With regard to their evacuation practices, the nomads still have the open path to proceed disseminating - to say this is even somewhat anachronistic, since those carefree disseminators had not yet discovered seriously the principle sows - and only occasionally reach a forced relationship With the ground, real estate and latrines.

Thus, while the nomads retain the feciphuga mobility, the farmers, and even more the citizens, are fatally condemned to a style of latrinocentric existence. For them, the spirit of the place and the law of latrine converge. Credit could be given to the assumption that the sedentary human being was only prepared for the idea of the remuneration causality and the return of the fact to the maker after the almost universal evidence of the emanations of the latrines had shown the impossibility of a secret action of a secret action Without consequences. The infamous smell puts it in evidence, and the return of the smells to its causes imposes on humans, who do not want to avoid it, the idea of a mysmatic karma or a smelling nemesis. What phenomenologists, following the last Husserl, usually characterize with the expression Lebenswelt

[world of life], before the deodorant revolution of the last two centuries, it must be conceived in the front line as an odorant phenomenon; And, in addition, to a measure for whose "understanding" modern subjects lack the criteria. Being-corner of primitive groups in amusement units cannot be described factically without remission to an incessant presence of ominous self-arrangements. This beautiful: the world of life is the world of breath, but what is the sense of breath while among the sedentaries the shared air is under the curse of sewers? The really existing people, the really existing city: understood according to premodern standards, in the historical era they are also, always and above all, architectures of atmospheric base odors, which rise around the olfactory emanation centers of the communes, essentially Around the latrines, sewers and stables of the great domestic animals, and, in the second line, around the home points of fire, the desolate and the garbage dumps. There are numerous literary documents that testify that the European cities of the Middle Ages, with regard to their standards of health and smell, were little more than inhabited sewers, and that until the time of Goethe and Beethoven the sanitary

police measures of the state -state Territorial managed to reduce the smelling situation, but not neutralize it. In the century XVI , Michel de Montaigne wrote: *"The two beautiful cities of Venice and Paris diminish the sympathy that I have because of their penetrating smell, which in Venice comes from the swamps and in Paris from the excrement"* (essays , book Yo



, Chapter 55). The breath of latrines dominates the urbanity of old Europe as an infamous citizen God. In the case of smell sources of this type, these are real emanation systems, because also here the entire impetus comes from the central substance, which, spheres emanant, is produced in its surroundings to the mode of an automation. But while the content of the noble emanations, which conceptualized neoplatonism, is the spill of light in the opening and advertising of being, the suspicious emanations of the latrines always occur in a kind of

olfactory effect-custainment, excluding from the whole usual odorous to those who are far: a fact in which some ethnographers have tried to repair as discreetly as possible, noting that precisely very intense smell peoples do not usually realize their own smell and that of their habitat in general. What in such cases draws more than anything attention to visitors is the circumstance that the locals do not attract attention. Undoubtedly, the emanation of sewers also represents a case of domain of the substance - that is, of self -proximation of a force present in a limited area - but while the determination of the dominant is oriented only to the manifestation, sublime or violent , of power, and this is the rule in a theoretical creative culture of atmosphere (and, therefore, the more fixed in the thing and the event) and the European, it is difficult for the dominant, which is presented as a smell bell Extensive or, with greater accuracy, as a volume of inhabited stench, never explicitly arrive in language, excluding some cunning turns from popular eschatology ("everything is shit").
Bombardoni, New compass for sensitive noses

, Roger Violet Archive, Paris.

Given these facts, the spirits and noses diverge, and on the threshold in which the sciences of the spirit would have to become gas sciences, they abandon us all reliable and safe methods. Sure is only that all modernisms and cosmopoliticos lead in this case to ambiguities. Because while the modern concept of society implies interactions of deodorads in an olfitorly neutral space (to human rights the hypothesis of the smell)

, any occupation with premodern forms of association has to address very obsessive and very invasive modes of a «being-there as Ser-with

». [149] We've spoken before, [150] perhaps with too much indulgence against sentimental emergencies, of the basic features of a thermal socialism, that is, of the participation in the heat advantages of the irradiation source itself; Meanwhile we have encountered reasons that bring up a socialism of the latrines almost as original as the other. If we understand by the immediately joint power a presence of a spherical structure, currently inescapable - a microclima, a spirit of the place, a domestic atmosphere, a halitous element -, it is clear why the aromia of a group represents the first of the principles of coherence effective, sensibly shared, of a given collective. Different peoples are experienced to each other, in principle, as different odors. For its distant genealogical kinship the Latin words *ODOR* , smell, and *Odium* , I hate, attract attention to

the *Clash of Civilisations* Nasal, which, anyway, only refers to the meeting of smelly groups or their representatives, never to a clash between two mysmatic countries, since the really dominant sources of stench are naturally fixed to the place and have almost the stability of sanctuaries . Also sewers, such as temples, have a specific power, space enabling; only the STABILITAS LOCI Of both states, in short, the effective fullness of a land colonization or a pairing between people and soil. In this sense, in all sedentary cultures prior to the hygienic revolution of the century

XVIII Late dominates a bifocal system in the consecration of the place and in the definition of the soil: perceived by the double homeland of good smells and miasmas, which converge from the beginning. Any loss space, everything here, all of ours, is an empire by itself; It forms a monad atratic that catches its inhabitants in a fundamental feeling and permeates them with the breath of the odorous landscape (Smellscape). What since the century XVIII European, a bit petulant, speculative and tendentiously, is called the spirits of the people are, therefore, in principle and most of the time, the smells of the people or the gases of the people (to whom it is manifestly considered worthy of appearing in the verses and folklore of the peoples: a

pendant

mental towards smoked food products). Only a posterior xenophobic theoretical scheme subtracts those aromas of their endoclimatic spaces, to recriminate them in the body exhalations of individuals as something repulsive of strange aura. Around 1900, books in Japan were written about the disgusting smell of European and European, before whose perspiration one was embarrassed, while in Germany they appeared exactly exact dissertations on the smells of Jews and black.

In these odorous-xenophobic exercises it was regularly ignored that, for everyone, wherever they come from, nowhere can smell as penetratingly badly as at the home of each one. As we have shown, the olfactory dilemma of sedentary existence is not ostensible both through the strange and through the same, to which one contributes constantly and constantly reabsorbs. What is called homeland is the place that one attributes his stench as if it were a privilege. The patriot is the human being that forgives our certain odors.

Homeland is only and always the miasma that disarms. To him guide his atmospheric links with the world the sedentaries, those who breathe together. When Heidegger insists that «in the *Ser-Ahí* There is an essential tendency to closeness », the conformist interpreter only has to add that this

Nolens Volens

It also has to refer to the proximity to constitutive latrines. The neighborhood with its own feces, with its collection and collects, is the first law of proxemics. If there is a sense of physiologically privileged proximity, it is precisely the one that is updated by the odorate. It is not the night, on which Heidegger reflected in objective and linguistically problematic praise, the seamstress of being; The seamstress of being is the general sewer, which, by self-including, constitutes and forms the people or the citizen neighborhood around itself as an automalous "undivided totality". Since it acquired a local life the determination and tone of a primary security in the world. But it is also understandable why in the process of deodorant modernity they had to be progressively privatized, marginalized and neutralized the air characteristics of familiarization in the world in general. If one imagines the importance of odorous-auratic moments both for primary social synthesis and for domestic installation in the world of individuals-although what can mean imagining in the case of lost odors?-, it appears clearly why some peoples They had to cross especially serious crises in their path to modernity, that is, to the transodorization and deodorization of the world of life; Not ultimately this happened to the Germans, who have expressed more intensity than other peoples their desire for sensitive evidence of homeland, without repairing that through patriotic and forced manifestations nationalisms existence cannot recover the original security of their latrines.

If, before the era of the deodorization policy, the link of sedentary life with the world was inevitably characterized by the latrinecentrism of the atmospheres of the house, of the town and of the city, it is easy to understand why with the beginning of Modernity took a new ecology of odorous identities. Not only were industrialization and motorization that radically changed the auratic--wolish factors of the world of life, but also the permanent

revolution of hygiene since the century XVIII Late almost completely liquidated the old system of the odorous spirits of the place, in the cities just like in the countryside - currently in Bavaria a commission of experts from the Ministry of Justice and Environment has to examine whether the legal foundations for the settlement of stercolera outdoors are still enough. But, given that the equivalence of auratic-economic anchor and patria of national metaphorical odoratos to large masses of population in masknizer miasmas. This is the systemic place of the modern mass media while acting as transport of secondary odors, symbolically coded, or metaphorical emanations of large groups. Here is the opportunity to remember the kinship, not only etymological, [*] of odors and rumors. The rumor is the spoken smell: it is no accident that rumors be represented as winged beings who demonically cross social biotypes. [151] The rumor is as infectious and fast as the bad will. With the implementation of a system for written expansion of rumors, the mass press, triumphant since the century XIX

, makes an incalculable and inolfateable contribution to current social synthesis: this is done by means of signs transmitting autinfees, macroclimatically effective and lasting, which occur nationwide. What was achieved locally in each case through the hygienic policy of the municipal facilities and the Water Service, the wide neutralization of the fecal emanations - whose microbial risks have news, for the first time, the century XIX , also manifesting it in scientific speeches -, it is functionally compensated by the so -called Mass Press Information Mission, also with local foundations and, nevertheless, with national effects. The faded local aurmatical feeling is replaced by the installation of national computer air conditioning, which has to worry about affective, thematic, toxic and, in that sense, political-interior self-ventilation of the mass society. (Otherwise it is clear that the Interior Ministers cover the constitutional side of the mercracy, while the media, as indirect Merdocratic forces, take advantage of their maneuvering margins). *It could be easily shown that the images of the national climate, first supported in the press and later on the radio, in many ways they do not seek more than a transposition of communal latrinestrism to the Confederation and Regions format. The nationalizing secondary smelling system is established in the front line through denigrating and instigating infectious communications: their privileged issues are catastrophes, criminal cases, political intrigues and the private life of the prominent ones, their most important mechanisms are the provocation of*

waves of outrage and the attraction of curiosity through scandals. To talk to Nietzsche, Letrina Mass Media organizes the smell context of general resentment. The author of The gay science and On the Genealogy of Morality

It was the one who, with subtle ear and penetrating nose as no subtle issues, a nose issue above all. What has been called his "hermeneutics of suspicion" was actually a precise hypersensitivity against the infamous emanations that extend in modern society under the odorous cover -up of philanthropy, egalitarianism and the obligation to remember. In its nasal hermeneutics it is never practically ever presumption of reason, but only as the olfateo of motive. Nietzsche attests that the deodorization project is condemned to failure while the macroclimatic process of democracy, production Mass

Media (verbal, pictorial, folk-musical) of self-stressful miasmas, inductors of the feeling of "we", can be carried out without control.

The discovery that the communities linked to the soil occur atmospheric endmother to themselves through their neighborhood forced to the fecal matters, their waste, their carrion and their dead is not an exclusive privilege of modern social criticism. Already in the century XIII Footprints in Europe can be detected from a nascent legal occupation with the dynamics of physical autoinfestations in cities. We would not have dared to list together fecal matters, waste, carrion and dead if an eminent document of the era of the ecological consciousness would not have made this precarious connection explicit: it is about the law of maintenance of the purity of the air of the air of Federicoii of Hohestaufen that appears in the Melfi Constitutions. The emperor of the Holy Roman Empire promulgated in the third part of this legal work of 1231, for his Sicilian possessions, under title 48, the following provisions: *Of conservative aeris* We intend to keep the purity of air with careful zeal (*AERIS SALUBITAS*), which is reserved for the judgment of God, and we order that from now on no one is allowed to deposit linen or hemp (

Cannabem) *In the waters adjacent to any city or castle less than one mile around, so that - as we have experienced safely - the state of the air is not corrupted therefore (Aeris CorroMpatur device*

). Whoever does it, must sacrifice the aforementioned linen or

hemp in favor of the palace. We also order that the burials of the dead that are not buried in the polls must be made at a depth of half brace (Cannae Messura). If someone contravenes what an augustal must deposit

[**] *In our palace. We also order that the carrion in a state of decomposition, which produces bad smell, must be deposited by the owners of the skins a room of mile outside the land inhabited or thrown into the sea or a river.* In the event that someone violates this ordinance, an augustal has to pay in our palace if it is dogs or other animals larger than dogs, and augustal average if they are smaller animals. [152] That microclimates and atmospheres of the world of life can become legal and political magnitudes, and that not every stench issuance can appeal to the natural right to the inevitable conformation of miasmas of the type of letrín emanations: with those two intuition Air protection already exceeds the threshold of modernity. Although Federico's ordinance confesses that air health ([SALUS, SALUBITAS AERIS](#)

Chapter 4

The ontological argument of the sphere

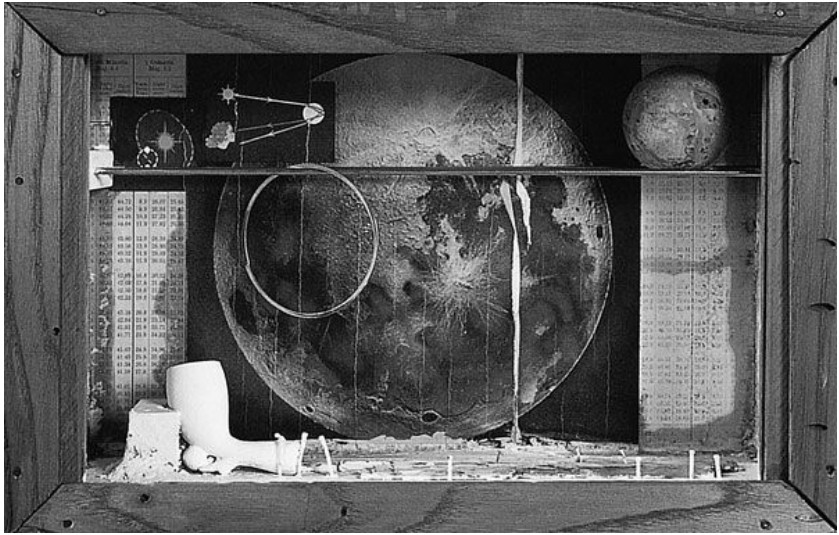
And who admits this can deny that everything is full of gods?

Plato, *Laws* , book x , 899b

Don't say: the Lord doesn't care about me, who asks in heaven for me? Among such a big crowd he doesn't think about me, what am I in front of such a big world?

Ecclesiastical 16, 15-16

The destiny of all immunity metaphysical systems is decided in the face of the question of whether open beings to the great world, human beings of the era of empires and cities, manage to fully make the leap of collective self -political in citizen communities fortified to the self -supplying individual, beyond occasional homelands. It is of existential interest for them to know clearly if they would be able to live a more full life also abroad: a issue encrypted for them in the consideration of whether they, the mortals, who depend on a family and are attached to A soil could also become familiar with the outer universe. How much exile is capable of enduring the human being? How much contempt of the first places does the soul capable of thinking about to collect in itself do you need? How much uprooting is necessary to become wise, that is, destiny resistant?



Joseph Cornell, *Soap Bubble Set, Lunar Rainbow, Space Object* , ca. 1936.

They will be merchant citizens, warriors, marked by travel, losses, banishment, literate and exercised in the argument who throw their scrutiny looks above and beyond their own walls. The first "bourgeois human beings" know better than anyone who also lives people like them and that only a few trivial changes of destiny would be needed so that they were going abroad; Impotence follows self-affirmation, such as shadow to the enlightened body. A marine storm, a failed trip, a lost war could change everything. Thus, what is called the foreigner, do you really have to assume it? Haven't death and exteriority become a long time ago, in our own? The more experiences make life in fallible cities, both strange and familiar, individuals who move more clearly understand that the homeland is not able to satisfy its harangue of happy roots. If you feel bad in strange cities, it would not have to surprise you given the state of affairs. If you feel bad in yours, it is time to meditate in existence in cities and in the being-in-world in general.

Nowhere in the ancient world this reflection occurred so radically and with greater importance than in post-social Athens: the demoralized city that had come out humiliated, broken, confusing and persistently contaminated of the evidence of the thirty years of war against Sparta. Citizen walls have lost their charm. Human beings feel that after endogenous terror, unleashed

in the *Polis* During the dictatorship of the thirties, the cardinal difference between inside and outside has also lost its significance. Faced with this, the restoration of democracy means little. The process of Socrates had exposed the lability and irritability of the city. And the case of Alcibiades, who, for spite of his own, had passed to the Spartans and fraternal even with the Persians, had made clear that the city could no longer retain even his brightest children. When in it the plague has dominated, first the bacteriological and then the policy (or was the sequence another?), The *Polis* It is destroyed as an immunity system and distorted as the form of world. How the defeated, self -demonstrating, self -control, have to build, live, think about the future? In the event that there are ever, what is the reward for fatal citizen luck?

We know how that unparalleled city knew how to recover in a collapse forward, you could also say: in a progress towards, or in a prelude to, what one day would be called "dialectic of the Enlightenment." Despair is bold, the memory of the catastrophe releases new constructs from the fundamental. What would happen if it could be verified that beyond city and state the universe itself configures a closed sphere in itself, that does not lose anything and that knows how to counteract any attack on its immunity? If at the top everything was in place, "faithful as the circumference to your center" (Herman Melville)? Could not then mortals, whom the city has hit, abandon themselves to the dream of being also as in their own home, in a new and fabulously invulnerable way, in cosmic dimensions without borders, and precisely in them? Yes. How to live, then, in the universe? How to throw roots in the being itself ...? How to settle in a height until local vapors do not arrive and where political miasmas have lost their infectious power? How to get vacations at all, far from any neighborhood to disagreements? How to discover a place where souls recover from the local plague, from insanetable evils and selfish cliques? *With the outbreak of such eccentric and cathartic speculations, in which desire and knowledge establish a new alliance - designed by a word that sounds at the same time museics and evangelically: Philosophía -, begins what has been called, strictly speaking, the Greek miracle: the transformation of a regional wisdom tradition into a culture of universally oriented knowledge. In it geometry begins a Liaison*

unheard of immunology. In Platonic Philosophical Athens it means first of all one thing: extending the idea of immunity from an overdue city with greater power than ever beyond its domains. Without the Athens catastrophe perhaps the ancient Europe would have traveled completely different paths of the pre-scientific wisdom to the philosophical concept. Only here and at this time, in the immunity reaction of the most intelligent city to its toughest political-nature defeat, which led to the concept of the world of Helena intelligence to the ancient Western paths.

At its founding moment the philosophy served as a purification station for traumatized intelligence. With its establishment before the doors of Athens, a corrupted atmospheres filtering technique was created. As a doctor who prescribes diets and exercises, Plato recommended to the city Perjura Logical analysis and mood lifting exercises: memory is the best medicine of the soul, but not the memory of what modern calls experience, but that of a uranium knowledge which refers to a time before stories and homelands. Plato's psychagogical genius consisted of his ability to calm and encourage young souls who crowded in their talks, making them participate in serious clarifications like none. It was not necessary to doubt that the Academy was the most entertaining and most serious place in the city; It transposed comedy and tragedy in a logical hue. That clarification of the city's atmosphere had to make history or, rather, against such; Until one day things reached a point where the center of utopia-"school" became no less suffocating, in turn, that its environment-and stabbed before and differently-so that the free spirit had to look for places, where to breathe, outside the school and society alternative. *But the first thing that matters to highlight properly is the passage to the development of the first effect-academia: we must consider what it meant that Athenian autoctonism and their wisdom will implo, and that it no longer was enough than the colonization of being in general to satisfy the interior needs of an intelligence that felt eradicated from citizen intimacy. A new residence formula had been necessary. After the catastrophe of the Polis Only the hyperbolic philosophical belief in the identity of the house and Cosmos could in protecting the citizens from the invasions of the cold of*

the strangeness. Which mattered first of all to the new philosophical founders of the Polis

It was the defense against political depression: it was about protecting the Republic against the paralyzing suspicion that the gods had moved too much to be interested in human beings. *We must place the event that Plato means on the background of the political and biological catastrophe of the Polis*, to understand what kind of change produced late Hellenism in the lifestyles of educated classes. From him comes a suggestion that would continue to characterize during a whole was philosophical life: as a real estate agent of the new ontology, the philosopher advertises among his fellow citizens to participate in taking the step of residing in the city to reside in being. Nothing else tries the Love-A-Sabiduría project. It is evident that the time for it was mature; The fact that the adept of philosophy is put to the task of achieving knowledge - salvific for antonomasia - at all, and that in the short space of human life, is a strong preconcept, perhaps hopeless, of wisdom. Plato's wisdom is a fire in which *a life* to save herself and safeguard her dream of immunity. But also who does not want

Paideia, *may no less than lean soon before the authority of the new source of heat and meaning.* Vaccinate life with the madness that is called being: thanks to that operation the philosopher throws the right to present himself as a doctor and auxiliary of moving of the fenced life; Under the mask of an expert in other places and in another mode of residence, in general, the philosopher is offered to society alienated as a specialist in diseases of culture, meaning and place. According to Socrates' allegory in the *Teeteto*, its mission is to attend the birth of good ideas from bad circumstances. As well as post -babylonian Judaism he had learned to live in theological affairs fundamentally above his possibilities, while, when he returned from exile and trembling with rage, weakness and astonishment, he rose to his god over the imperial gods of the imperial gods of the imperial gods of the imperial gods of the imperial. Great powers of the environment, as well as the Athenian genius became a philosophically virulent in a maximum degree, after, recovering from the own fall, colonized the being itself as a

Magna Graecia [Critical](#) Since then, philosophers reside in their cities as guests, as if they didn't really live there; The academy, located before the city walls, becomes a

school of a metaphorical, metaphysical exile. There the transfer and sublimation are exercised as primary movements of conscious life. In this gesture and reproducibility the immeasurable export successes of Athenian scholasticism are founded. Thinking means now moving where no uproot is possible. [154] Just as all life goes from its original bodily cave to a social receptacle, thus philosophy, which wants to be born in bright lights, now exercises the move of the political receptacle to a cave of pure light. For using the expression of Gaston Bachelard, it no longer offers "the great securities of a belly", but, in return, "the rational beauties of geometric volume." [155] What Diogenes taught with his famous *Pítos* , Tonel-Vivienda, is valid during the next millennium, and even more time, for all the authentic representatives of the guild: they no longer live in the empirical city but in a luminous barrel, the cosmos. From the tragic Euripides this phrase is preserved, totally impregnated with the spirit of the academic semi - submission: «Everywhere in the air the eagle feels at home; The noble human being has its homeland in the entire earth ». The philosophers, although as political persons they have the right of citizenship, as spiritual subjects live in their cities-hosted such as Metecos or *Peregrini* , such as upstart and passersby, in a commune only occasional, closed in itself and intellectually without perspectives. At this point, there is no difference even between the most marked antipodes of ancient, Platonic and cynical philosophy. If the Platonic soul clings to its right to wander everywhere, "under earth and on heaven" (*Teeteto* , 174e), the cynical is necessary to be unsurpassed as "inhabitant of the modesty and poverty countries."

[156] Both place irony between them and the city. Indeed, what are the heroic walls of if they no longer convince that after them it is as best live at home? Commitments and defeats crumbled local naivety. Why continue building, if the walls can no longer exorcise fear of inanimate abyss? As Epicurus will say, human beings, all, not only live in front of death in a city without walls; Nor can the citizens of the fortified cities be safe in front of the feeling of having fallen into a space abandoned by all the luminous community spirits (modernly, in the face of depression, lack of solidarity, helplessness). That is why the question of how to do to get the right of citizenship in being is even more urgent. *Through the political concern for the space in the threshold of the imperial state it acts what with Oswald Spengler could be called the archaic cosmological fear of*

space: a fear that Spengler had to consider as a characteristic of all life awake and free of movements , and like a Movens of all higher cultural creations: «Fear of the world is surely the More creator of all native feelings ». [157] *He is what is intended to conjure in any original* « Symbolization of the extensive

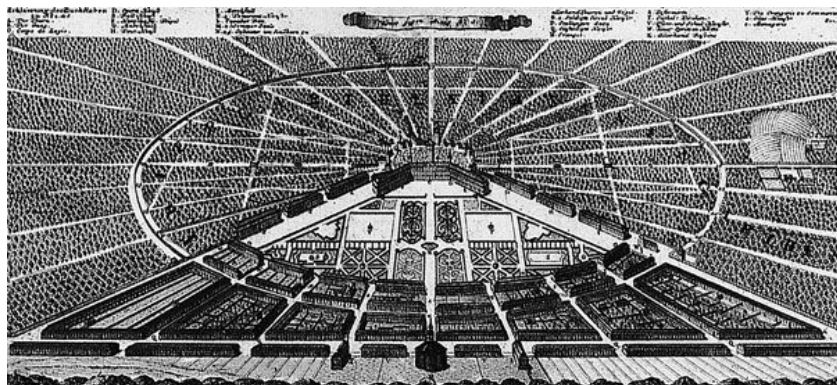
, of space and things ». It seems more plausible to assume that the specific fear of the amplitude and remoteness of terrestrial and celest loss of cities security. It is not necessarily the remoteness, naturally experienced, of the dome of heaven that introduces into humans the feeling of loss in the oversized space. Cultural anthropologists and characteristics have shown that some cultures and individuals know little about space; Frobenius extolled the world of cultures experience that seeks the distance, and Balint contributed with his portrait of "Philobato" the psychological-individual replica to it. The cosmophobic mode of feeling is rather a deviant phenomenon that presupposes failed immunizations and collapsed narcissis. Since always, human beings with little traumatic vertigo sensation associate the view of clear sky rather with images of awnings and magical mantles, and in the era of architects, with cathedrals, domes and palaces; They see in their distance an accomplice of their courage, and in its height, a premonition of the possibilities of their intelligence. On the contrary, the feeling that the universe is not compact and invites us to rush into it, that feeling of a abyss Serious and fatal on which Spengler wrote unforgettable pages in his space theory - or the angry aware Individuals, in increasing number, felt cornered and lost, as rejected by men and forgotten by God. Perhaps in this way of feeling, remains of an archaic religion-picnic, which could be formed under the impression of cosmic catastrophes, are also mixed.

The modern atheist feeling, characteristically evoked by Pascal with the words: "The eternal silence of infinite spaces produces fright", which accompanied beautiful souls since the century

XVII

It has a complex prehistory that could be rebuilt in outline through a theory of spherical catastrophes and psychocosmologically acquired immunodeficiencies. The history of fears to the world,

acquired empirically, would differentiate from a general history of wounded or hurt in which the disturbances of immunity psychocosmic systems would have as an object: it is about loss, exile, alienation and existence in the existence in the Interior castle of the isolates, whose inhabitants seem condemned to an alienated life in deaths similar to death. It differs, at the same time, from the history of discomfort in the culture in which the renunciation of impulses is not so afraid than deprivation of form, and in which it deals less of libidinous deficiencies than of spherical deficiencies. In it we should not talk about synos of the impulse, but of synos of spatial feeling, and less of relationship diseases than of space diseases of the soul; The insufficiency of the object relationship appears as an aspect of an insufficiency of the world form. In this story, together with those disorders of the political-existential systems of immunity, the healing procedures that the powerful interpreters of the forms of world, the kings, the founders of religions and the priests would also be shown-and ultimately, ultimately Term, informally and without power, the philosophers - introduced in order to close gaps in the psychic and tears in the roofs of the world of life. Hence a whole history of macroscopic conceptions, the doctrines of wisdom and, finally, of the philosophical doctrines of being, all under a therapeutic-immunological design. In it it would be necessary to show that the metaphysical concomitances of the concept of world as such come in principle from the omniscient arts of interpretation.



The so-called "world images" of great cultures emerged from aggressive repairs made to the oldest mythical and religious conceptions at all. For their fundamental spiritual features, they all represent therapeutic ontologies, since

ultimately they do not deal with anything other than the matter: how individuals exposed to danger in the potential communities and currently not compact from the great disconcert world can still be covered, In spite of everything, in a maximum forming receptacle. Of what is treated in the great cosmological-social projects of ancient cultures, from China to Greece, it is of the matter: how in the turbulent times of the city and the empire the restless isolated individuals had to arrange them to take the passage of The failible human public thing to the imperishable citizenship of the universe.

The great doctrines of order, which are presented as philosophical schools of life and as political ontologies, sketches broadly what human beings have to consider if they want to rise above tribal, citizen and national history, and their vicissitudes, to the ordered drains of eternal nature. But, since for those edifying regularities for which human beings, constant celestial phenomena, the revolutions of the sun, the moon and the planets offer the most suggestive paradigm, seem that there is nothing more important for The Ontoimmunologies or Classical Ontologies to explain the relations of the most restless being with the order of greater stillness, the relations of the labile human being with the constitution of heaven. (This presupposes that for the human beings of the nascent philosophical era, the slightest footprint of a potential memory of greater astral irregularities had disappeared, if there were in historical times. To be able to see in the planetary movements the archetype of movements Eternally regular circulars could not be among them any active element derived from astrophobic psychosis, as it can be assumed that there were in some religions of the Middle East, Asian and Latin American. Only it is only possible to divinize an allied sky as guarantor of universal processes of order) .

[158] *In the era of states and combatant cities, the revolt, liberated, intimidated human beings, as they adopt the novel and exact conception of their cosmic condition according to the philosophical thinking, must reach the conviction that at any time they can at any time subsist out of valid ordinations; Out of a full and compact whole, ultimately.* Heliopolis aka Karlsruhe, 1715. If mortals had recognized their situation within the total receptacle of being, they would always have managed to arrange them both against personal misfortunes and in the face of the losses of the form of local policy. If the Persians annihu Just like the frightened surface of a deep and quiet

background. This is the consolation of philosophy as long as Persevere until the end in its harmonizing mission: philosophy provides their key with whose help they recognize that within what concerns us everything happens as it can and should. She is the art of changing the point of view in relation to any vicissitude, so that the denial can be an affirmation, of the strange something of its own, of the destruction a contribution to the eutony of the whole. The wise does not understand luck and misfortune but as lessons within a accommodation course to the universe; He is the human being that has denied the exterior. Its method is an uranium structuralism. Faced with the most existentially and cosmologically, edifying schools establish the holistic axiom that exteriority is impossible for heaven. It is enough to place in the point of view of the cosmos to participate in its invulnerability.

In ancient times all interested parties were clear that this change of point of view towards something more-human would be impossible without a hard asceticism. Therefore, when the thinkers take the refuge in philosophy seriously, an ascetic, exercise life is imposed; Schools are rational and aschetic orders; They intend to make mere human beings connection points of the [Logos](#) cosmic. Certainly, you may, as a fragile individual, be too weak for the understanding of everything; But that does not avoid the task of assimilating the greatest of all immunity systems: to the periphery perfectly rasa and flat, bright, of heaven, which cannot be collapsed even if all the security devices of the human world fail. The supreme sphere is free of mismatch, on the one hand, because the edge of the whole serene turns itself; On the other, because the seeds of evil, the irregularities, that cry out to heaven, of the incidents that happen below never reach supreme altitude. The ether does not perceive anything of the sublunar miasmas; Without time, the sphere of ideas rests in its light. Therefore, the meditation of the extreme, invulnerable ring, of the receptacle of the entity in its entirety was the decisive mental exercise of postplatonian philosophy. [159] Every exercise serves to strengthen that mental immunity system. For their practical sense, the contemplations of order of the ancients were never anything other than the individual prosecution with logical means of an absurd contribution construction.

"The compass is the chisel of this second plastic art." [160] Its objective is to demonstrate that, in any situation of destiny and anywhere in the earthly surface, the soul can always be referred to its immovable privilege of being a citizen of the solicitous cosmos. Although everything else, revolution, plague, exile, assaults him, the right of citizenship in the absolute city remains the property of the wise. This is the *Cogito Cosmic* that must be able to accompany every human situation: the universe is a house, and the house does not lose anything, it does not lose myself no matter how bewildered and lost that I can feel. It was, of course, Plato who in his late work established the standards of glorification of the finished world. He *Pater philosophorum*, like the new academic Marsilio Ficino used to call the founder of the former academy, he personally worried about how any refutation or denial of abroad should proceed. To do this, continuing its philosophical-natural exhibitions of the *TIMEO*

, introduce into the controversial book

X

of the

Laws *The new argumentative genre of the demonstration of the existence of God, which essentially leads to the refutation of the assumption that there are bodies that are not wrapped, full and governed by and by a soul.* It is immediately recognized that theology - both the new, philosophical, as the oldest, clerical - has been from the first instant political theology, since God's defense is always conceived as the defense of the community of his faithful against the infidels external. It is also recognized, what the atheist attack was, since the doctrine of the

not to be of the gods could make common cause from the beginning with the antisocial tendency and with political materialism, that is, with the doctrine of the strongest right. If, as those who deny God teach, there would be mere bodies to which a divine, cobjant-directed soul would have not been given, then it could be rightly said, both in an absolute and relative sense, that they would be out. But, then, if the bodies were out and inanimate, also the human beings would be, since they themselves are bodies between bodies. In addition, if the bodies of the wandering stars were not gods but mere hot lots of debris and stones, it would be impossible for human beings to be worried with wise request. If the

great celestial bodies were only burning deserts out there in the universe, the cosmic loneliness of human beings would be a definitive fact and social would have to follow their traces. Then the atheists would be right to make fun of the pious fictions of the well-intentioned, who imagine that they are surrounded by gods and that the course of things is directed by a wise providence. Reprimand the gods and denies souls: the stones are our closest neighbors and no longer means the difference between living and dead bodies. *For human beings, thus disenchanting, heaven would become a school of indifference. Among the inhabitants of the cities, everyone's indifference would have the last word, since in the absence of a unity principle they could recognize each other as little as one stone to another. Without fear of punishments from the beyond, they could also do each other what they wanted. In the void there is no higher instance that came to the aid of the victims and repair injustice. The law of the strongest body would remain as Last ratio of the regulation of relations between forces in the outer space. In any case, the weakest bodies, as temporarily they get used to each other, could remain united to form coalitions against stronger bodies and to avoid loneliness for a misleading moment. But a substantial or animated community could never be made to form between them, since in advance, precisely, common spirits or souls that unify. The laughter of the criminal unpunished triumphs over philosophical reflection: a possibility that modernity knew how to make use, after Sade, with his cult of the artist-of the intention. Characterizes Plato's conservative prudence the fact that only bad things from the political apparatus of democracy, including his contractual theory, conventionalism and anthropological optimism, and that he worries about looking for more solid bases for the foundation of the Republic. With this, the premises of the Platonic intervention are clear: the philosopher understands with which adversary they have to see them. Without illusion, it contemplates the show of how political atheism begins the heart attack of the commune. When you criticize, in a comedy (lost), [Sisyphus](#) , qualifies the gods as the invention of a ready man, when Anaxagoras defines the sun as an incandescent stone mass, when Aristophanes, in the*

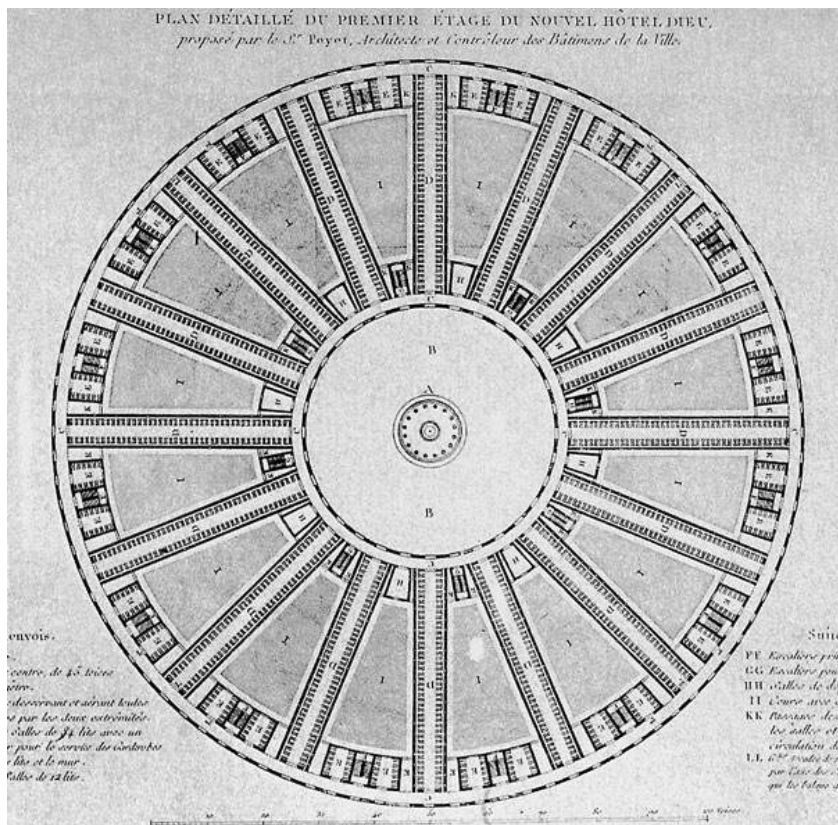
Clouds , presents the sky as a meteorological machine, empty of gods: maybe on those occasions, if you want, as a vicious Athenian, a lover of getting tip to words, one has fun for an instant in the company

of friends, who need to laugh, taking themselves, taking themselves These freedoms, which after all are part of the AGORÁZEIN , of free male life in the market. But the philosopher, who reflects on the conditions of possibility of being of the city, has to verify, in honor of the truth, that with such speeches the commune continues to die in its citizens. And if the facts give reason to those who deny the soul and that the world is full of gods, it would be necessary to keep the public propaganda of such doctrines. For the spirit of the Republic it is fatal to extend the idea that human beings could no longer be for each other than manipulable bodies in the inanimate space. Such convictions would not only disinhibit the forts to impose their own interests more scrupulously, they would also crumble the alliances of the weak and discourage the religious fear of which bourgeois solidarity feeds. In addition, a philosopher who has contemplated how human beings who consider each other are badly , in moments of war. We must have experienced the "horrible fierceness with which those lowercase cities" were razed to each other " [161] to understand what is capable of doing soulless panic among human beings who want to save themselves at the expense of others.

[illegible]

Polis . It was in the nature of the things that it would also become a new doctrine project on the gods, even more, in the first theoretical theology. Who would like to save the republic most radically than the

*market liberals and democratic agitators would have to be made again, and indissolubly again, the city, the souls of citizens and gods. Well, only as the divine soul is able to encourage and govern a body when it is linked to it, the presence of a divine rational organ in the city could, according to Plato, illuminate and direct it towards the best for it. For her own tendency, Platonic political theology pursues a cosmically supported community: according to her, citizen communities can only be well to the extent that, as animated bodies, they let themselves be moved by a principle of reason, really present. If they understood themselves, they would be, in a way, logical churches or units constituted theoretically, whose best leaders would be, in turn, the authentic and true philosophers. For the normal people, this salutipia niocracy could be represented even more for the traditional cult of the gods, as long as it can still be carried out in good faith and without too many concessions to the old atrocities of the blood offerings. With the new philosophy, as with ancient piety, social synthesis would be founded from above and from within; They would always be *Tychés*, *numin* , gods of the city, spiritual souls, all substantial, regionally represented and incarnated individually in each case, those that would maintain the empirical republic. (This holistic rule, although broken countless times, will remain in force for millennia; only the "differentiated" modern society, which has managed to create non-theological shelter systems that have to do with the welfare state above all, will risk the I experiment to try their synthesis without unifying gods, assuming that the political retreat of the gods is possible without causing at the same time the domain of the wolves. But, since, as it seems clear, mere technical-social graped systems are not enough to encourage to a good society, also in modernity they claim "values"; but what would those "values" be but the ancient gods of the *Polis* In exile?).*



Only if everything is full of gods - plates use the saying of such,

Panta Plere Theón , in a crucial place of its demonstration - the bodies, also the bodies of the Polis

Of those that are here in the front line, they always go united to rational souls and the outer loss of isolated bodies in empty and souls in an uninhabitable world would reveal impossible. That impossibility constitutes the

Demonstrandum *From Plato: the beginning and end of his efforts to found the public thing in divine essential forces, really present and effectively enveloping. Where the rational soul would have given a political body, the first deductive city could be eliminated - perhaps for the first time in the history of the human being - of the citizen regimes the greedy and resentful forces, and replaced by a niocratic regime.* Plan of the first floor of the Bernard Poyet observation clinic, 1785. If, with greater distance, Plato's arguments are submitted - which we

will soon try more detailed - to a critical analysis, draws attention to the speed, even precipitation, with which he reaches the goal, a goal that would not be willing to dispense under any circumstance. Should he have discreetly hint that proceeded more slowly in his demonstrations? Would you have to have advised to doubt more time to draw your conclusions and trust your feelings of evidence? It is clear that these questions are rhetorical, since *a posteriori* There is no advice that is worth the greats of tradition. On the contrary, we are inclined to admit that the thinkers who know their result in advance must always precipitate, and as with need, their ideas (precisely under the appearance of an argumentative delay and under a manifest respect for logical deductions), since For them it is not the way that leads to the goal, but the goal that is at the beginning and pretends to have found in the paths of the investigation and be easy and sure to reach by any well-intentioned and reasonable human being. We, the modern ones, envy and suspect, at the same time, of all those who enjoy the privilege of being able to start in a goal (because whoever understands once that he is already where he wanted to arrive can be considered illuminated; while for those who have no goal, for irresolutos, there can be no lighting, but only ecstasy of skepticism). It characterizes the logical situation of the present that explicitly advises a leap where to walk does not lead to the goal. Perhaps you have to have lost the classic certainty of the goal to understand what kind of privilege those insurance of their goal of yesteryear when they flew with carefree precipitation towards their results, or approached them with healthy delay. Then it is understood that it was asked too much of the ancient teachers when he wanted to make them complicit in modern doubts and depressions. Can the result be open when it comes to pressing issues? Isn't it possible only when there is no more in things to deal with? Has not always the famous "methodical doubt" a farce and has not had to serve only as an undercover figure of the fundamental manic-resolute and depressive-irresolute of the authors? (In contemporary thinking, Jacques has been Derrida, above all, who has experienced with ways of a radically open discourse; with this the philosophical argument becomes an exercise of non-leaning to a positive result. But that never-to-work only shows, in turn, the other side of the

always-being-yy-in-the-meta of classical metaphysics). *Be that as it is, who after Plato's argument intends to continue stating that there are no gods and that human bodies are arbitrarily grouped - survey and separable at any time - with other bodies in the empty space of gods, that, according to the oracle of the School and the temple, in principle and for the rest of the time, simply in error. Well, the true thesis, whose consolidation is, prays, once and for all, that everything is full of gods. But, since it must be assumed, in principle, that the atheist, especially when it comes to a young person, insolent and poorly advised, can only have confused, has the right to be instructed. No human being is confused with pleasure, and all confusing is entitled to correction through better knowledge: those socratic axioms correspond to the fundamental rule of Greek citizen mood, which does not consider as an esoteric matters not even supreme cultural goods, but rather, but also that puts them in the middle of citizenship, In Méso , between witnesses and speakers. This was already successfully fulfilled by the tragic representations of the Athenians; And the new theology, which aims to get out of the Dionysian theater, cannot do anything else. That is why Plato thought that, before addressing the question of whether and how to punish atheists, it is correct and necessary Thinker's paths, forced to methodical patience, and those of the priests, who condemn more oath as their own. Only ultimately, in the case of a lack of stubborn and guilty understanding, Plato thinks that, regretting it to some extent, the weight of the law on criminals can be dropped. But with both, with the demonstration of the existence of God as well as with its therapeutic use, Plato implies that in the case of the question of the existence of God or of gods (the difference of singular and plural here means less than what which is supposed to currently) is not a discussion between theoretical views, which can be practiced within the academy walls as an argumentative tournament. Affirm the gods or deny the gods are not symmetrical positions that are in mutual struggle and whose fight can be contemplated with sports interest. If philosophy must be useful for the public thing, in relation to the thesis that there are gods and that they, even if they are at home to the maximum, Mégiston*

, they also care about the small, Mikron , of human affairs, there can be no freedom of opinion and, therefore, nor a license to deny it. Yes Polis There must be, the gods must exist; Since the gods exist,

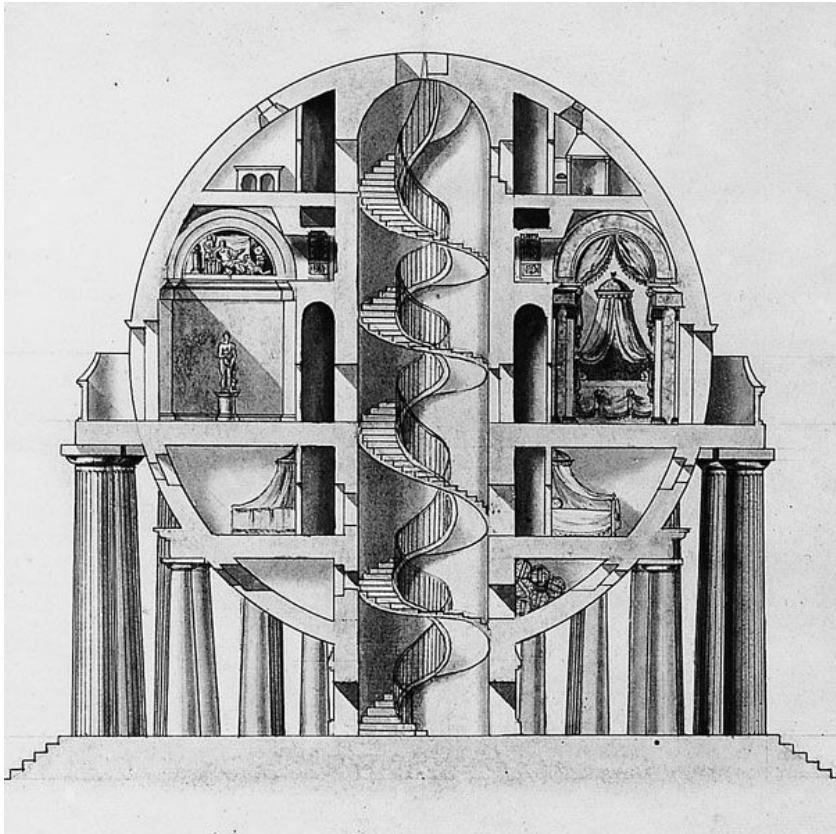
the Polis It is possible and real; And if the life of the Polis

However, it is wrong, it is, above all, because the forgetfulness of the gods has already spread among citizens in a worrying way.

In this situation, the philosopher is offered as the culture doctor against oblivion. The company undertakes to demonstrate the existence of the divine through the recovery of lost evidence, and not with the mood, certainly, to be involved in futile discursive greetings. The Plato who has become old is strange to strangular sports sadism in the air, in academic debates with the student endowed, the opinions of the ancestors, as Achilles did with the snakes. His argument is conservative and melancholy constructive. Knows that no society can put into play *realiter* His effective immunity systems, his vitalizing common convictions, without destroying herself. His demonstration of the existence of God and gods does not have the sense of providing arguments for the most likely with respect to an undecided matter. The matter is determined in the supreme instance; With human and divine arguments the sentence is issued. The gods live, and no serious contracts can attempt against their reality and today. When Plato, in spite

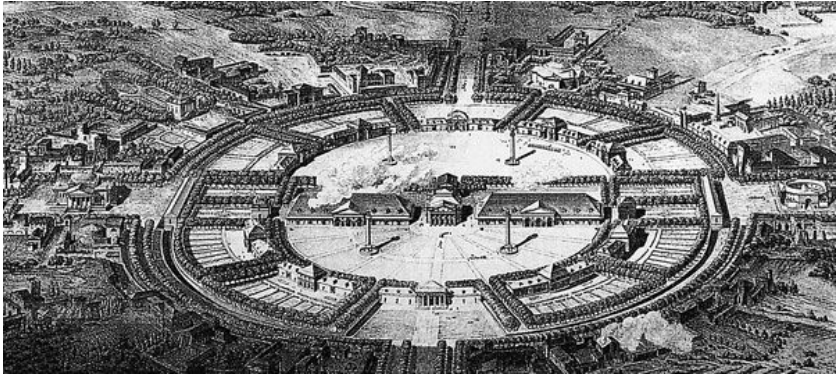
Laws , book X , 887A-C) - It is to consolidate additionally, in the face of atheist provocation, the inalienable result: the doctrine, confirmed by the thinkers of all times and intuitively sanctioned by the healthy feelings of all peoples, that there are good and wise gods, interested in the Humans. One must, therefore, with an Athenian prelude to the thesis

Fides-Qaerens-Intellectum



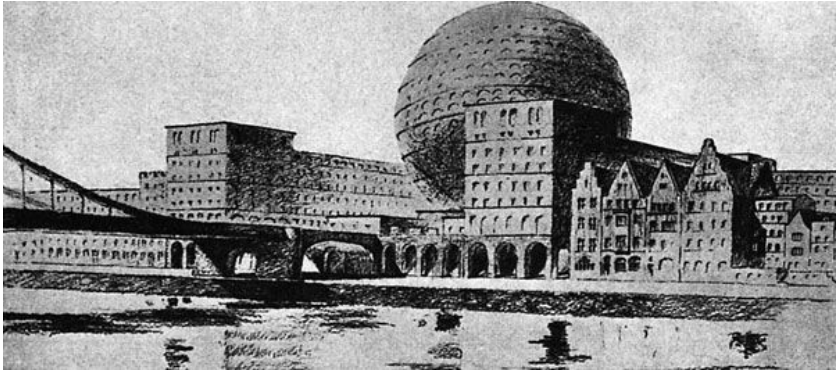
Medieval, although now under the direction of philosophy, which, in the face of the belief of the people and priests, claims for themselves the new decisive theological competition. Consequently, the decision to argue also has a political intention, referring to political ideas or ideas policy. If the gods become dependent on arguments, the basis of the legitimation of power and order in the Republic move, at least hypothetically, in favor of those who contribute the best arguments for their theological foundation. Plato's introduction of the argument for the demonstration of God's existence provides the model of a conservative revolution for the good of the founding class.

Naturally, the



Polis He always lived in the conviction that the solicitous gods, faithful to the place, present in the souls of citizens, guaranteed their existence. But in the future it must also keep in mind that the citizen order in total, as harmonious disposition of the parties, participates Per Analogiam

In the geometric-divin structure of the staggered and rounded universe: [162] *And here the new specific contribution of philosophical cosmoteology comes into play. The city has to become round as is the cosmos, and it has to hierarchy as the cosmos is staggered, from the best down, to the least good. Talking about this divine geometry is no longer the competence of cultural experts to use, priests, but of the new philosophers, mathematically trained.* Thus, in the attempt to reject the crime of opinion of atheism, Plato, the chief immunologist of the metaphysical era, puts his letters on the table: the true theory of God, and with it also the theory of public thing, it is only Possible - according to what was said and once and for all - philosophically and spherologically. That the rapsodas continue counting their myths and the priests retaining their ritual competence: they will be the philosophers, as the only group capable of offering evidence of the existence of God, those who in the future can claim the right of adequate spiritual representation of the Republic.



House for a cosmopolitan, by Carl Peter Joseph Normand, according to Vaudoyer, 1785.

Suddenly it is now manifested how the new philosophical theology is involved in the immune and institutional reconstruction of the best city. The proof of the existence of God of Plato is, in fact, a proof of the animation at all. Strange enough: God could be considered proven if it becomes evident that the cosmos has a sphere shape and that this omnicomprehensive sphere is animated homogeneously in its entirety. If this proposition were accessible, all exteriority would be refuted, and intelligence, threatened by cosmic and social loneliness, could breathe quietly once and for all. It is not, therefore, arbitrariness and chance that dominates the world, as the confusing masters of natural law think with their doctrine of the most strong priority: human beings understand it or not, the entity in its entirety is under the Empire of the Envelope Divine Law, which manifests itself at the same time in geometry and ethics. The philosophical mathematics would break, thus, the illusion of the privilege of the Fort: it would show that there is a force that is only ruin and weakness. But if authentic realities are animated totalities, then life in cities - even in Athens, after their deserved ruin - can and must be good again. *Claude-Nicolas-Louis Ledoux*, *Fabril City Utopia*

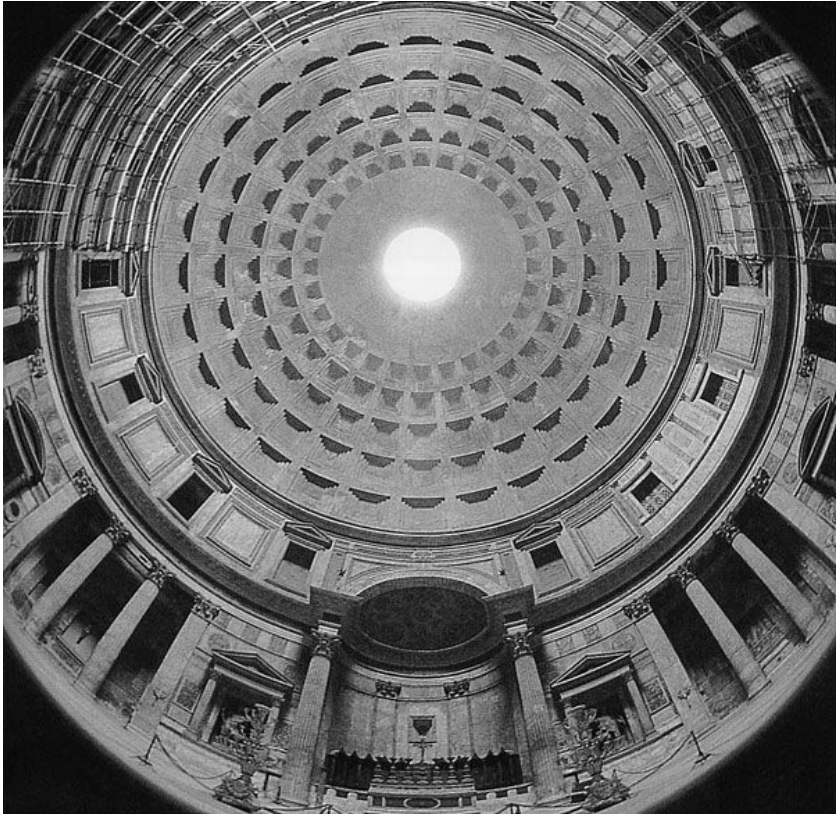


, 1775.

Therefore, the decisive issue of the political community is how to get to an antilataea constitution, and, in the second line, to a solidarizing public instruction. Philosophy is offered here as the first protective science of the Constitution. Plato's report in defense of God and the gods stops, on the one hand, atheism, currently more dangerous, with respect to the gods of the city, atheism that since time immemorial was accused in the

Polis as a crime of Asebeia —The case of Socrates is not forgotten-and cosmological or philosophical-natural atheism, on the other, who affirms an empty world of God and, with it, a universal exterior: a thesis whose emergence testifies how far the free professionals managed to depart that were the sophists of the traditional obligation of priests and wise to promote national feelings between the political and psychic republics. O. E. Bieber, contest project for a skyscraper in Colonia, 1925. In a cultural situation in which cities depend on a constant regeneration of community feelings, both classes of atheism, both regional and universal, act corrosively in the highest degree; They are equivalent to a kind of communal and ontological dropout. In principle, atheism with respect to the god of the city is the most dangerous, since it leads directly to the inhabitants of the Polis , whether cults or uncultured, to the temptation to act without consideration to the laws and the lawful interests of the fellow citizens, while absolute or cosmological atheism attracts only, for now, the clientele of some arrogant sophists. But, obviously, both types of play attempt against the mental systems of immunity and against the

ghosts animators of the community body of the political groups while they still articulate the foundation of their solidarity in rites and theological speeches, without other alternative. If the gods are the efficient hypostasis of the collective spirit and if the cities live that their inhabitants consider more real life of the municipality than that of any isolated life, then under no circumstances can they arise out loud about the existence of the existence of the existence of the existence of the gods; And, above all, they cannot circulate at all, as if they were debatable opinions, speeches that deny the gods and whose authors seem to be wise men. The Leipzig-Lössnig urbanization, ca. 1925. Plato's commitment to go against the deceptive illusion and its producers and intermediaries, the sophists, it comes above all from this scandal: how easily atheist and antisocial arguments can be covered with the appearance of plausibility; Destroying that disguise is the critical sense of "true" philosophy, that is, "Platonic", for now. In the ancient cultural situation, atheists can be considered as semantic terrorists who intended to collapse social synthesis argumentatively. Thus, if the philosophy intends to become essential for the Foundation of the Republic, it has to begin by demonstrating what until now it seemed not to need demonstration: the reality of the gods; Moreover: the full of the entire entity of a divine presence inhibited, deferred. *In this new argumentative company, which procedurally is revolutionary for a conservative mood, what is properly happens for the first time that places the fundamental concept of our analysis instead: the conception of the sphere*



or of the really existing balloon, full of meaning, and that encourages and shelters everything. The argument of the existence of God of Plato entrone, with all of the law, the sphere as the last principle-refinement of the entity in general. Whatever anaximandro, Anaxágoras, Parmenides, Empédocles and, above all, the Pythagoreans on the spherical structure of the universe, only with the complete and sovereign argument of Plato the theology of the sphere becomes unforgettable paradigm. His arguments in the

TIMEO , *in Fedro* , [in the](#)

Laws

, they are the ones that launched the geometrization of the entity in total with practically incalculable consequences. This event can never be valued enough in the history of thinking: it is not just that the demonstration of the existence of God continues for two millennia being the royal discipline of edifying philosophy; Almost for so long Platonic arguments will corroborate their

validity in the discourses of cosmology as well as noology; And only when younger Europeans learn to constitute and order their public thing with non-religious bonding means-marketing, parliamentarism, charity systems, mass media, law and art exploitation-, therefore not before the century XVIII , they can afford to forget their Platonic heritage almost overnight. *Voici Le Temps des Esprits forts* : devilish uproar of all free spirits. But did not Hegel say the suspicion that the mochte about the kings-philosophers could only become a vulgar diveriment, especially among the most recent philosophers in each case, since the same modern state is the plasticism carried out, the domain of the principles? *Pantheon, global view of the dome taken with a fish eye target*. In Plato theology has fully become morphology. While she highlighted God as the supreme-way form, he became possible, primarily, as an art of rational discourse on God. With the demonstration that God possesses and grants the best possible way in the whole realized, theology entered its rationalist or constructivist period; From now on, who does not want to talk about the sphere has to shut up with respect to God and the gods. It certainly characterizes the spirit of the ancient West, from Ionia to Jena, that it is true that *build* To God, he must, however, as he undergoes revelation. What we call the era of metaphysics is substantially the time of a constructivism that has to refuse or hide itself. His primary thought and constructive figure is the spherical God as an insurmountable ontological guarantor of immunity. And if religious theologians, until today, are outraged by that fundamental attitude in this regard and dispatched the buildable God as a fetish or idol, it is only because they have a banal opinion of constructs and their security benefits and cling to the idea of that superior immunity can only be found and not built. Anyway, from the practical point of view this is a waspted intuition, as long as it is committed to a God who extends his hand precisely when everything is drained from human hands. But theoretically that intuition is insufficient, since it closes its eyes to the power of constructed immunities. Perhaps that insufficiency is psychologically understandable, since in their discursive businesses the theologians want to deprive themselves, if necessary, in an enveloping coverage. That is why they stand before the threshold

beyond which theology crosses the logic of the matter and becomes morphology and immunology. [163] The new science of the buildable God depends completely on Plato's memorable argument that the divine whole must be a single animated sphere for double reason: first, because everywhere the soul, as the motor, affirms its priority against the body, as moved; Second, because the Divine Creator Spirit, because of its own optimity and lack of envy, cannot provide the cosmos, its "eternal product," for speaking paradoxically, more than the best movement, the semoviente circular. Since the full number of the primary dimensions also corresponds to the fullness of the good, also significantly, the three, the circle must rise to the full fullness, and, with it, to the spherical figure.

One will never be surprised sufficiently to this argument that represents the logical cell of metaphysical globalization; In it, not only can it recognize what ghosts celebrated their openness to the pale light of evidence, but also states, in almost caricaturesca purity, to what conclusions can carry the claim to achieve "truth from the concept." If the Platonic idea is reformulated, accentuating its logical form, its uniqueness is more striking: the cosmos *has to* be a sphere simply because God has to satisfy his concept! By itself, the concept of God demands from Him with a resolute force, on the one hand, not to leave the increasing world, given that this omission would be a form of unworthy savings of God (God and Sun are the

Great Providers

of the metaphysical era; They act as ontologized kings of the dispensed, whose generosity is gained the adhesion and entourage of the existing one, except for the ungrateful rebels); It requires him, on the other hand, to configure the world to divine similarity and form, because only the best, material and formally manages to express the creator (the *modus operandi* of God is inevitably expressionist-perfectionist). The spherical form expresses the necessary convergence of the optimity of the creator, the optimity of the process and the optimity of the result. Being round is the form of revelation of the *Aristeia* of the world. With this we recover what we hint in the prologue about the exact optimism of ontology: the theory of all only *can* Be the theory of optimal.

[164]

It is impossible not to realize that between God and the world appears, thus, an analogous relationship to what in biblical Genesis is called "in image and likeness", with which the God of Plato

proceeds extensively with more generosity than the God of Genesis, because already in the first impulse "draws" the *Optimum* Morphological (in the case of Demiurge's work, it is not a creation-pass Rather intensive and completion, as long as it begins with abrupt separations, to invest the optimal, in the end, in Adam, the last created, and in its descendants. It seems evident that these are radically different theologies, which can be characterized by cosmotheism (Greek) and ethnoteism (Jewish) labels, perhaps also as morphotism and nomoty.

With the force of "for the first time," Plato thus makes the gods, motor souls or principles of bodies, and the glowing God, to the body-all, to heaven, which is the whole or the cosmos, dependent on its intelligibility and constructibility - it could also say its demonstrability and possibility of research - and with it its logical and geometric properties, or rather uranometric. Now they converge understanding, roundness and optimity; The focus of that convergence is philosophically: truth. This is given the protocstructivist situation; Rational theology, aka ontoteology, has become possible.

Demonstrate to God, geometrize (better, uranometrize) to God, attribute to God - together with his body analogue, the cosmos - the most sublime movement and form, make God return to himself turning without beginning or end: the ideal contest of those those contest of those those Determinations constitutes the original action of European philosophical rationalism. For it, geometry, which is only competent to deal with circles and spheres, becomes the fundamental science of theology; And, through this, also of political theory. (The Alliance of Geometry and Politology will persist until modernity arrives: above all, in the ghosts of the time of the French Revolution that referred to a "geometric republic" and in the architectural-social constructivism of modern architecture from the Bauhaus to les les Corbusier). *[165] The God of philosophers is no longer in charge of the waterproofing of the interior space and the worldly-vital self-objects only in a vague immune sense; As an exact God creates himself and creates his space according to the model of the most noble movement and in the most distinguished way. From then on you have to conceive the spheres as Balloons*

In the precise sense of the word and not only as preciseometric,

psychocosmological contours, from the near world along with its architectural extensions, morphologically little clear. With the help of the compass, the old village, citizen, of the world is renewed, transforming it into a perfect cosmic form. The initiates live from now on

Dome Subtle, which becomes visible when, after the disenchantment of sensitive perception, the new charm of formal intuition enters into force. The mathematical modernization of the cosmos would err its objective if for the adepts of philosophy it was not evident that the rational soul is with itself anywhere in that round cathedral of being and that it is impossible for it to ever persist somewhere outside the good everything. This raises the question of how each of the individuals understands their own position within the absolute roof. Can you deduce your obligation from your place in the whole, your merit of your destiny, your immunity of what you see around you? As regards the political creation of great spheres, the most important part of the Platonic demonstration of God's existence is the doctrine of the non-indifference of the gods with respect to human beings. What would it be like to recognize that God is an omniinclusive sphere if it could not become plausible, at the same time, that this sphere is not limited to containing human beings next to the collective of all elements and things, but also worries about them? If God were nothing more than a great receptacle, how could it be interested in its content? What matters to the contour of the sphere what it includes? Yes

Sphaira

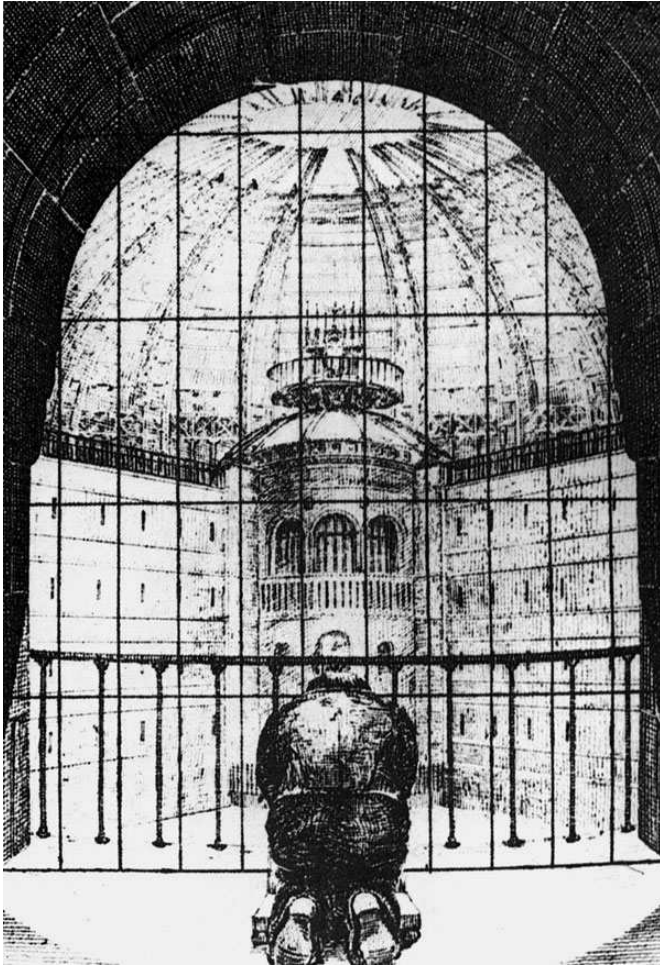
It was only an outer contour, how could you communicate with the logical points scattered inside, with individuals and all other animated beings? [Plato's answers to these questions have impressed for more than two thousand years European intelligence, and if the classic doctrines about the intelligent connection with their intelligent parts seem more or less liquidated today, it is not so much because they are really refuted - Well, what does refutation mean in the field of delirium? - How much because they have been victims of change of issues due to the cultural revolution of modernity. From the logical point of view, modernity is the self-consumption of the analytical myth that gives the smallest parts the preeminence against their combinations. Also sociologically dominates the priority of individuals over their associations, of the systems on their environments. The market society, consequently, can no longer use the hierarchical scheme at all and its parts for their routine businesses; It reserves only for war times, when modern social systems are reconvened in holistic-military standards \(with total distribution of stress or, rather, with total mobilization\).](#)

As cannot happen otherwise with problems that are on the border of the decible and foundable, Plato, in many critical moments, involved its considerations in mythological similes, thus suggestively presenting the speculation further from the ground. When it comes to showing that the cosmos is not indifferent to the human beings who are in it, Plato resorts to the myth of the architect - and developed in the

TIMEO -, with which it can be easily explained why precisely the parties are important in an intelligent planning of a whole: "[...] because without the small stones, the architects say, the large ones are not fixed" (

Laws , 902D). Cooperation between human being and everything is conceived, in principle, according to the analogy of a large machine or of an entirely rationalized city, in which all parties work together according to a master plan, defined up to the minimum detail. Plato thus presents the disposition of the human individual in the universe: We agree to the boy [threatened by atheism, P. SL.] With arguments also that the one who deals with the universe has all the things ordered with a view to preservation and virtue of the whole, while each of the parts of it It is limited to being subject or object, according to their possibilities, of what is its own. And each of these things, even on the smallest scale, has some councilors in each act or experience [that is, subordinate souls, P. SL.] Responsible for performing a perfect finish even in the slightest fraction. Well then, a

Of those portions is yours, fool of you! That tends towards the whole and always looks at him, even being as small as it is; But what happens is that you do not understand, in relation to this, that there is no generation that does not occur with a view to that, so that there is a [eternal] happy reality in the life of the whole, and that the generation is not It produces in your interest, but you are the one born for the benefit. Because there is no doctor or artisan [human] that produces anything but with a view to the whole, making not the total depending on the part, but in a function of all the portion aimed at what, in general, is better [for everything] ; But you irritate yourself, and you don't know that what is in you most convenient for everything turns out to be for you by virtue of the community of your generation [...]. And indeed, you already have arranged, in relation to all this, what kind of position should go and what places to be inhabited in each case what is in one way or another (Laws 903B-C , 904b).



[*]

For two millennia the positive spirits will take an example of the suffocating elevation of the argument provided that it is to suppress the claims of dissatisfied individuals, uproar, modernly: dissidents. It can be of the opinion that Plato, here, with argumentative means, leads to the end what the builders of cities of the ancient Mesopotamia began with architectural methods: the closure of the extended power in a homogeneous world-space-interior and, Moreover, the disposition of individuals in the total building. Only as such can become this inner world, without any exteriority, in the territory of a divine subjectivity that determines everything because everything is in detail.

That in the construction of the absolute interior the magnificent is in close neighborhood with the terrible is something that is recognized in Plato's allusions to the fact that for malicious individuals, who are stubborn in want of the gods. No one can precious to have ever escaped the divine revenge: for the gods find you anywhere "even if you were so small as to be able to immerse yourself in the depths of the earth or put yourself so above as to get flying to heaven" (905a). In the Platonic space, the disturbing of order is always captured; The requisitable successes of eternal justice are at the level of one hundred percent (such as comparison: the Bávara police proudly announces for 1997 the almost sensational quota of crimes resolution of 65 percent, compared to a national average of 52 percent), thing that it only seems threatening to the aviesos and spoiled, while it is impossible for well -intentioned souls to want to survive in another way than in those transparent conditions. (In the case of the Jewish prophets, the omniscient Executive Power of God works equally well: "If they force the entrance of SEOL, from there you will take them out my hand; if they go up to heaven, I will make them go down there" [Amós9, 2]; something similar in the Atarva-Veda of the ancient India: "And although someone managed to transfer the sky to the other side, the King Varuna would not escape either").

[166]

To lessen the potential and current Tables, and why, on the contrary, there is no freedom only in crime. In holistic considerations of this type, the heteronomous factor allows to recognize an mood of exaggerated order, which builds less than it outrages, because in these cases individuals are available as if they were not free, but instruments; as if they were not rational beings who choose their purposes for themselves, but blurred executive officials in a totalitarian ministry of being and God. (That heteronomy accompanies political holisms until the centuries

XIX

and XX , when the ideas of totality of political platonism, alias German idealism, and their subsequent naturalistic systems) were tried to implement politically. If it is intended to play the charm of

the doctrine of the regime of the gods, we cannot spoil it with arguments that contradict the sense of freedom. That is why it is very natural to reformulate the rigid idea of determination due to the cause of their own determination, and this cannot happen in another way than through consideration that makes the sensible human being an autonomous collaborator of the gods. At this time, Plato resorts to a second mythological reserve: to the legend of the kinship of the human spiritual soul with the gods. For the thefts of Prometheus, human beings managed to "participate in the fate of the gods", as Socrates says in the early dialogue *Protágoras*. Thus, if there are divine principles or powers that direct the whole according to insurmountable structural knowledge, human beings cannot be completely excluded from that capacity. If they make good use of reason, stolen for them, they discover the orders taught not only from a tolerant submission position, but participating in them with a kind of intellectual co-spontaneity. They would not be simple prisoners of the celestial roofs, as enemy gnostics of the world will later affirm, but co-producers and partners of the totality well done. As long as they collaborate to generate the current ones, they accredit their kinship with the gods. As members of the intelligible nobility, then, human beings can feel at home *childbirth* In the great sphere. Just as the high nobility has relatives in every corner of the world, in whose house it could remain occasionally, the intellect recognizes anywhere in the world the goodness of immanence, willing to host it.

Inmate in prayer in front of the central building of a prison-patient. *That this sublime inclusion system, arising from the transformation of the city into a cosmic dial Absolute, and that (like the madman of Alcibiades) they take freedom, even, to celebrate in private heretical or parodic mysteries, to with their help "annihilate whole houses and even cities."* To all those who seem to be guilty, legally impose the court that remains imprisoned in the central prison, and that no free man ever approaches [...]. And who has died, trigger it insepulting outside the borders; And if any free man takes part in his funeral, he is subject to impiety processes by those who want to initiate them (909B-C). The subtle argument ends, with strange frankness, in a rough practical proposition. Because with the throwing of the wicked outside all good arises paradoxes that would have devastating consequences for construction safety just by becoming explicit instantly. For their explanation it would be enough

to ask where they are going to stop - in the topic of the entity in its entirety - the bodies of atheists when they are thrown out of the borders and what topological sense has its lack of burial. Well, either the sphere is inclusive, and then neither can atheists be excluded from it, or it is non-even, in which case they would be right precisely those who claim that there are bodies without soul and an exterior without gods. The curiosity of the drastic excommunication is, certainly, that heretics are expelled precisely to an exterior that according to the conviction of their theistic judges and adversaries cannot be. Do not child in homeland, according to the sacrosanct custom of the Greeks, to atheists who do not want. Indeed, certain bodies end up in the inanimate space? Their inseparated bodies would not cease to proclaim the insolent doctrine from abroad: it would be enough for someone to approach them to listen and transmit those conventes from the cold. Both in this and in other innumerable places in Corpus Platonic textual It is recognized that Plato's complete manifestations are far from forming a system; Even the opposition of principle between monistic and dualistic trends is not resulted in Plato, and in no way can we speak of a harmony of the determining vocabulary or the basic conceptual field. The present case speaks for himself: excommunicated at all animated to those who deny the animated whole is a sufficiently devastating paradox to deny the omniinclusivity (which refers to monistic options) of the divine sphere. But it is immediately understood that it is not only theoretical, but rather immunizing functions of a great conception of the world. Just as the city cannot live if it is not allowed to excommunicate

Ultima Ratione [to irreconcilable enemies of the](#)

Polis , the sphere, which contains everything, could not remain in shape if I could not exclude in extremis

which fails to integrate. Nor can the cosmos-one think of round without discrimination of the other. In the critical point, in which the paradox could appear, the legislator-technologic introduces a prohibition of thinking: here, in the form of an explicit deterrence of taking sides with the dead atheist. Under no circumstances is allowed to articulate another, instead, what the dead man thrown out would object to the theologian; If not, the dispute would begin again, now calm, between theists and atheists. From the procedural point of view, the prohibition of burying atheists is equivalent to the mandate of not speaking at all about the atheist matter. You should not relate to representatives of the impiety thesis; And you should not ask questions that go beyond one, good, the whole, the

interior. So that the analytical monster does not grow new heads, who give the dead atheist the honor of inhumation in homeland must be accused themselves of

Asebeia . *(Otherwise, remember that in the Body of Liberties of the Massachusetts theocracy, still in the middle of the century XVII , the death penalty for the crime of atheism was planned; In Europe, until the end of the century XIX , and in certain areas even later, atheistic opinions were a safe pretext for excommunication, not so much of ecclesial communities as of good society).* If a testimony had been needed that universalist speeches are creations that were easily reproduced in the air current of their immanent paradoxes, the intuitive lesson that Plato gave in the practical part of his argument of God would suffice for it. Such a test is not needed where, as happens in our efferological analysis, the immunological quality of totality and inclusion figures is accentuated from the beginning: whether these ritualists, as in traditional, architectural cults, as in the construction of walls of ancient Mesopotamia, or argumentative, as in the New Athenian ontoteology. [167] As Plato, also his successor Aristotle attributed to the circular movement the priority over all other classes (linear, curve, compound) of movement. However, in correspondence with the rapid construction of postplatonian discursive games - it is also said that somewhat precipitously, due to scientific progress - Aristotle had to eliminate the mythological clothing with which the founder of the academy had covered his doctrines cosmological. Yes in him *TIMEO* A divine demiurge of the spherical Constitution and the circular mobility of the universe's system had yet been responsible, Aristotle was forced to dispense with the myth of a builder and to establish an immanent, structural or material foundation, which will provide its round shape and His rotation to the universe. Given the status of things, this was not an easy task, since any of the elements defined from Empédocles - Earth, Water, Air and Fire -, of which all the natural bodies seemed to be constituted, the same corresponded by itself the Rotation as kinetic characteristic. To all of them belong only rectilinear movements, either rising from a given point, as in the case of subtle air and fire elements, or falling, as in the case of heavy elements Earth and water. From the properties of the canonical elements it is impossible to explain the rotation of the sky, which seems to be

proven by simple empirical evidence. With great sense, Aristotle recognizes that with the trivial basic elements of nature, no cosmological order cannot be constituted. All of them, as a whole, are only capable of finite, linear, exhaustible movements; The movement of heaven, on the contrary, has to be infinite, rotating and inexhaustible if he wants to maintain what the interesting reason cosmoteologically expects from him. Neither from the earth nor from the fire, neither from the water nor from the air leads physically any way to the sublime contemplation of a perfectly round sky and that moves in a circle.

Thus, to explain the sky, its shape and its movement - and on paths that respect and exceed the Platonic Budgets - Aristotle resort to one of the most powerful and suggestive hypotheses that have been made in the history of scientific thinking. Postulates the existence of a fifth element or a fifth body, to which by its nature corresponds that circular movement that essentially lacks in the other bodies. Aristotle, hosting older traditions, calls

aithér [To that circulating body, itself spherogenic and rotating](#). Already among the ancient poets the ether was known as the subtle substance that fills the sky: it seems that they gave it that name because «it runs constantly (

aeí Theí) *in an eternal time* ». [168] *Plato himself, in his late essay Epinomis*

, a kind of astronomical apostille to the twelve books on laws, was a fifth element, a Fifth Esuntia , which was also called ether: a clear region over the air, populated with intermediate divine demons and beings. But in Aristotle the ether becomes the first element, Próton Sóma . It is the subject of what is done and perfect, the substance of heaven and stars, Prima Matter

of all imperishable orbit gigantic. Mortals, naturally, are impossible to impossible direct contemplation of the ether, because, according to their sensitive organization, they can only have empirical treatment with the four earth elements. Of these is the lower world, the dark nucleus of the sublunar cosmos, while the ether covers, subtracted into human contemplation and contact, fill the immense heights above the moon, from the covers of the planets to the more

vault High: The sky of the fixed stars.

That is why the ether, according to quantity and dignity, is with much the first element in the cosmos. From a sublunar perspective it is not easy to get an image of its constitution, since human beings barely manage to capture of it more than what is betrayed in the title of the stars. Materially it is lighter than fire, more vaporous than air, subtle as foaming gold in sunlight, glowing as a morning fog on Olympus. But first of all it has the required cyclophoric quality: it is the natural support of circular movements, comparable in this to a recurring divine idea itself. Thus, if the sky can be conceived as a universal body, it is only because in its high strata it is interwoven by the first element, by that wonderful, vivid matter, which rotates in itself. *Because of its enormous extension in the supralunar field, Aristotle's ethereal world includes almost everything that exists, which is why the cosmos compete, almost everywhere, except in the space near the earth, corresponding wonderful properties. The ethereal body, circularly moved, of heaven is not able to "experience increase or decrease";*

[169]

Therefore, according to Aristotle, it must also be unalterable, ingential, eternal, without age, simple, free of opposites and fatigue, and must consist inviolably in itself. *Although it is part of the body nature, the first or fifth element, newly identified, shines with a whole kite queue of metaphysical predicates: as if the divine, although it has not yet become a man, it was competed to corpore it in ether as soon as possible. Once the existence of the fabulous element is admitted, with it the spherical form of the*

Kósmos Uranós

, since precisely the ether, for its property of executing rotary movements, takes charge of the entire business of spherogenesis. If the ether is available, there is also the rotary movement, and if it is available, the sphere is available: as well as, by introducing an analogy, it is enough to have capital so that the money circulation is established -Mercancía-Dinero and, with it, terrestrial globalization. The Aristotelian mythology of the ether impressed posterity because of its paraffysics solidity, which allowed him *TIMEO* When he attributed to a world made by God the form of movement more similar to God.

In his transcendental treaty *From the sky* , Aristotle uses a lot of

ingenuity for demonstration of the thesis, already affirmed by Plato, that there can only be a single sky or cosmos. It is assumed that this is not understood in principle, because heaven is a general concept that could cover several concrete objects of that name. Thus, there are bronze spheres and gold spheres, or bronze circles and gold circles; A concrete circle, a concrete sphere are logically different from the circle and the sphere in general. Even that sky that is there, the one we see, if judged from the logical point of view, is not identical [a priori](#) To heaven for antonomasia: and yet it is one with him, since heaven in general, the one we think, and this sky there, under which we live, must be one and the same for logical and ontological reasons. But this must be demonstrated. From the argument that this sky that is there is at the same time heaven by antonomasia - because in fact there can be nothing more than a real one - Aristotle develops its specific demonstration of the completeness and unity of the universe. If that sky covers everything that physically is the case, you have to reject any illusion of a place or a body *out* altogether. Thinking the sky as one and unique means to postulate the immanence of everything existing.

Now: heaven is a unique being and consists of matter; But even if it is not a part of matter, but of all matter, it is still a different thing to be from heaven itself and the being of this concrete sky, and, nevertheless, there is no other sky or there can be more, put that this sky encompasses all matter [...]. It is therefore impossible for any simple body to be out of heaven [...]. Therefore, with what has been said that outside the sky there is no matter, the mass of any body can exist [...]. Therefore, there are no several skies, nor existed before, nor can they exist; Rather, this sky is unique and perfect. It is evident, at the same time, that outside the sky there is no place, neither emptiness, nor time.

[170] [For the rest, when it is assumed that the universe itself is in rotation, and also to be seen that this is so, and having demonstrated that outside the limit of the most extreme rotation there is no place or emptiness, also for these reasons it is necessary that the same universe is spherical \[...\].](#)

Of these things, then, it is evident that the world is spherical, and with such accuracy that none of the handmade things, or another one of the things we have before the sight, is so perfectly spherical.

Because none of the things that compose it can receive such exact sphericity and a uniformity as perfect as the very nature of the body that surrounds them all. [171] In our context it is easily understood that with this argument Aristotle not only articulates the state of the theoretical development of the cosmology of his time, but also satisfies his feeling of cosmopolitan duty. It may be that the meteco, who never took root in Athens, has made Plato's surge strange in view to cementing the city, but as apologist of the consolidated universe the Estagirita also has to face things. In case of danger, neither can he avoid the task that from antiquity obliges every loyal thinker to be: it is his mission to defend the walls of the entire cosmos against vacuum, exteriority and nothingness. Not in vain the supreme sky, to which the fixed stars are held - that firmament that has endured even in the children's beliefs and in the lyric of theixis -, it has the properties of a solid outside border; And when Aristotle is passionately clinging to the thesis that the gigantic cover of heaven is a unique and finite body, in that argument, together with physical and geometric considerations, they also play a decisive role in the immune and uteroting mission of cosmology . How could human beings live in the city-cosmos, if it were a diffuse monster that extended to the amorphous, even the infinite? An infinitely large body would be an amorphous chimera, and it would have as much real sense as an infinitely large foot (with which no one could walk) or an infinitely large maternal belly (in which no child could gesture). *Only the finitude of the maximum sphere guarantees its shelter quality, just like suprasensibly perfect sphericity ensures its intelligible character. Not even the gods could build in infinity; nor could they meet around their blessed gala tables. For the rest, according to Aristotle, the finitude of the sphere does not harm his divinity; because the finitude of the extension is compensated brilliantly by the infinity of the rotary movement, which in the supreme bodies goes back to itself, without beginning or end. Therefore, neither is the body of the world, surrounded by a good border, it must lack the "infinite" divine predicate. The good circular infinity claims well -defined formal limits, while a bad linear infinity would be lost in the unlimited, amorphous, inconsistent; Hegel will still base his defense of the omnicompressor (and Eo ipso*

its animosity against the script, open, fragmentary rationalize).

In a sense, the uranometric philosophers of Greece continue, thus, with argumentative means, the Babylonian inclusive policy project; But if the kings-Godes of the ancient Mesopotamia made lift hypertrophic brick walls around an interior city-world interior space, philosophers build the edge of the cosmos in general with rotary ethereal bodies.



It will be the stoic philosophers who conceptualize the architectural or urban meaning of philosophical cosmology by openly declare the metaphysical equivalence, until then latent, between world and city. With beautiful sincerity they call the city, which is called the world, cosmopolis, and make the right of citizenship in that dwelling an inexhaustible ethical ideal. That moral city-world adopted experimentable profiles after Alejandro's time, when the mobile strata of the Circummediterranean ecumene had become numerous and began to look for a plausible logic and ethical ethics of the mixture. After his victory over

the Persians, Alejandro had vigorously promoted the removal of the Melting-Pot of politics, praxis, the "crucible of peoples"; He offensively organized a policy of mixed marriages, encouraged the transfer of customs and knowledge in all directions, and created the budgets under which Zenon's stoicism could become the universal language of a mestizo and migratory international language.

[172]

The demand for sovereignty models arises that help individuals come out in case of chronic revolutions. Even the first philosophical states sprouted from the ground plowed by war; [Warlords](#)

and Utopians live border; In the Atos Peninsula, the ideal uranopolis state arises around the year 300, governed by a prince who presents himself as God of the Sun and whose subjects are directed to him by calling him the celestial. Also among the Roman administrators the plausibility of the idea that humanity is a single family in a single city between Spain and the Euphrates grew continuously, so that Rétor Aelio Aristides could exclaim around 150 A.D. In his great "praise of Rome": "The entire universe is a single city." Acute all this philosophically, of such Superurbanisms, adverse consequences for the temples were also followed, since the wise, elucidating freely, resisted for a longer time why the gods were locked in houses when the entire sky was a single pantheon.

Although with a very different meaning, that urban-humanitary impulse charged rabid news when around 1500 Europeans undertook their epochal adventure, land globalization. If philosophy, along with its [pathos](#) Humanitarian in modern democracies, he achieved again citizenship rights and could finally ear An equal and communicative gospel, barely hidden in it. But what the concept of Cosmópolis had meant in ancient circumstances is no longer present in modern cosmopolites, and although they are presented with the world of citizens of the world, they confuse the ancient cosmos with the modern land, urbanized by international colonialist traffic. In the talk of current use about cosmopolitanism is where the non-expression between metaphysical and terrestrial globalization can survive with good ideological awareness.

However, from the ancient illustrated conception of the form of the world, a real spark to modernity jumps: the ancient world encoded experiences of freedom that were unforgettable for Europeans. That is why modern ones are not supported any way of life that does not accept the open, the other, the comparable, as their criticism. But what was considered as the worst destiny in the earliest antiquity, the obligatory exile of the city itself, is positively considered by modernity as a human right to travel and emigrate: not without intermingling this with a right to the invasion of free trade in all-still-social-ades-of-market. If the Hellenistic cosmopolitanism was the attempt to make the soul of unlimited exile through presuming uninfiring exercises, the modern means the effort to bring the same comfort to the mass of tourists everywhere. But who describes the human being simply as the emigrant-inmigrant animal risks to commit to unusual imprudence in a bad openness, which ignores the imperative of the real communes. Postmodern cosmopolitism is not most of the time more than the philosophical superstructure of cheap flights between European and American capitals. Who takes seriously the issue of the invasion of the broader world in local worlds of life has to do the same also with the spatial crisis of "open societies." In the search for a formula for the best cosmopolitics in the era of the second ecumene it is advisable to orientate by the maxim that what needs to be done is find the correct mix of mixing and non-mezcla. [173] *The epochal success of the Platonic-Aristotelian impulses in the cosmology of the spheres speaks in favor of the great teachers of Greek thought managed to formulate a highly effective immunity design for human beings in the era of the image of the rationalized world. It is clear that, ideally, the new strengthening of the exterior cosmic border through the doctrine of the spherical roofs adapted to the extensions of the horizon due to ecumenical communication and the first natural sciences. When later generations used the Greek expression for the entire world, the concept of cosmos, it was already loaded with the charm of circular and spherical devotion, philosophically determined. The fact that from Plato the words for world and sky, Kósmos and Uranós, synonymous would have made a light from above above all the subsequent speeches of the world. Since then the word cosmos sounded like a confession of geometric faith: as a symbol of last assumptions of organization and as a password that ratified mortals their legitimacy of access to the best circles. Expresses the overwhelming authority that Platonic*

spherism was able to maintain during times, to the point that not even Copernicus dared to attempt against philosophical teaching of the circular form of planetary orbits when he composed his arguments in favor of the heliocentric thesis. Kepler only exceeded the inconsistencies that Copernicus had left when he decided to consider as a form of revolution of the planets, which "circulate" around the sun, the ellipse, metaphysically disappointing but convincing from the mathematical and astrophysical point of view. The fact that, in the doctrine of the ideal circle, what was effectively treated from the beginning was rather of the immuno-mortor Soon, when the Platonizing Astronomers, especially Eudoxo de Cnido, who had worked collegiately together with Plato, encountered practically unsurpassed difficulties in the rational reconstruction of the real movements of the planets, clearly not-clear. These difficulties were not overcome by review or abandonment of the spherical model, lacking plausibility from the mechanical point of view, but by auxiliary constructions - which give the impression rather of desperate attempts - based on the Platonic indications. Eudoxo was already forced to raise the number of covers to 26 With them, an entire added plethora of additional covers of confronted rotating movements - for Saturn, Jupiter, Mars, Venus and Mercury: four for each one; For the sun and the moon: three for each one - whose only existential legitimation was to interpret the deviation of the stars of its simple idealized orbit on its support cover in line with the spherical dogma. Aristotle went much further at this point and finally proposed a system for which 55 spherical covers were needed, rotating some against the direction of others, to do more or less justice to empirical data.

The epistemological satire composed of Plato, and which was announced under the title "salvation of phenomena", which really intended was the salvation of a psychocosmological immunity system, which became quickly essential and whose most important capital most important It was the geometrization of the exterior border of the existing. *Car wheel of the world, temple of the sun of Konarak, India, century XIII* · That theory-comedy, which remained during an era in academic programs under strict interdiction of laughter, was only overcome by Christian hermeneutics, which, as "salvation of the sense of writing", had to fulfill analogous immunizing tasks. Due to the successes of the philosophical illustration, the circle and the sphere had become the decisive

ontoinmunological figures, without which the questions about the image of the world could no longer be answered with sufficiency - and even more because of the image of the edge of the world - , even more than the additional epistemological costs of that world model, at least in the eyes of experts, they will rise dangerously. With good reasons, Aristotle could also have also directed against his own presentations his sarcasm against certain extravagant theories of his predecessors and physical colleagues:

One is amazed, with everything, that the solutions contributed do not seem more strange than the problem itself. [174] *Thus, King Alfonso de Castilla, promoter and connoisseur of medieval astronomy, which reigned from 1252 to 1284, had good reasons for his acquaintance that «if God had asked him advice for the creation of the world, he would have proposed a simpler system ».* The triumphal story of the philosophical-cosmological model of celestial covers shows very clearly that cognitive cost issues entered into consideration against the superior value of morphological use of a sublime construction. Precisely for the profane public, who was not to worry about the salvation of phenomena, the idea of a compound universe nothing more than concentrically embedded spheres in each other, with the earth in the center, was irresistibly plausible and, in some measure, even psychologically attractive. It allowed human beings between late classical antiquity and the early Modern Age to reach the essential degree of homeland acclimatization in a universe whose dimensions, however, they seemed already relaxed even the gigantic-inquiring. Throughout two thousand years he demonstrated its effectiveness as a determining technique of familiarization with the world of European culture. Interpreted the cosmos like the city in whose invulnerable walls the mortals maintain its existence.

[175] *In it they recognized the outermost that it was possible to achieve through the transfer of the uterotechnics to the universe.* The autonomous hyperasfera provided a preponderantly satisfactory vision, after weighing advantages and disadvantages, of the form of cosmic totality, and in addition to this a suggestive response, although also problematic, to the question about the place of the earth. In fact, it could not be placed anywhere else than in the center of the covers located concentrically on each other. In spite of some non-concept hypotheses of the Pythagoreans, who had raised

a cosmic central fire, and despite the punctual openness to heliocentrism in the case of the great astronomer of the century *III* A.C. Samos aristarch, Aristotelian geocentrism won without reluctance. It was Aristotle who, under the motto of the tolemaic image of the world, established for about two thousand years the guidelines of European cosmography (if we except the confusing and undecided return of the Middle Ages to a discoid conception of the Earth); But even in the millennium that runs between the decline of the Roman Empire of the West and the Copernicus investigations, the memory of the memory of the [Balloons](#) from the earth. It is not necessary to deal with here in detail of the medieval destinations of the Aristotelian cosmology and its labile commitments to the biblical conception of Genesis, as well as with the apocalypse of St. John. [\[176\]](#)

The fact that numerous supposed metric data, on which it seemed to rested the Claudio Tolasto system (100-178 AD), were not other than comfortable forgery and adoptions taken from earlier authors, did not influence anything, otherwise , in the triumphal march of the Aristotelian-Toolemaic system. Rather, it can be deduced from the history of Tolasto-Aristotelism successes that images of the world and cosmographies, precisely when they appear as scientifically consolidated dogmas, are in the front line Autosuggestive persuasion systems, which only find broad resonance when they demonstrate their effectiveness in the imaginative ecosystem of your societies. Under this point of view, persuasion with respect to the roofs of the ancient Europeans is emerging as one of the brightest cognitive self -dialysis in the history of theory and culture. Throughout an was the ontological icons of the circle and the sphere, the empirical research of the sky maintained, also justifying in the most effective way, the stagnation of the investigation by faith in the results of an alleged previous research. A total revolution of the world image was needed, and with it at the same time a radical reform of belief dynamics and psychocosmic conditions of immunity, such as those that occurred in the European human being from the century

XVI , so that the natural sciences and religious conceptions of space could free themselves from immemorial spherism. The surface, historical-dogmatically moved, where this step took

From the world closed to the infinite universe . [177] With regard to an exposure under systemic and immunosferological views of the change in the image of the world, it has never been made, and the laconic insinuations in that direction that appear in this book cannot replace in any way a detailed discursive and systemic history of great extraversion. In such an investigation, the project of modernity would have to become understandable as a great shelter experiment of mass societies in salvation technologies and non-theological immunity structures. If such a presentation would like to do justice to its object at the decisive point, it would have to expressly elaborate the power of abroad as the fundamental event of what Heidegger called the "era of the image of the world." Anyway, in the last chapter of this volume, which deals with the last sphere, that is, on the circumvalued, cartographed, occupied and used land, we will make some shallow indications of how that revolution of the external way of thinking has been together with The globalization processes of the modern era.

It belongs to the additional consequences of the geocentric cosmology of covers, in addition to insurmountable complications in the empirical application of the model, a fundamental ambivalence, if not ruinous, in the determination of the human place and its range in the cosmos. Well, placing the earth in the center: that, at first glance, is nothing more than a concession to the alleged cosmological narcissism of its human inhabitants. But the circumstance that with the Copernican turn the earth was finally decentrated, and happily, after a fixation of millennia in the center of the image of the universe, it did not entail at all for human beings any narcissistic grievance, as Freud suggests [178] and its repeaters without knowledge of the historical relations of the image of the world, but the long -awaited liberation of a contumaz cosmological nightmare and absurd accrual. That is why heliocentrism found among the public a resonance that oscillated between indifference and enthusiastic assent, and when it was explicitly rejected, as in certain circles of official Roman Catholicism, it was rather because it was not arranged without more to renounce the earth -Centro as a place- [Humile](#)

, and above all because in a Copernican world it would no longer be known where to locate hell, without which the psychopolitical regime of counter-reformist Catholicism could not be maintained (or, in general, the image of the Christian world in three strata: hell, earth, supramundo). *Many reasonable contemporaries seemed even excessive the promotion of the land under the stars, which was followed by Copernicus' book on the celestial revolutions. Philipp Melanchthon's exclamation against heliocentrist innovatives, six years after the appearance of* *Of revolutionibus orbium celestium* , typically designates the perplexity of a critical reader with respect to such a bold overvaluation of the Earth:

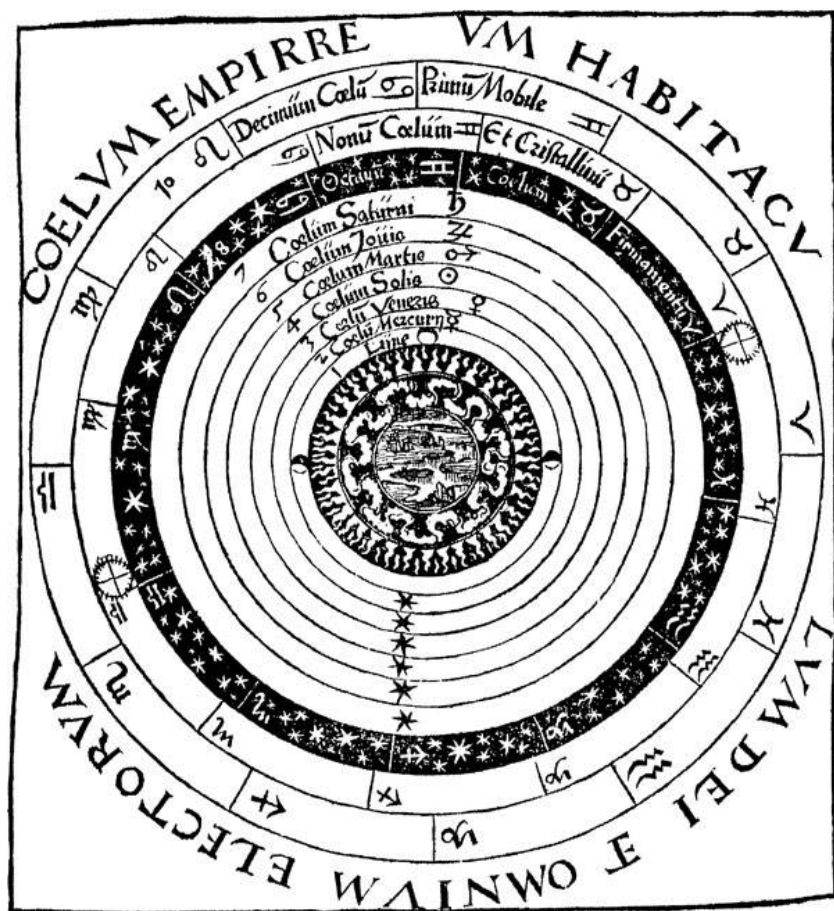
Terram Etiam Inter Sidera Collocant

[They even place the earth under the celestial stars!].

[179] *The Freudian fable of the narcissistic grievance is, therefore, empty according to the history of the image of the world and belongs exclusively to the strategy of self-exaltation of the psychoanalytic movement (no matter how much the magnificently naive observation of Goethe prepares the land that the revolution of the Image of the world would have forced human beings "to give up the enormous privilege of being the center of the universe"). However, this little fabulation is interesting because, from non-Freudian perspectives, it allows you to continue thinking productively in the direction of a general ecology of the grievances, which deals with the psychological-social collateral consequences of theoretical inventions and introductions of new techniques. Because where are they obtained, for example, the successes of psychoanalysis and of all other systems of the "Yo-Algo-Que-tú-No-Lo" systems, but in the free market of the different levels of grievance that are do they produce between those who claim to see something new and the corresponding blind?* [180]

With regard to the grievance or offense made to a hypothetical narcissism of humanity, if it can be spoken of such an offense, it did not occur by the copernican decentralization of the earth, but two thousand years before due to the Aristotelian centralization that a precarious Anthropological collateral sense. It was actually the placement of the Earth in the center that caused it and to the human being a fatal ontotopological devaluation. Their motifs, which we presented summarily before, only knew very little cultured people, while the great mass of the people in the Middle Ages only reached the atmospheric consequences of that

degradation: the people paid during a whole was the price of that omnipresent rhetoric-of-valle-of-gratimas, which characterizes Christian miserabilism. But, from the cosmological point of view, this had been a perfectly legitimate conclusion taken from the Aristotelian world model. How could the inevitably depressive conception be reached that the situation of the human being in the universe was something dark as a general rule for Christians and that it was associated most of the time, and confusing, only to the consequences of original sin . A connection thus may be anthropologically and morally important, but from the point of view of the history of the world image is characterized by its blindness. Original sin does not intervene at all in the degradation of the earth that the ancient philosophers and cosmologists procured. The cosmological disdain of the earth is not owned by Christian doctrine, and less its typical invention, but an unavoidable consequence of the idealization of the periphery-ether in the Aristotelian cosmography. If the perfect-statement is above, then-very strange that it sounds-the center is irremissibly below, and precisely the earth is located along with its mortal inhabitants, subject to error, lost in the ambiguity. If the center were a distinguished place in the cosmic sphere, its preeminence would be rather an abysmally ironic: the inhabitants of the midpoint would enjoy the negative privilege of residing in the darkest end of all. Since, as we have seen, the best must be on the high margin, the worst meets inexorably in the middle.



Thus, whoever seeks the weak point of the great Aristotelian project of Universe only has to make the effort to look at the earth, supposedly privileged by its central position: this planet, indicated by death and error, is the miasma of the cosmos, Black stain in the clear cosmos vest. Only the underground parts of the Earth are able to overcome, even in the absence of light and distance to God, the place of human beings, the earthly surface: that is why in the image of the world of cosmological covers the regions of Hades and Hell They are supposed to be located under the surface of the earth, in the last seat and excused at all. This is what conceptualizes the sad cosmopolitanism of the stoic Aristipo de Cirene when he explains that the road to Hades is equally long from anywhere in the world. The most intimate center in the body of the world is the heart of darkness: and human beings are their neighbors exposed to risks. Not anything else led to concept and image Dante in his frightening visions of hell. The Christian cosmos is constituted around hell as a central point, as well as the world of primitive life of the sedentary peoples, it had to be centered irrecusably around the latrines. But as well as all Western ontocosmologies, they

manifest a bifocal structure-a higher center in God, an infamous downtown-subterer-, also the spatial ordinations of sedentary civilizations in the agrarian era paid tribute to bifocalism with the dichotomy of the center of splendor (temple and palace) and mysma center (latrine, desolate, jail). [181] If you take good note of these fundamental topological relationships of the constructions of the world image in ancient Europe, it is evident that talking about co-pernican grievance, offense or humiliation can only mean a misunderstanding or an interested deception. *Not without replacing the depraved physical-material center with other Noble Center, Incorrupto, Aristotle, in his book From the sky*

, said, unpacked, the inevitability of devaluing the physical and geometric center of covered cosmos: [...] As if the concept of center only had a meaning and the midpoint of magnitude was both the midpoint of the thing and nature. But just as in living beings the center of the living being is not identical to the center of the body, the same must be assumed, above all, of the entire sky. Thus, for this reason those [the Pythagoreans, who had supposed a central fire in the middle as "Zeus vigia", P. Sl.] Should not be confused with respect to everything [...], but rather looking for that *Another center* [enhanced in italics for us], whatever and whatever it is. For that center is the origin and the venerable, while the mid-spatial point is rather similar to an end than to an beginning [...]. But more venerable is the surrounding and delimiting than the limited. Well this is matter, that essentiality of the whole. [182] Of this argument, in which ontological distinction and cunning subterfuge are mixed, intellectual Catholicism lived for more than a millennium. Thus, if the Earth, precisely because it is located in the mundane center, is irremissibly condemned to remain in the nymphal and more ungrateful place - in a favela of the cosmos, as if we said -, sooner or later its inhabitants have to occur Account of the immune construction failure of that world model, no matter how much theologians insist on adducing the promises of salvation they want. The Christian reception of the Aristotelian-Tolemaic scheme makes this clear by highlighting by all means the *Humile* of the human position, and not only in an anthropological-religious sense but also from a cosmological perspective. Alanus de Insulis: "The human being is like an upstart that lives in the suburb of the world."

[183]

It is precisely its inner situation - a proven apparently - in the

nucleus of the cosmic system hierarchized of covers, which carries human beings a space disadvantage, that medieval Christianity suffered to the most bitter background and against which it could only serve as A radical change of situation produced by the application of new cosmological media helps. *Getting this is the immune and historical sense (in relation to the image of the world) of the Copernican revolution. Because what apparently represents the ideal position in a hermetically waterproofing structure against the outside, of solid walls but also subtle and transparent, from the ontotopological point of view it is manifested for its inhabitants as a fatal and irreparable defect. The perfect inclusion of the land and its inhabitants in the Foscco del Cosmos Center had to snatch the proximity to the top and supreme in the order of being. Already in ancient times and even more in the Middle Ages the collateral effects and metaphysical risks of geocentrism were so burdensome for Europeans that they were only able to survive spiritually by creating the creation of roads of escape from the dark zone of the cosmos. That is why the ominous word "cosmopolitism", which seems to have introduced diogenes of synthepe in the ancient debate, already had a sarcastic concomitant tone, although the stoics later struggled to use it without irony: in the city called the world what matters to the Wise is not at all to live in the center of the city coming to less, the earth, but in the noble operations, where the best ether circles have their villas. Who speaks of Cosmópolis always thinks a bit also about the exit of local concrete land or at least in the stentization of the distant space. Hegel will still be remembered far from these Aristotelian spatial conditions of ancient Europe, when he intends to bring the spirit to himself in the ether of the concept; Thing that, however, does not mean so much a procedure to make the earth spiritually evading it from it as a program to incorporate the sky, via state and culture, to the circumstances of the surface of the earth. If stoicism, Platonism and Christianity have been able to generate promptly in their psychagogies common strategic interests, this is ultimately due to the fact that the three offered to remedy through attractive programs for transcendence the disadvantage of human beings to reside in the bad center Of the matter. Yes, perhaps the ability of Europeans of late antiquity, of the Middle Ages and the early modern age of being seduced by all possible types of idealistic aids of evasion and philosophical*

doctrines of transcendence is explained by the need to find remedies Against the geocentric grievance. Only long after the celestial roofs were jumping and that it rose to Earth to the equal cosmological rights with other celestial bodies, Nietzsche's zaratustra could reach the particular idea of preaching to his friends the fidelity to the land. In the Bimilenary Empire of Aristotelism it would have been absurd, since it would have directly meant the resignation to participate in any spherical superior life; Under such premises, fidelity to Earth means as much as a fidelity of the prisoner to his dungeon. Classic Cosmos of Covers of Peter Apian,

Cosmography Liber , 1524; The motionless empyreus, on the extreme margin of the cosmos graduated, is highlighted here through registration, in front of the ten broken skies, among which the eighth is also highlighted (the sky of the fixed stars or firmament): that inscription Underline the idea that the chosen ones (ELECTI

) They find in the peace of the supreme height their last form of immunity or its last cabin (*habitaculum*). But already Aristotle, like Plato before him, had reached exactly the royal road of the sublunar central zone to the superior and better: it is precisely the access to that Another center

that was discussed in the passage of [From Caelo](#) that we cite before and that does not refer to anything other than *Tops* utopian of the supramundano god, whose psychic reflection, the soul of the world, had been implanted by the demiurge in the

Excourse 3

Autochoprophage

About him *Recycling* Platonic

In the history of Plato's reception, much emphasis has been placed on the teacher's preference for the geometric figures of the circle and the sphere; But it has barely listened that at a point in his work Plato appears with an argument in relation to the circular movement that leaves behind the abstract mathematical idealism of spherophilia and adventures the jump to a biology of the whole (today we would say: to a general ecology). While the modern sciences of life and death can only undertake the study of partial circular processes on the background of environments that remain exterior to the circle, Plato, in a risky moment, touched the question of the conditions of an ecology in the absolute . Of what is treated with this is an ecosystem of being, which should be understood as a closed circular process, and so that there could no longer be world-environment or any outside world that constituted the background of the circle of life. This absolute ecology can only be done as absolute biology, and this, in turn, only as a description of an absolute animal, that is a singularity and that addresses the name of cosmos if someone calls it. The classic place is at the beginning of Timeo's speech, when it comes precisely to explain ("for many different reasons") why the demiurge had given a "completely smooth" way to the globe of the world on the outside:

I didn't need eyes or ears, because there was nothing visible or

audible more than him; There was no air to surround him and that he would have needed to inhale; nor did he need any make by which to eat food or re-eliminate the already ingested, once the authentic juice of his chilo was successful; because nothing was distinguished from him and nothing was added from nowhere, because there was nothing [but he]; Rather, he is ingeniously configured, so that his own eliminations again serve as food, and so that he experiences everything within himself and does everything for himself. [184]

This mentions the price of perfection: the absolute animal must be a autocopagogue; In Romance language: a consumer of his own excrement. In addition - and this consists of the ingenious configuration cited - the difference from mouth and anus, important and necessary in animals that have an environment, and in it dining rooms and latrines, it must be annulled in this supernatural being; Thus, in it, the openings of the body, by which the dramas of metabolism are carried out, are fully placed inwards and reciprocally short -circuited: what corresponds to the structure - ecologically impressive, although from the most psychoanalytic and gastronomic point of view more well disconcerting— of an integrated oral-rate. (Naturally, it does not exist in this superanimal, since, because of its way of being, its condition is not to generate or be generated).

The living being, which experiences everything in itself and does everything for itself, fulfills a divine attribute that in the time of the doctors reproduced with the term *Aseitas*, aseity, although none of the scholastic theologians dared to show the Platonic coldness dealing with the details of the metabolism of the divine animal: an omission that seems sorry when it is considered that for the cultured Christian the cosmos did not use as an absolute animal but as creation. But, since the Christian doctrine attributes to the absolute the fact of becoming a man but not that of becoming a world, the critical place in being only moves, since with Christ a divine being appears that has taken on itself human nature and , consequently, he has consented to live with the difference between mouth and anus. He begins his career, consequently, among

metabolic precariousness ("you will find him wrapped in diapers"). But in the long run he cannot avoid the question of whether he assumes and eliminates the exterior, or if he lives from his own without any environment: because in the same way that as authentic God it is necessarily non-metabolizer, it is with the need to consume food and depositor of feces as an authentic man. Two facts, above all, from the history of the reception testify to him, however, and in spite of the doctrine of the two natures, the true God obtained the victory over the true man: first, the fact that, if it is Truth that words of the Lord have been transmitted, their physical excretions are not mentioned or retained; And, second, the fact that, if it is true that his transfigured body ascended to the heavens, there is not talk to any transfigured feces. Consequently, man-God is decidedly subject to the difference between system and environment, not as the Platonic cosmos, which is a system without environment.



UROBOROS: el
One-all

. On the background of these considerations, the difference between the Greek and the Christian to an ecology of the absolute appears clearer. While becoming the world of God generates an absolute animal, which thanks to its autochrophage travels a vital process without exteriority, by becoming a man of God a metaphysical hybrid arises, from which one part neither eats nor drinks from eternity while the other Create, by land and earthly drink, the budgets for corresponding excretions, of which it is not lawful to speak in the immanence of the cult. The Greek animal-world is, therefore, a being that neither ingests foods taken from the environment nor makes deposits in it, since it has no environment or, in other words, since it renounces all outsourcing for the benefit of its autonomy; While the Christian man-God, if it is true that he fustigates the world, leaves, without a doubt, the immensely mentioned deposits. (It is possible that the objection of some medieval theologians

that Christ ate but did not define to mention, but no, of course, discuss). The animal-world is subject-object of an absolute ecology, which consumes everything without leaving the rest and does not allow anything to go out (just like-to cite an almost current example yet-until the beginning of the century XX

In Tibetan Buddhism they enjoyed the greatest consideration as pills of Coprolitos of the Dalai Lama, and they may even really swallow as medicines in case of extreme need, given that the waste of the living God cannot be any waste), while That man-God has been forced to a partial ecology, in which lost remains and in which waste are strongly outsourced. *This appears clearly the difference between a Recycling Greek and one Christian. While the world-God is inevitably structured autocoprofar That as little bread as possible), or dualistic (the dinner and latrine table are not in the same world). In it Recycling*

Platonic everything becomes the food of God: this means that in the system

Oral-Anal cosmic, *or the excrescences themselves have character-HAUTE-CUISINE , or the mouth of the divine globe has no palate and is not able to differentiate between ambrosia and fecal materials. Even more important than this indifference of taste is the immunity of the cosmos (the absolute smoothness of its vault on the outside), which does not allow any opening for which anything outside could evacuate, to nothing. On the Christian side, man-God comes to the world as a painful exile, but not to show how ecological houses are built and how the fields with animal and human manure are fertilized. Its recycling mission refers exclusively to souls. Low to demonstrate that a world of abstinence is possible; According to their doctrine, human beings are not called metabolism or deposition, much less to be omnivorous both in the autocoprophagic line and in heterochoprophagic. The Christian relationship with what provides salvation and roundness is not cosmological oriented, but pneumatically. Pneumatic ones share with the nomads the privilege of preserving a deadly life style in the midst of sedentary populations; They avoid the obligations that chain human beings to fixed rooms; They avoid the atmosphere surrounding fidelity to latrines. (In general: the Christ must live so that an excused has never been used own*

; let the deposits evacuate their depositions).

Pneumatic ecology is formed to return souls (including resurrected bodies, if necessary) to the supranatural paternal house;

The rest externalizes it without any regret. Cosmological ecology, on the contrary, is so interested in internalization that it only allows the absolute animal to eat and depose in itself. Consequently, the two largest doctrines of the domestic economy cannot help the real land: one, because it is only interested in the rescue of souls and considers the world as a frame and waste; Another, because it considers it absolute and thus denies the possibility of any waste. *But the discreet ecological conceptions of Recycling* , who claim to come to the land from the earth from the hygiene revolution in the century XIX

Excource 4.

Pantheon

About the dome theory

*And the breeze slips
[...]
Between a striped rigor
That at noon they kill
Of accuracy. Deserted
Shining! The sphere,
So abstract, he grieves.
Jorge Guillén, Song*

There is nothing in the great technique that was not in metaphysics before: a proof of the cultural diagnosis capacity of this phrase, with which the theory of technique becomes a philosophical, is offered by the most representative round building in the Old World , the Pantheon of Rome, whose construction was the object of discussion between the 115 and 125 A.D., under the Empire of Trajan (98-117), and ended under Adriano's (117-138); A wonder of the world of architecture in strict literal sense, whose dome, with a vain of more than 43 meters in interior diameter, represented on earth throughout an entire was the first and greatest authentically spherical construction: not even the Architects of San Pedro dared to overcome the light diameter of the gigantic old dome. [185] The history of the unfortunate previous buildings that rose in the same place shows that in the case of the pantheon it was about building a temple with a very delicate theological cover-core, overexed: the temple of the seven gods of the planets, built in early of the century

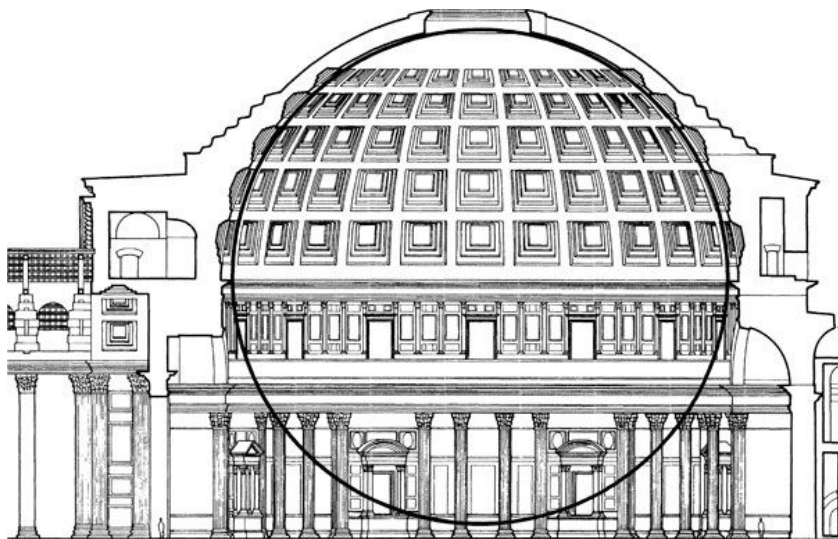
by the brother-in-law of Augustus, Agrippa, was destroyed by the great fire of the year 80, and the reconstruction of Domitian that happened to him, for a ray in the year 110. If Trajano and Adriano undertook in such a short term a third attempt at To renew the central sanctuary of Roman theology of the gods of destiny, is because in the air was the intention of building this time a building that faced the moods of the elements with more successful than their predecessors and that the approval of their entire Construction and conservation more convincingly than previous buildings.

In this way, in the place, in dedication and prehistory - a doubtful *omina* - From the pantheon the ingredients converged to emerge an extraordinary architecture and theology program. That the imperial monumentalism wanted to be offered here a monument is something that the result itself manifests imposingly and that what was intended to be built was, in addition, a building that rose before the citizens of Ecúmene as a political lesson and as an architectural manifestation of a Conception of the unsurpassed world: that was a matter decided in the agreement between the two emperors who commissioned the work and its architect, the Syrian Apolodoro of Damascus. The pantheon operation took advantage of the favor of a moment when architecture and theology wanted to venture together in an unprecedented project.

The general premises of the commitment were referred to a long time ago: the Greeks had mathematized the sky and had interconnected with the interconnecting symbolism of a precise spherical geometry; The Romans had gathered in a group the gods of the planets and had elevated them to the category of protectors and guards of the assignment of destiny to each of the mortals; The emperors, finally, had seized the sky as a resource for fortune for the Empire and completed the *Mare Nostrum* with a *Coelum Nostrum* . From the synthesis of these requirements to the envelope, the Pantheon event was born, which must still be considered as the most resolved introduction to the essence, problem and achievements of the *Philosophia perennis* . It presents a case of what - according to the happy formulation of a contemporary author - deserves to be described as "Roman solutions to Greek problems." [186] The *Translatio Philosophiae Ad Romans* It becomes the pantheon in a plausibly consummated fact, even though Heidegger occurs to

him that the Roman contribution to the history of thought could pejoratively treated, and even more than most of the union representatives, they are pleased in the idea that You can ignore the pantheon and remain philosopher. It can be easily shown that it is an error, since for this it is only necessary to prove that the philosophical idea can be explained not only in writings, but also in the form of a building. Until the innovation of Platonism by Plotinus, Roman pantheology, as the immanent theory of the singular building, represented the summit of thought at the time.

The pantheon is the result of the meeting of two sovereignty ambitions: one of them Caesarista and the other academic. With regard to the claim of the philosophers of thinking about the whole in the contours in a clear, invulnerable, conclusive beautiful, already Plato and its successors and rivals, even stoicism, even the necessary said. Even at the time of their greatest political success, the Romans had to be instructed by the thought of the Circle and sphere. With regard to the Césares, who had assumed the inheritance of the victorious, too victorious, Roman Republic, they were forced by the spirit of their position to reflect on the maintenance of the cohesion of a gigantic periphery through a center that brought together and radiate power, and the result of those cessation meditations on the analogy between city and earthly orb orb supposed a growing disposition to compensate with the sun, or the God, which acts, omnivifying and omnirly responsibly, shedding in the melting.



The pantheon constitutes the midpoint between these two sovereignty formulas. Because if the extraordinary building, on the one hand, attests with geometric and macrospherological means something of the mystery of philosophical production of space, is attributed, on the other, to an urban-imperial creation of space that still understands the domain of the world as the success of domestic expansion and considers the life of Caesar as a mission of guard or vigilia in the field of the world dominated by the Romans.

Cross -section of the pantheon. *When, under such premises, the Caesars argued with the philosophers about the greatest possible sign in the world, a third force had to enter into play, whose mission was to offer both parties sensitive representations of their theological-spatial and ontopolitical claims. That force could not be other than architecture, which rather than apprehend in ideas its time, what it does is apprehend in buildings the ideas of time. The military engineer and architect Apolodoro de Damascus made possible the stellar moment of builder thought when he managed to win through, and even more to his successor Adriano, for the cause of the building of an unparalleled spherical temple. The Hegelian proposition that the rational is real and the real is rational is valid in architecture with preeminence with respect to any other area, since it is in it where the ideas of order of logical and geometric-ideal structure acquire for the first time. In the Roman cement (Opus Caementitium), of which the core of the walls and the dome of the pantheon is made, it was carried out specifically*

The spherical concept.

Beyond all the national-Roman ways of feeling, Apolodoro, the philosophically formed oriental, had understood that after the world-made of the world, the turn of the perfect globe was applied, and that only with this logical-architectural realization The imperialism of the empire could reach its full expression. In alliance with Adriano Hellenophile, and applying architectural media, Apolodoro achieved the same as, according to San Agustín, he had achieved a century before Virgil with his epic: the symbolic rearmament Roman could say what that monster of power should mean. Thus, the art of the architect prepared the forum where the bilateral summit between Cesarism and philosophy could be held. Thanks to its architectural audacity, which impresses even after millennia, Apolodoro ventured the thesis that architecture was at that time so advanced that it could be measured at the same height with the two summits of the idea of the world at the same time. He contented the Cesáreo side with an architectural idea that corresponded to the domestic concerns of the empire and his guardian with strict and monumental ways; The philosophical concept gave his thing by accepting the challenge of demonstrating that the sphere could not only be built as a hand model for mathematical and astronomical studies, but it could also be done as a great temple and as a formal symbol built of the cosmic amplitude. Undoubtedly, Apolodoro was the genius of the company, because he understood how to explain the metaphysics of the sphere to the lords of the palatine and encouraged their Emperor Trajan and his successor for the gesture without making the universe come to Rome together with all his gods. (It seems that there were tensions with Adriano, who carried out the work and completed it; something understandable after the emperor identified both the project that sought to be considered as the authentic architect; Dion Casio even ensures that Adriano adjusted the great architect after the termination of the pantheon; but other sources seem to contradict it). The necessary cold blood for that suggestion would not have been achieved by Apolodoro if he could not secure the emperor, who undertook the company, which in the meantime was already technically possible (with the help of concrete and an advanced formwork technique)

[187]

Build the sky itself, as a sky-collection.

In view of the Pantheon building, the turn "build the sky" must be taken literally. With the dome, not only did Apolodoro performed the most perfect semi -speech that ever tried in that order of magnitude, but also outlined the invisible lower semi -speech of the sky, whose southern pole is exactly the soil of the ship, so that the dome diameter 43,30 meters also defines the height of the room. In these metric proportions the philosophical essence of the building is manifested: also the Aristotelian concept of *Uranós* or of cosmos, the clear blue semi -a -blue semi -sphere on our heads is abstracted from the vision, and completing it until it becomes the representation of the total globe of the world, as an external God would see. Exactly this is what is fulfilled in the pantheon by the set game of the upper dome, visible and built, and the lower, invisible and not constructed: the first, taken alone in itself, represents the sky of the naive vision , and both together, the sky of the philosophers, the universe. Who wants to understand the pantheon has to take charge of

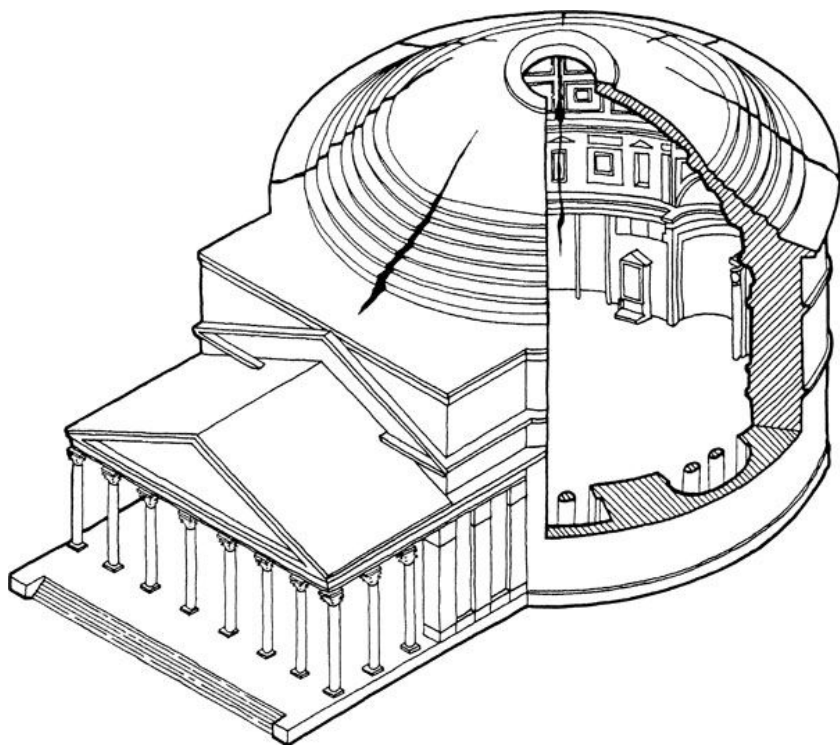
both domes simultaneously: you have to appreciate its difference and consider it, at the same time, surpassed. Then the perfect spheristoscopia gets the spiritual eye in that temple of the geometry of being. Thus, in its inner sight, the pantheon is nothing other than the globe that supports on its shoulders the Atlas Farnesio, translated into a format that corresponds to the idea that the divine cosmos is its own place, which is supported by himself, and to us. With this the naive stars figures of the *Sphaira* Greek, which was conceived as an outer view, and leaves space to a sky on steps, totally geometrized, whose view is achieved from within entirely parmeniter and amphiscopic. A world that produces architects and emperors with such ideas and media no longer needs mythical Atlanteans: the globe, which is the whole, now adapts to the sacral form of the house; And by the will of the gods, who speak to human beings through successes, the name of the house, which is also the universe, says in the time of the Césares: *Rome Aetern* . With regard to the flashlight, the daring round opening of 9 meters in diameter in the vertex of the dome, it must , from above and from the outside, that we must consider as the perfect symbolism of transcendence. This *Openion* It is not intended to be a window for which they look, insurance, human beings to a framed world; It is the Calvero [\[Lichtung\]](#)

] of the space that means the world.

[188] The pantheon is not just a monumental thesis that summarizes in itself the result of ancient cosmoteology; It also refers, as clearly as discretion, to the difference between esoteric and exoteric, without which in the ancient world there could be no wisdom or knowing any authentic. To the wonder of the pantheon belongs to the fact that from the outside you cannot suspect what it shows inside; And that happens because, if it is true that as any exempt building also offers an external view, this is one, however, that does not manifest the internal formal idea, without being accused of the camouflage architect. The external look appears the pantheon as a grid circular building, on whose cylindrical base a tea dome, indicated in the transit between side wall and cap by seven staggered rings; Given that number seven it is not strange to remember the gods of the planets to whom the predecessor temples located in that same place were dedicated. It must be granted that it does not cheat the exoteric view and that it maintains a validity of its own right even if it was not corrected by the authentic perspective: the opposite, which it offers from within. The Apolodoro building pays tribute to the fact that in Rome, as before in Athens and everywhere, at the time of thought the great majorities are content to pass in front of the places of truth, with not ask questions to the mouths of truth and being late at the hours of truth. The interior-exterior difference of the pantheon deeply reformulates the famous registration on the entry of the academy: that the one who was not a geometha did not enter it. But in this case - perhaps differently than it happened in the Platonic Garden - it is enough to enter with open eyes in the building to, through a simple look around that round event, becoming a life under the sign of the Universal Geometry.

From the outside it cannot be recognized in any way that inside something that would have to change forever, from the base itself, the status of the upper closure of the space in the buildings, the very direction of roofs, ceilings and vaulted spaces has been consummated. Here has not happened less than the complete metaphyse of roof and roof; To the real sky a serious competition has come out in the form of the dome. Only who enters the vaulted temple realizes that the dome has become the message. Already in

the case of old round and vaulted constructions in the Middle East, the idea that the roofs intend and can become more than mere hermetic locks up the built space had been made.



[189]

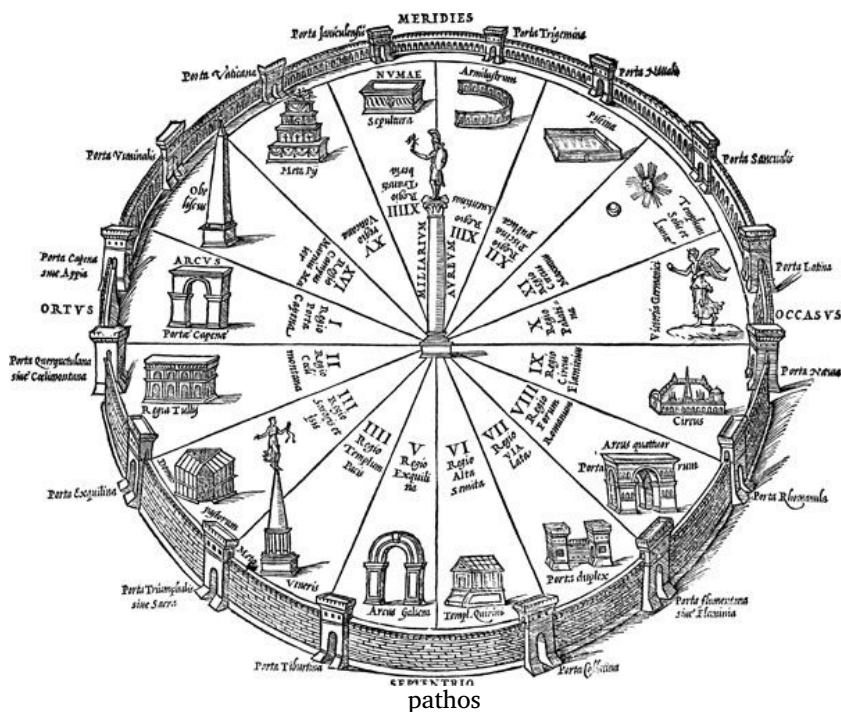
As many paleo -architectural monuments demonstrate, the reason for self -rings in uteromimetic forms of shelter is almost as old as the very roof idea. That houses always mean also metamorphosis of maternal space: that is what provides architecture as an eminent position as the one in the historical development of the transfer space forces. But only with the dome of the pantheon there was the gap that leads to the rational and metaphysics of the vaulted space so triumphally and conclusive that anyone who has not contemplated and understood the sky of boxes of the Roman temple-cosmos is allowed and the claim to know what can be built space height. All subsequent constructions of domes in European culture, from the Brunelleschi dome of the Cathedral of Florence, or the dome of San Pedro de Rome and San Pablo de

London, to the great reading rooms of the Bibliothèque Nationale and the British Library, can only be understood as comments and counterparts to the philosophical-spatial thesis of the pantheon dome. It is no accident that the discussion about the most intense domes in the history of humanity, the controversy about the coronation of the new San Pedro building, whose construction began in 1506 with the placement of the first stone and (as regards the dome) It was finished by Giacomo della Porta and Domenico Fontana in 1592 according to plans of Miguel Ángel (1475-1564), begins with archaizers of the first architect Donato Bramante: in them a direct replica of the solid dome of the pantheon can be recognized, settled on columns ; Something that, because of weight, would have been technically unrealizable. The history of the problem of the dome of San Pedro is the march or test bench of modern constructive rationalism. Under the point of view of modern space production, it is no less interesting than the simultaneous copernican turn in cosmology. Because the selling of outside space is not at all more dramatic than its bottling in the great spatial symbolisms of the incipient modern age. While the old dome of the pantheon could still rest on a mural cylinder of almost telluric dimensions, the domes of the modern age have to count on the aggravating man of not being able to rely on solid walls close to the ground, but, far from the earth and artificially , rise to gigantic heights on daring pillars constructions. In this, the difference between the claims of ancient and modern constructivism can be measured.

Ancient cracks in the pantheon dome. *But what antiquity and modern age have in common with respect to large buildings on the edge of the impossible is the experience that nothing elevated can be sustained or endured without cracks and sinking dangers. A few years after the pantheon dome casting, wide meridian cracks had to be covered in it; The history of the dome of San Pedro is since the century XVII*

Until today a history of support experiments. For architects and immunologists, this experience is less irritating than for philosophers, since they know in advance that precisely the attempt to build the sky entails the commitment to have to prop up sooner or later the built sky. (This is the fundamental pragmatic idea of Catholicism of the counter -reform: if God wants to continue the

church, it will not let it collapse, despite its cracks, the Roman building; and if you do not want, we will notice that we will not be able to overcome our static problems). The early science of construction static was developed as a mathematical cabal for the care and care of in danger. On the contrary, because of the specific frivolity and marginality of their profession, the philosophers, since they no longer build themselves, easily fall into the temptation to get out of the cracks in the buildings at all, made by other architects, conclusions not conservative, but of "with" Structoras. If the pantheon is understood from its esoteric programmatic, it is admissible that only Roman architecture carried out in practice the



of Greek philosophy, consisting of representing the cosmos as everything under the sign of domesticity, because he assimilated the house to the cosmos in a way that the Greeks could not have achieved with their means. If the Greek genius - as Hegel did, praising him - had managed to make the cosmos some homemade, the Roman builders of the imperial era managed to make the house something cosmic. In the pantheon, any visitor without prior

ontological instruction can meditate on the fundamental idea of ancient philosophy: that the *Ser-Ahí* From the wise means the move from the local house to the Universal. And with equal clarity it shines from the boxes of the dome the fundamental teaching of antiquity: what knowing and classifying is the same. *Rome as the center of the world, 1527, recorded*. With the construction of the pantheon, Apolodoro and Adriano repeated and clarified in their own way the enigma of the history of Roman successes. As they have accentuated in many ways knowledgeable about the ancient situation, the universal domain of the Romans was not an expression of an imperial offensive instinct, but the result, rather involuntarily assumed, of a feeling of security and hypertrophied domesticity, together with a hysterized will of loyalty (*Fides*

) To the allies on the borders of the Empire [Cicero: «Our people have already seized all nations to defend friends (

Sociis defendis

») (

Of re publica III, 23)]. Thus, the Empire arose from an orgy of domesticity and sense of loyalty: in this it resembles a system of philosophy that only adventures the world to live quietly among speaking. Among the Romans, imperialism is the symptom of a general exophobia, which is therapeutically treated by internalizing everything that could hinder abroad. This building-world transforms the sense of immanence with permanent consequences, since it shows how far an imperio-technique arrives as cosmotechnics. Such a great and maximum way of building nothing to do with the architectural boast of the metropolis in the subsequent European national states, which pile up facades when they lack a real idea of the world and an effective world power technique. The pantheon is the proof that the universe was adapted to the form of the house, after the house knew how to accommodate the form of universe. Since then, the totality is current as a theme of a universal technical history; That is precisely what is currently discussed under the rubric of globalization (terrestrial). In that word the question of whether the globe "is" or "happens" or "is done" is hidden.

Similarly, the pantheon intended to end the numerical forces of foreign peoples issuing a Roman passport to all the essential gods of outside. Long before European and American universities invented the title of

Associate Professor, the heads of Roman theologians had discovered the function of the associated God. He would grant the numinous forces, interreligiously recognized, with which not being connected did not seem advisable to the custodians of Roman stability. As before in Mesopotamia, in Rome a sense of the need for religious diplomacy that mediated among the various configurations of the world of the gods was developed. The pantheon was built for all of them, ecumenical and heaven-shaped, as a plenary room, in order to conjure around the Roman idea of house all the powers that deserved the name of God.

Linking with these considerations, the cosmotechnical sense of the dome in ancient Europe can be defined in accordance: it confers architectural profiles to the idea of universal immanence and holds a place in visibility to the immune theme of classical metaphysics: the look to the great envelope, To what is taken care of everything and everything keeps together. The dome holds the statement that human life develops under a cooperative principle and heaven is interested in the phenomena he covers. With the domes the powerful build the utopia of attention with which the clear superior becomes the dark lower.

What really triumphs in the dome of the pantheon is an idea of world, order and immanence, whose high ontoteological tension soon contrasts strongly with the new religious feelings, which from the periphery of the empire increasingly invade the center. While the emperor still causes a temple of all the gods to be built, in which everything that was mere regional god or divinized natural force must be incorporated into a form of divinity of maximum range, everywhere in the empire the empire people abandon the philosophical religion of transparency (one could also say: the rational assembly of the people

Sous

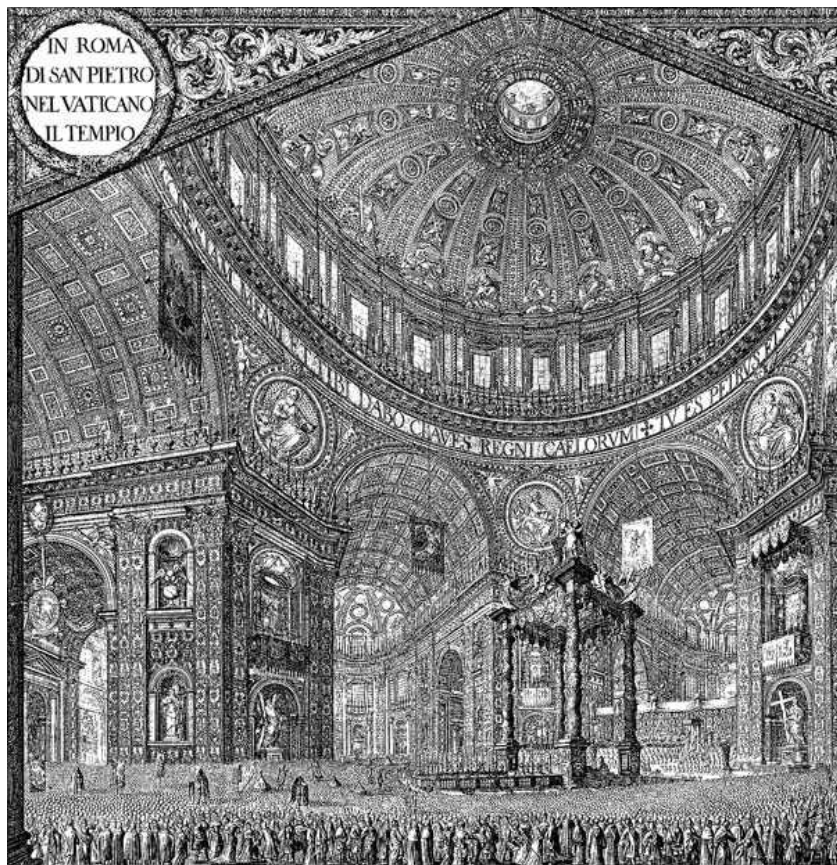
L'œil of L'Emadreur) and delivering his life to the new religions of little clarity.

This is what includes the pantheon, in its own way, in the wide failure of the late philosophy. Well, with its luminous spherical belief, with its festive-jovial totalism, with the subtle distribution of the boxes inside the dome, which seems to anticipate the pseudo-anapagita concept of hierarchy, the pantheon represents a true cement emanation system, which contained in itself more intelligence made than that all its later visitors contributed together. Shortly after its conclusion, the building rises before the

participants in the cult as a meaning machine, which if it is true that it can be used ritually, a second time could not be built again.

Oswald Spengler captured something from the aura of esoteric loneliness that surrounds this building, magnificent for its high sights and totally accessible at the same time, in its great observation that the pantheon would have been

The first of all mosques . [190] Spengler connected with that expression his dark thesis that in the year 125 Rome had long since he was in the process of leaving the circle of the ancient mood and falling into the suggestion of that "magical culture" that began to develop in the Middle East numerous pseudomorphotic assimilations of strange peoples and cultures. (The connoisseurs of Spengler's capital work know that the author dedicated to this thematic complex, under the title of "Arab culture problems", a book within the book, which is not said too much if it is described as the culmination of the speculative philosophy of culture in the century). The change of accent of the ancient mood to magic would have been, in short, the person responsible for the penetration of the Roman Empire by a pseudomorphotic religion: Christianity in its Hellenized form (which, in turn, represented a mood brother of later Islam, of the prototype of a religion of little clarity, which demands submission and offers devotion and delivery). The certainly correct in Spengler's indication is at least this: that, at the time of the pantheon, Rome experienced a transformation of the sense of immanence and that the way in which the gods manifested their intramundana presence was subjected to a change of great consequences. *There is much to talk in favor that during the visit to the Pantheon the late masses and only experienced a bit of what had been deliberate and achieved in the conversation at the summit between Cesarism, philosophy and architecture. The time belonged more and more to the mystagogues and apostles, who were dedicated to the demmathematization of heaven: today we would talk about a reincantation of the world.* To these agents of a completely transformed feeling of immanence, professly alogical, telepathic, miracle-dependent, we must appreciate that the posterior domes, especially those of the Byzantine East, no longer repeat the form of pantheological construction, which wanted to erect a monument-durable as



Opus Caementitium

- To the noético participation of the human being in the *Optimum* formal of the house of the world, but are progressively manifesting the fence everywhere in the human space by an impenetrable secret of the world; Oswald Spengler has glossed this suggestively through the central, philosophical-spatially relevant symbol, of magical culture: the experience of the world as a cave. This change completely clarifies the difference between the pantheon and the church of Santa Sofia of Constantinople. While the Roman spherical temple had provided to the idea of the world of ancient philosophy its ultimate self-classification in the form of technical-architectural crystallization (in a building where it entered as a citizen of the world, from any province, to leave He as Greek and neophyte of philosophy), the Church of Holy Wisdom

created a sense of immanence numerously transfigured and magically fenced (so that one could not enter it without becoming the act in Arabic

before Litteram

, in rapture debutant in matters of divine charm, of God's magical effect).



Ceremony in San Pedro the Jubilee Year of 1700.





The luck that subsequently ran the pantheon provides the reason for the roundness of heaven a new interpretation, which appears as an ironic-psychognostic retraction of the sphere to the mothers of the origin: as a gift from the emperor bizancio seals, the pantheon fell into the bishop Romano Bonifacioiv, who came up with anything better than turning the building into a Marian church, consecrating it under the invocation of

Sancta Maria Ad Martyres

; Solemn event took place one day of the year of the Lord609. But only afterwards, when the Church was consecrated again under the name of Santa Maria La Rotonda, the most lucid time in the history of the world symbol sounded, while the public and exact sphericity of the metaphysics fell again with the Organic Rotundez Intimate of Heaven-Innage in Our Lady of the last month.



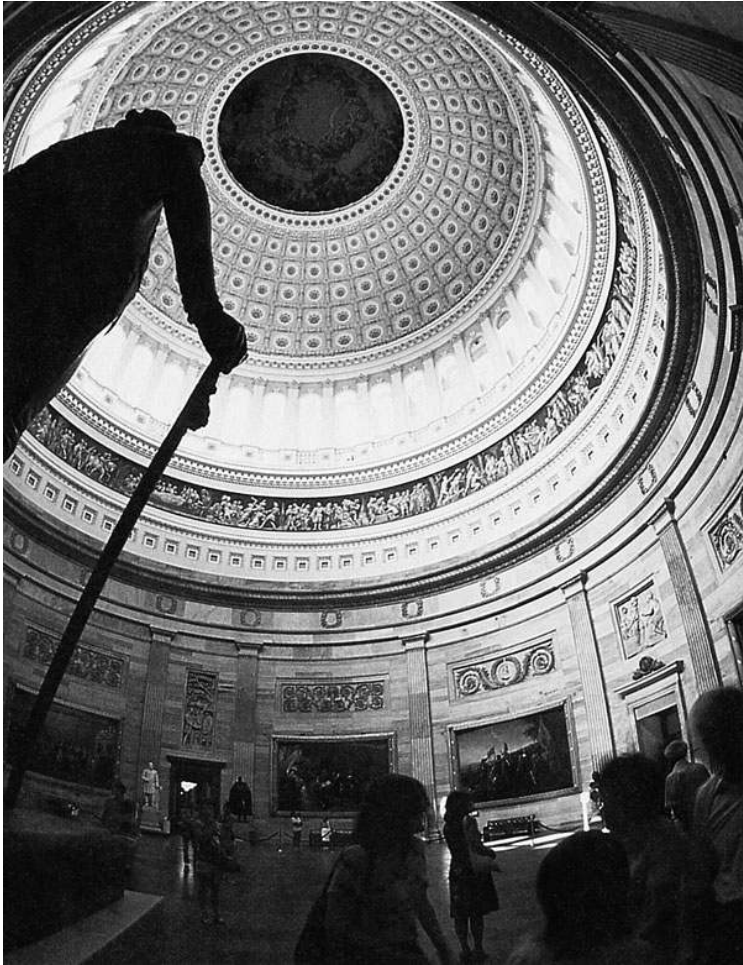
The cosmotechnical curiosity of Santa Sofía, like that of all the posterior authentic mosques, is that she is no longer interested in the philosophical convergence of the house and being, but in the magical equivalence of the diaphanous world and wonderful cave. This provides Eastern architecture with the advantage of an absurd creator, under whose effect the subsequent Islamic architecture had to be developed until it became a wonders school. Well, just as the pantheon has its technological-theological foundation in the formula "Build the sky", the great Byzantine church and the mosque have it in the concept "build the cavern of the world."

The late reincantimiento of the world also introduces construction in a remission of space, without the architecture, such as artistic knowledge of large buildings, could stop following its constructivist vocation. But the conversion to the Casa del Universo no longer corresponds to the conversion into the universe of the house: rather it is the house itself that undertakes a pseudomorphotic pilgrimage and the one that transforms again into the walled magical world and in the cave built of before. With this, the architecture is put at the service of an counter -architectural idea of space: it becomes, in principle, the art of building the suspense wonder and the restlessness of God, to end up stagnating, entangled in itself, as a witness of a Magic and Ya-No-Saber-Technical and Cultural Paralyz problematic of "Islamic nation", a mortified or humiliated presence. When the dome is needed to serve the immanence of the cave, the high technique is put at the service of an idea of lower condition space. This can momentarily lead to the most charming results. But, in the long run, the orientalized dome becomes a guardian of the drowsiness of a stagnant reason. Shir's madrasa dome Dar in Samarkanda.



Santa Sofia, Lithography of Louis Haghe (1806-1885)

according to a watercolor of Gaspare Fossati.



Congress Library Reading Room, Washington.

When, on the contrary, the dome rose to high height over the buildings of the modern churches of the West, which satisfied the spatial demand of the modern oceanic era, demonstrated its effectiveness until the threshold of the century XX As an emblem, almost universally usable, of the neo-European spatial problems: to represent the world moved and decentralized in large centered buildings. *Lying in State in the Rotunda* : NATIONAL CUSTOM OF THE GENERAL DWIGHT DAVID EISENHOWER, BUST CAPILLA Under the dome of the Capitol, from March 30 to 31, 1969.

With their domes, thought and built for both an external and interior view, the gigant gigantic. After the "era of the discovery of

the world and the human being", in them the meaning of classicism is discovered. As regards power, the modern era is the attempt to express the volumes of the world of the oceanic situation in the formal legacies of antiquity. Washington Capitol dome, inner view. Virtually all the great modern state builders were submitted to this rule, from Luis XV, under whose reign the construction of the later called Parisian pantheon ("a half a half, half a Jesuit", Julien Gracq), to the church of San Nicolás began, to the church of San Nicolás In Berlin and the San Isaac Cathedral in St. Petersburg. And, naturally, also the Capitol in Washington (not to mention the overwhelmingly numerous Capitol of each of the US states) due to himself self - cornering with a dome in maximalist style (the decision, by the way, was taken after a debate that almost took the dimension of a constitutional debate). With the dome of the Capitol (which responds directly to that of San Pablo de London and indirectly to that of San Pedro de Rome), finished in 1864, still during the civil war, the Translatio Imperii From Europeans to Americans is a stylistically fulfilled event, which had only to be still politically consummated; The occasion for the latter would be the US entry in 1917 in World War I. That architecturally is a *Fake* , a mere stone facade on an iron network as support, is characteristic of Washingtonian classicism in general.



But the decisive metamorphosis of the dome did not occur by the work of the political builders of the innumerable, more or less rhetorical or verboreanic, paraphrase of a central building, which were built in the old and new world until far beyond the threshold of the century



(and in whose line the inflated planes of Hitler and Speer were still moved
for the Berliners of the final victory); It was carried out from the twenties of the
century
XIX



Under private and economic initiative: with those splendid constructions of passages covered in Paris, Milan and Rome, in which, as Walter Benjamin has shown, the productivity of space of modern capital made its most suggestive idea until then. The passages capture an interior idea that no longer expresses the immanence of the cosmos in an immunizing divine contour, but one that testifies to the land ring due to merchandise trafficking and the penetration of all vital contexts by money flows. In the passage the

Piazza , the commercial street and the hall under the sign of "merchandise" or "lifestyle." Central dome of the Galleria Vittorio Emmanueleii under construction, Milan 1865-1867. Who has sufficient means can satisfy here the need to dispense with the wall character of the sky built in favor of simulated transparency. This is the immune direction of the crystal material, whose great career begins with the covers of the passages, and with which the money, which is the one that builds its idea of space, has an affinity as evident as deep. New commercial galleries, Moscow, [1888-1893](#) ; since 1917, department stores of the State (GUM); Median arm of the passage. Berlin Parliament dome, Norman Foster, 1998. Only with the utopias of built of constructivism early and with the casual and ingenious architectures-



INDOORS At the end of the century

XX , the production of space in the heads of architects, philosophers and environments designers takes a decisive step beyond the models of old Europe. Thus, the way for great rebuilt spaces that have left behind both exoterism and esotericism and centrality and decentrality is free. In the new spaces an "oval" idea of space, released from the dogmatics of the central space of the old Europe, is reflected. [191] The century XXI , Finally, it will project its world roofs beyond the old morphological ideals of heaven, house and cave. The human being of modernity, which has "with" the firmament and exonerated to heaven of its traditional immunity functions, is an immunized otherwise, which is why he lives otherwise and builds otherwise. He has designed his roofs and side walls again, and subscribed insurance that have dramatically changed his position against universal risk. As someone who thinks otherwise, he had to become someone who cares otherwise; As best insured, it is also someone who can afford a huge measure of openness to the world. Millennium-Dome , in the recoding Themse of Greenwich Village, London, view of January 1999. In the coming era the dome will become a sign of persuasion that the void also wants to rebuild it. God may be dead, but the construction of domes continues and with it the debate on the appropriate roof to hit on the heads of contemporary human

beings. Postmodernity roofs are working hypothesis for provisional communities, and no longer ontological dogmas. It seems that the void built today the horizon within which those who are born and die must worry about themselves and their communities. Even the

Chapter 5

Deus Sive Sphaera

either:

He

One-all

That explodes

The sphere is the self -image of the soul.

Marco Aurelio, *SOLILOQUIOS* II, 12

*At every moment the being begins; Around everything here, turn
the sphere there. The center is everywhere.*

Friedrich Nietzsche, *Thus Zarathustra* spoke III,

"The convalescent" 2

When he understood herself, Western theology was a meditation of the surreal center. With such an effort that brings despair, it is a center-all that is impossible to be that of the world. Since in the design of the world of classical metaphysics God and the world were separated by the first difference, the center of the real world - the earth, poor in light, along with the wandering human beings on it - and the center of the supramundo - the center of divine superabundance and the blessed spirits that surround it - have to distance themselves forever. Therefore, the theory of everything could only prosper as theory in two parts, even in two languages

and, ultimately, completely split. As cosmology or science of nature, it was about *Universum* , as theology or science of all of the Spirit, of God as the foundation or mystery of the world. It seems natural to think that both speeches could be composed in a unitary general theory - considering what nature and spiritual God were two complementary aspects of it *Continuum* and his theories only different projections of the same total reality, consistent in itself - but this was impracticable, despite innumerable solemn manifestations in their favor and the progressive refinement of their repetitions.

From a modern point of view, a good opportunity is offered to recognize that the cosmologists of ancient Europe and the Judeo-Greco-Christian theologians at no time spoke of the same thing when dealing with what they called the one and the whole, despite that both parties were experts in the totality and despite the tenacity they put in their attempt to converge their speeches. It is true that there could have been a formal foundation for the harmonization of the theory of the world and the theory of all of God in the structure of both totalities - in the kinship of their fundamental morphological conceptions -, because both, according to their interpretations Classic, they can always be conceived as a single infinitely perfect sphere, and it seems justifiable to expect two different projections of a maximum sphere in fact meaning only one and the same. But this assumption is revealed misleading, and the analysis of both maximum spheres will show that it is impossible that they can be the same: yes, that the assembly of one in another - improperly improperly both by the *Philosophia perennis* as for speculative theology - it is realizable not without absurd implications. It is clear that the god of morphologists wanted to mock at the same time of theologians and cosmologists as it occurred to him in two incompatible totalities, as if he wanted to violate the self-evident proposition *Maximum est unum* , that suggests that there would be a maximum, and only one, that it would be, only he and without rival, the one-and-all.

Recall: Plato and Aristotle had a resounding success, in principle, in their attempt to demonstrate that among the many possible spheres there can be one that is currently the omnicomprehensive. Plato had expressly taught that demiurge had

not produced two or innumerable cosmos, but only one, that in his abundance and completeness he represents an isolated uniqueness (*Let's*) and engendered as unique (*Monogenes*). With Athenian schoolchildren, the decisive argument for the posterity that the maximum can only be one and that, therefore, all the things that are bodily are gathered within a maximum contour, that of the royal dome of the sky: *The maximum is one and unique* , a thesis whose solid formality was imposed from antiquity to modern idealists, through Cusano. If the world is the totality of what is surrounded by an extreme limit, it can only be, consequently, one and unique, since the concept of the maximum necessarily includes total integration. Thus, the cosmos of the philosophers, generated and animated by the *Logos* , it is promoted until it becomes the largest of the totalities and in the entire envelope.

However, for theologians in Plato's wake it is clear that God, meanwhile, has to overcome and encompass the world in an incomparable way and everything in it. He corresponds to authorship in an even more powerful sphere-all, although of a completely different nature: a sphere of all spheres, hyperphysics, noétic "Although what does the center mean in superspatiality?" He, fully active and omniscient, enjoys himself without any measure or opposition. God surrounds everything and nothing surrounds himself, says the pseudo-arteopagita, and with it his superiority in both spatial and hyperspatial is clearly expressed. If this replica of the idealistic theologians has a valid foundation - and from the immanent point of view there is much that speaks in favor of that concession - cannot be one and the same the sphere of the Aristotelian doctors in Naturalia , the sky-world that tolerates the earth in its center and the "sphere"-Mathematical-Mysical God, from which everything comes and that contains everything within itself. Nor can the uneasy contrast of both maximum projects be removed in the middle of the famous auxiliary construction of the metaphysical idea of unity, that of the Entis analogy



, that allows the world, similar in the unbalanced, follow the God infinitely greater than a submissive distance. *Image of the pseudo-theocentric world. Nicolás de Oresme, Livre du Ciel et du Monde , 1377, manuscript of a translation with comments from Of coel*

of Aristotle, made for Carlosv. The illustrator carries out an investment of the Aristotelian cosmos: the seven covers of the planets are marked in a cosmographically irregular way around God instead of around the earth, with the cover of the fixed stars and that of Saturn inside, and that of the moon on the outer margin. *With regard to their approaches and results, the theory of God and the theory of the world remain deeply different projects, even more than both - atgumingly similar in their express forms - they are carried out de facto as theories of maximum range spheres. With its principle Deus Sive Natura , Spinoza was the first to show how, if you are willing to sacrifice importance, the Western Comedy of Double Theory can be withdrawn from the billboard. As great as the temptation to identify both spherical constructs-the cosmological-permanent and the ontoteological-transcendent-manifest substantial dissonances to which any unification attempt has to fail. Only because of an institutionalized interest in line*

and convergence has been able to create the illusion that Greco - Christian scholastic science became a Unified Theory

, comprehensive of God and world, and that with this it reached something that could be described as a coherent global image of the existing and supraexisting or integrated metaphysical system. You only need to read a little more slowly than usual the appropriate texts to convince yourself that such a thing cannot be said. Actually, the so -called onto (cosmo) theology of the metaphysical era, whose misleading homogeneity paid tribute even Martin Heidegger with his attempt - superfluous in fact - of "destroying it", is split from its foundation. In its base, the insurmountable difference is manifested between two spherical, capricious and never realizable projects concentrically, in whose assembly in the complex of the so -called "metaphysics" - if the right light is considered - there is nothing to destroy because it already fails as construct. *All attempts to match the centers, contours and interior rings of the two sublime spheres of totality were condemned to failure for issues of principle, although the parallelism of rhetoricians between God and world would contribute from the beginning to ensure the discrepancy of things . Therefore, classical metaphysics neither needs nor is capable of a of struction or of "With" Structure, since already a re*

well -intentioned construction, although not clumsy, revealed with dazzling or, if you want, tragic clarity the unfeasibility of the metaphysical project: the concentric and seamless disposition of the sphere of the world and the sphere of the supramundo, one in another.



Thus, what would be necessary is not so much a criticism of centrism as such as a sufficiently careful differentiation of the corresponding centers and peripheries. From it it would be clear that the entire metaphysical tradition rested on an interested confusion between spaces for transcendence and immanence, that is, about the confusion between two completely different centers and their contours. We must admit that this difference is not easy to capture for thinkers who, affirmatively or subversively, are under the spell of tradition. Even the Cusano was gladly obnubilated by the constitutive mirage of his time, which he needed to dream of the embrace of the earth by heaven; That is why he taught, as conventional as useless, something impossible: the con (ex) centrism of the globe of the cosmos and the globe of God, or, what means the same here, the round confinement of all immanence in an enveloping transcendence:

Geocentric world sphere, of a work of Cecho

Thus, who is the center of the world, namely, the blessed God, is the center of the earth and of all the spheres and all the things in the world, and it is both the infinite contour of everything. [193] Obviously, things can be written, but it is impossible to think; And for a reason that will be presented with a sharpness that does not know any of the historiographies of philosophy so far: the discrepancy between the theoperiferic and theocentric interpretation of the world - could also say: between the Aristotelian ontology of the Majesty (God above) and the Platonic-Partys of emanation (God in the middle)-is of a harder material than any eagerness for harmonization of systems. You can't build all at the same time from Earth *and* of God, and who, in spite of everything, tries to simulate concentricity where in fact there cannot be. What or who is indeed "the center of the earth" in the space of the medieval world image, we will reveal it later in the chapter on the "antispheres" with a fundamental satanological analysis; And what misunderstandings one must use one to think of God as the "center of all spheres" is something that can be shown in detail in Cusano himself, considering his treaty

Of Ludo Globi . The confusion about the sense of center in Altomedieval thought reaches up to the last levels of the interpretation of God and world. "Western metaphysics" could not have maintained its consistency at the decisive point without a thick and elastic tissue of pious self -hypnosis, supported by a system of institutionalized fictitious ideas, which corresponds precisely to what is now called speeches (according to Foucault: routines of saying-Cosas). The price of medieval freedom of thought, which was only possible as a license for the theory in the limits of dogma, was that the bifocalism of the "image of the world" had to be kept latent and that no explicit dialogue could be maintained over the contradictions between the geocentric or theocentric site of projection within the illusion bubble of the

Philosophia perennis . The depth of the edifying confusion is shown, among other things, in which Nietzsche's crazy man still, who thought he announced the death of God, is a victim of the

confusion of centers, without even imagining that in his speech Radically different concepts of one-and-all. When the crazy man, in the ominous paragraph 125 of *The gaya science* , poses his eccentric questions: "What have we done by detaching the land of his sun?" "Is there still a top and down?" "Are we not wandering like through an infinite nothing?" "For the tone and content, speaking unmistakably of the *periphery loss* that for postcopernican humanity accompanies the farewell of Aristotelism in cosmology. Here is duel for the evaporation of the sky of the fixed stars, whose distance triggers the *shock* of infinity. He

pathos From Nietzsche's questions it betrays how the decentralization of the land has affected and the liquidation of the roofs to the psychocosmic immunity system of ancient Europe: "Isn't the breath of empty space come to us?", "Isn't it colder? ». With such expressions it seems as if the nihilism is now all the doors of the houses; The earth's turn is interpreted as a fatal centrifugation that throws us into an eternal cold; that the last dome lacks the sky must immediately mean the loss of life security. The agitated message is easy to understand: the desert grows, the orientation point has been lost, the exterior takes everything and can only be sense in radically artificial autocobijo systems, designed against the lack of objective soil (and only SENSE CAN BE MEANING IN A SECOND GRADE CONSTRUCTION). *But: When the crazy man proclaims the death of God from a breath, he speaks of something completely different, namely, of the loss of the center* [which followed the replication of modern theology of platonic-phytinic positions. That Nietzsche would like to present this second loss as a result of a](#)

crime

Perpetrated with the supreme, better, with the maximum, a tolerable hysterization can be considered as evidence of the acute and delicate of the succession. But the fact as such is problematic, because with what tip of the circle would it have stabbed to the absolute midpoint? A double task is now imposed: make the Earth roll outside the center of the Aristotelian-Toolemaic cosmos and extinguish the origin of all light in the center of God's neoplatonic sphere; These are two fundamentally different operations, whose non -distinction must lead to confusing appreciations in all areas involved. Not ultimately, the meaning of modernity itself is decided before that issue: is it a postmetophysical era, as it is propalped from

the height of all chairs, or a metaphysical-of-on-mode era, which is not yet yet understand itself well? Has ontology become impossible in it in general, as they do not tire of saying hasty, transcendentalist and constructivist thinkers, or is it only that a historical type of ontological thought has already fulfilled? Have you already said your last word, in general, philosophical thinking, so that theorists of alienation would be right when they look to the past with omninecrological melancholy, or is, rather, that the old love of wisdom is already on the way If a new historical form is given, let's say: that of a transgenic rational art? It seems that the sense of modernity itself depended on the interpretation of the catastrophe of the metaphysical spheres and, with it, that one manifests itself on whether what is to be lost is the center or the periphery, or both, and which center , and what periphery of what sphere. [194] However, that all these possible losses meaning the same is a conviction that is asserted in traditions, both conservative and modern, from the Modern Age until today. This confusion comes from afar, its beginnings are rolled back to Greek classicism, and the entire Middle Ages is under its sign. That even Nietzsche still fell into it shows the strength of the ancient-European God were constructed in some way concentrically, if not in a joint unit, as it intended to suggest that phrase of Cusano, which sounds so precise, but that logically and objectively is completely hopeless. The thesis of the identity, indeed, had to be valid to allow, with success, that the departure of the land of the center of the cosmos would mean the same as the evacuation of God of the center of being. *But this is a suggestion without objective support. Actually these are two decentralizations* Toto Coelo

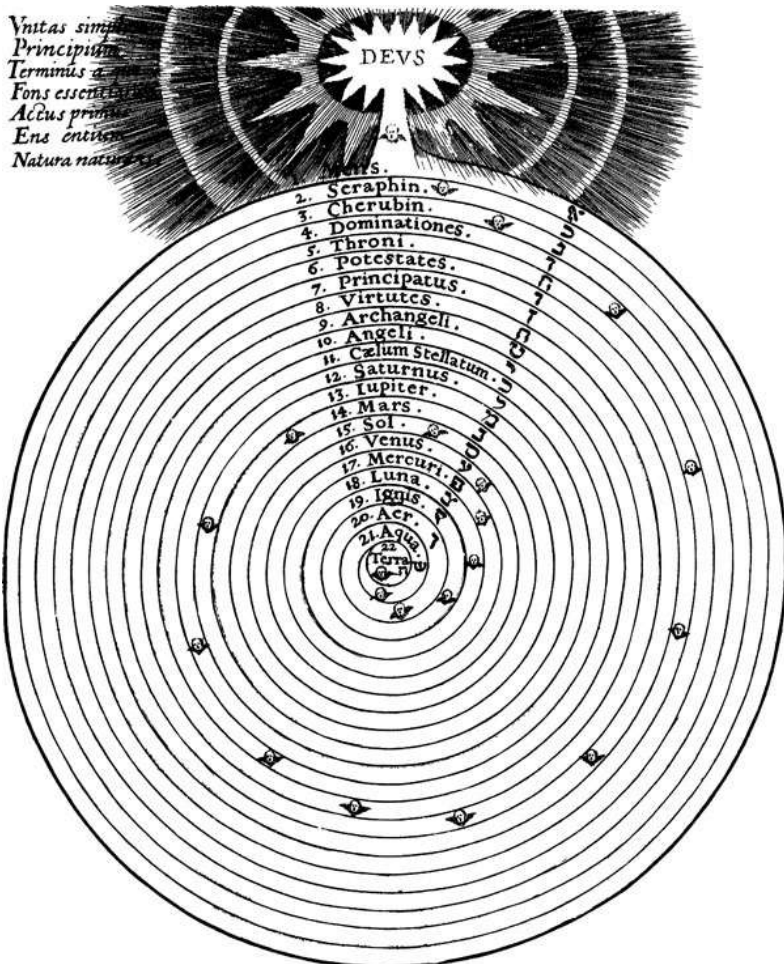
different, to each of which would correspond to new completely different modalities of providing the occupation of the central place, or to leave it empty. Candidates have not lac , the mass of the primordial explosion. Of all this, and more things, it has already been spoken as the foundation and dominant center, and any customer of the unregulated market could be decided [à Son Goût](#) for his apriori. It has been tried as never understanding which of the centers to occupy it was. The history of the ideas of the last two hundred years is, therefore, the era of the struggles for the hereditary succession in the problematic centers of totalities in

trouble: it is understandable that this leads to pacifist proposals to relax, finally, in one « culture without center ». [195] *It is not that it could not be understood why in this field - unatiable, due to its extragrade angle - the Enlightenment is a slow business and how it is achieved here little without a kind of orbital observation from the outside and without radicalized joint visions. But, until here a better knowledge has been established on a broader front, the horrible simplifiers and salmodia restorators retain their helpless audience, to convenience, in their hands. Some resort to an Aristotle that in the same way satisfies archbishops and social democrats, the others again varnish baroque vestiges of the *Philosophia perennis* For the nostalgic public. The best known intervention in this field was offered by the Catholic delusional Hans Sedlmayr with his accusatory writing, critic of modernity, *The loss of the center. The plastic arts of the century XIX and XX**

as a symptom and time symbol (1948), in which he regretted the loss of a center that could never be said where he was actually located. (So and everything, Sedlmayr once again illustrates what Catholic aristothelism was and intended when he blames modern architecture its "of the earth's base", exemplarily materialized in the Ledoux project for the spherical House of Lobby Watcons

in maupertuis [1775-1780], which due to its purely geometric form violated the laws of sublunar existence; In general, Sellmayr warns in modernity an unequivocal tendency to the development of "inhumanly pure spheres", which finally leads to an accusation of self -demand and satanism). But, Sellmayr or Anti-Sedlmayr, the confusion about the meaning of the center and its loss in modernity is more or less equally large in all fields. *If you want to clearly differentiate the two classic figures from the omniabarcante, the sphere of heaven and the sphere of God, it is enough to look at their centers. Immediately the irreconcilable difference between the geocentric and theocentric spherical project appears. This difference is what sabotages from within and forever the most sublime theoretical purpose of ancient Europe: to give a logical form to the INS KAÍ Pán . As explained in the previous chapter, in the first design of the great sphere the center occupies it*

ultimum



and
pissimum

Ontological: We run into it with the earth, inhabited by mortal human beings, and with their underground guts, hell, characterized as the negative pole of the universe and the place of greatest possible separation from the God of the heights. The geocentric cosmography is inherent a structural hell commemorative of that conception of the absolute central point of the physical world. That tradition has also called him the prince of the world means a cosmologically correct consequence of the Aristotelian grievance to the earth. From the Satan on the ice you have to learn what ultimately means being-in-the-world according to the Catholic interpretation: the demon has not lost the center; He is himself.

Spiral cosmos of 22 steps, which correspond to the letters of the Hebrew alphabet. This scheme, extremely theoperifical, synthesizes in a single series the

emanation areopagitical system (the emanation of the nine intelligences-angles of God, 2-10, then the Aristotelian cosmos of covers, 11-18 , finally the four elements,

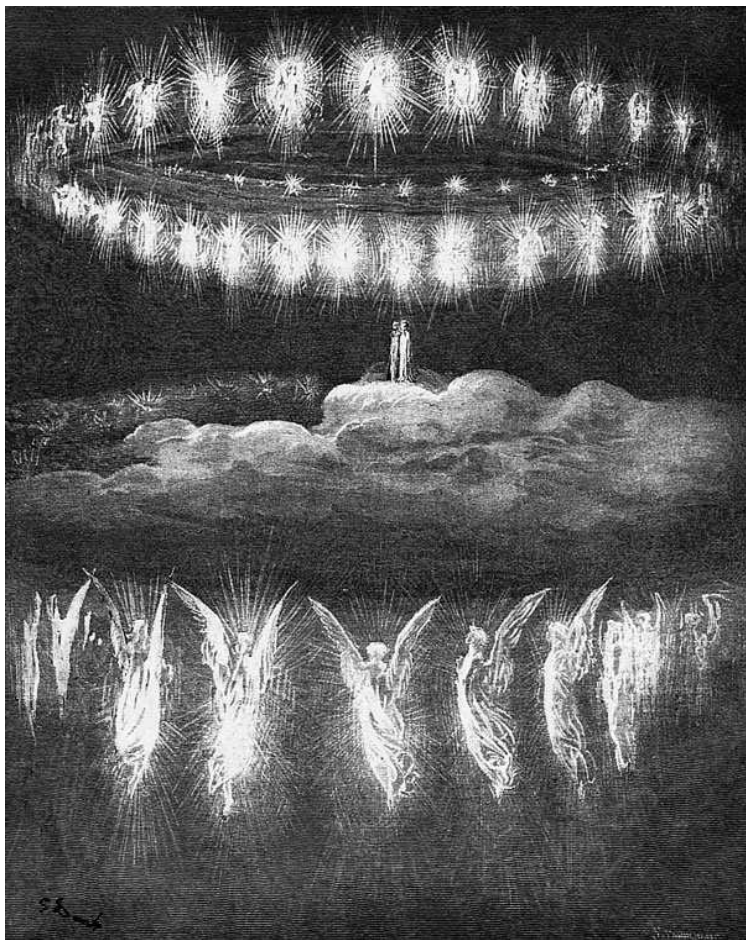
19-22)

. The degradation of the Earth (Terra, 22) through its double determination as an element and as a central body and further from God is evident in this hybrid diagram. The black sphere hints the existence of a second construction, in this case theocentric. Taken from Robert Fludd, *Macrocosm and microcosm history* , 1617. Around this depraved center of the world, the underground negative pole, the surface of the earth, after all, forms a firm cover, illuminated, open to heaven: a means on which human life is being carried out, threatened by the pasty abyss of evil, but attracted, at the same time, by higher seducers. Classical Onto-Topology does not stop repeating its axiom: that the place of man is the "between." In it, the vector forces from the bottom and above act. Around that terrestrial sphere, formed by the force of gravitation of death and by the ascending force of hope, and its cemeteries under the moon, etheric regions of greater dignity are deposited, one over another, from its satellite upwards. In the simplified scheme of eight steps: the covers of the Moon and the Sun, then the covers of the five planets, and on them the sphere of the fixed stars, by which the ethereo planetary world limits with the empyrea sky, the kingdom of blessed spirits.

The copy of Dante to heaven, extended to a sequence of ten steps, responds essentially to this geocentric model; He drives, first, to the lunar sky, inhabited by blessed who could not fulfill a promise; Then, to the sky of Mercury, where the heroes of honor reside, and that of Venus, where decent lovers have found their permanent residence; On this one, the fourth, the sphere of the sun is arched, very timely populated by theologians with clarity of ideas, who during their life hid their bodies in light under habits, but now, in return, they are already transfigured in an eternal bathroom Sun. Continuing up the poet arrives at the fifth sky, formed by the cover of Mars, in which the martyrs are gathered as heroes of war of faith; Then to the sky of Jupiter of the good princes and, finally, to the sky of Saturn of the contemplatives. On this one

expands the eighth vault, the sky of the fixed stars, which only surrounds, in turn, the last receptacle, the crystal sky: this, for its translucent properties, was postulated by the doctors as the so - called first *DIAPHANUM* , so that the divine light could start from above to the physical cosmos. [196] On the noneity of the blessed spirits, the ineffable decency with the celestial rosette and the dwelling of the Trinity can finally be guess. *It is clear that Dante's paradise is based on a cosmic-supracosmic spurious model, which synthesizes very freedom aristotelian and neoplatonic reasons as long Hyperluminous light. Already the fact that the central divine light of Dante does not alumin in the physical center of the world, but enters the cosmos from the periphery, refers to the ambiguous role of light (such as lux*

and how



Lumen) between physics and superphysics. In Dante's scheme they mix frankly, without fear of incompatibilities, theology of the cosmos and theology of the spirit. As is known, the poet behaves in his ascension as if No It will travel within increasing radios and increasingly wide vaults, as it belongs to a cosmologically consistent ascent; It pursues, rather, an objective placed high, an exempt "center", in a way, which is paradoxically, in the extreme margin and out of the stepped cosmos. The poet, with great carefreeness, lets the topological complication of heaven rest in itself; Only God can know how it must be fixed to compress in a single glowing central point and present themselves, at the same time, as more broad and advanced more sublime of the cosmic structure. After all, the non-anologian can admit the idea that God, if there is, has no figure problems, and could be at the same time point and volume-all. With regard to that cosmic sphere, geocentrically constituted, it maintains the usual human perspective by differentiating up and down, and, therefore, its center, in total agreement with everyday intuition, is located "down here", while that the periphery, of course, can only be "up there." Not in vain Dante, when,

almost at the end of the trip, it is raised to the crystal sky, still looks back and sees the earth in its ridiculous, moving smallness.

Gustave Doré, illustrations for

Divine Commedia

Dante,

Paradiso

, Song 12:

Così dé which everhilling rose

Volgiensi Circa noi le due ghirlande,

e sì

L'Estma

to l'Antima

RISPUOSE

[Thus of everlasting roses/

The two garlands near us/

I turned, responding to each other].

[]*

Col Viso Ritornai per tutte quante Sette Spere, E Vidi Questo Globo

such,

Ch'io

Sorrisci del Suo Vil Sesbiant

(

Paradiso , sing 22,

133-135) · *[I walked with my view those seven/ spheres, and this balloon I saw in such a form /*

that his vile appearance gave me laugh] . With this, the spatial character of the poetic trip through the luminous world of the spheres disappears again; Among its intended results is the humiliar to Earth in the great dimensions of the cosmos. [197] Deus is extensive : This Spinozist principle makes a certain meaning for the God of scholastic cosmology, as long down, to stop being, complete and finally, at the lowest, at the point of Satan, in the center of the world of bodies. In this model, consequently, bliss and marsidity are distributed according to the difference between top and down, so that those who seek salvation cannot doubt a moment of where they have to drive their path: up, rising to higher spheres, following To God, presented up there. Who, however, had the idea of seeking God inside From the world's

balloon I could never find more than indirect signs of its action, vestiges, relics, winks, hieroglyphs (which is why the theologian easily becomes a theo-detective). Closer to feel the object of your search: as long as it remains in immanence, the search engine must always understand that the true God exceeds everything that can be captured sensitive, spatial, symbolically. The classic model of God's sterile search in a space in which by nature he cannot be as he himself developed by San Agustín in the book [X](#)



his *Confessions* , referring to Psalm 139; still at the beginning of the century

XIX

, Jean Paul gave the replica to this useless spatial journey of the soul with

the journey of his dead Christ through God's empty universe: «I went up to the suns and flew with the dairy paths through the deserts of heaven; But no God ... ».

[198]

Dante, *Divine Commedia, Paradiso*

, Song 14: ... *Vidimi Translato* Sun with mine donna in più high salute

[... I saw us transferred/ alone my lady and I to Glory higher] . *This is the direction of God in the geocentric world, even after the greatest approach to him: Excelsior*

; Your residence can only be located in a stratum higher than any of the physically or symbolically higher. Here is the reason to understand how to understand how it is that in this world scheme human beings are condemned to upload and transfer everything when they look for truth or good; It becomes clear, at the same time, why theologians exercise climbing: before them the endless task of always thinking to God is raised greater than the maximum of what can be imagined as positive magnitude. Who longs for the best has to reach the supreme margin of the universe and also leave him behind him; From this lower world only one approaches the truth in vertical ascent. Hence, the simple horizontal sciences do not provide any salvation, and for and forever, at least from the point of view of theorists who experience a vertical challenge. [In the pseudoistotelotelian writing of the late century](#)

Yo D.C. About the world , *is the classic outline of the geocentric scheme that all Aristotelian-Catholic cosologists and theologians put at the base of their image of the world:* The first and supreme position is occupied by Himself, the God, and that is why it is called the "supreme", because, according to the word of the poet, queen "on the highest summit" of the entire sky. The largest delight is the closest element to him (that is, the ethereal), then the one that comes next and so on until reaching our scope. Therefore, because God's adjuvant influence is very far, the earth and all the land

appear so weak, dysharmonic and completely full of confusion.



[199] You can choose a radically opposite perspective considering the construction of the theocentric sphere in which the central place is occupied by the Optimum

and

Summum

: God. Although in that design appears a complication, with respect to which it is never sufficiently clear if it can be overcome by the human being.

Dante,

Divine Commedia, Paradiso

, Song 27:

*"To the Father, to Figlio, the Holy Spirito",
comminciò, "glory!", tutto il paradiso,*



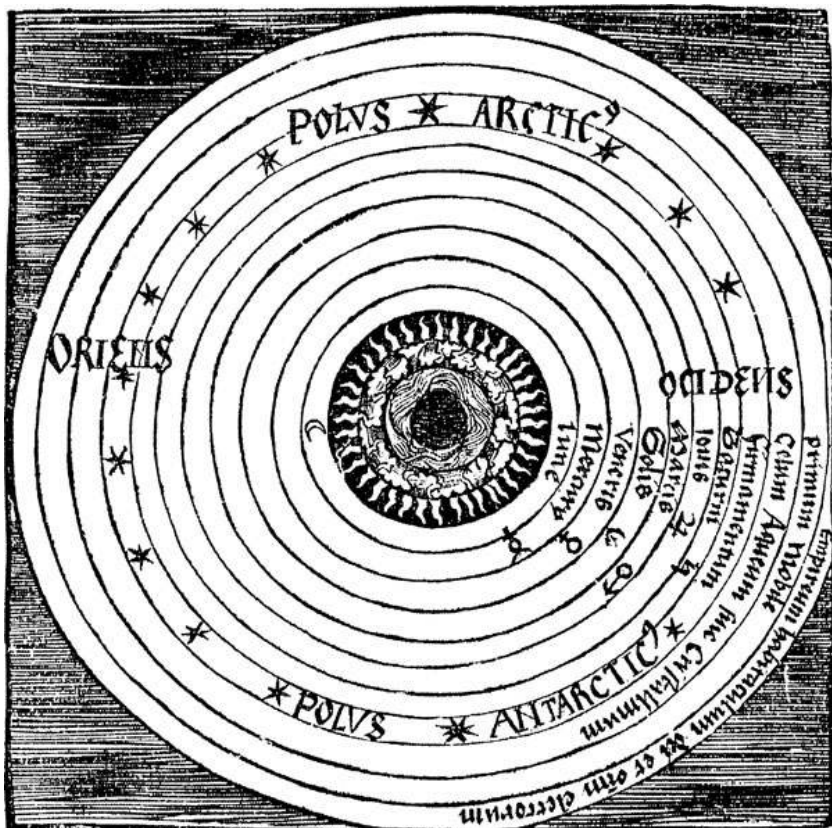
Yeah, man *M'inebriava* Il Dolce singing

*[«To the Father, the Son, the Holy Spirit/
He began, Gloria, "" all paradise,/*

in such a way that the song was drunk].

Dante,

Divine Commedia, Paradiso



, song 31: *In form dunque di candida pink* My if the Santa Milizia shows *Che nel suo Sanguie Christ Fece Sposa* [In a pink candida/ I was shown the holy militia/ married by Christ with his blood]. Taken from Gregor Reisch, *Margarita Philosophica Nova*

, 1508; Classic Aristotelian World Image in 10 spheres, with the covers of 1 Moon, 2 Mercury, 3 Venus, 4 Sol, 5 Mars, 6 Jupiter, 7 Saturn, 8 Signs, 9 aqueous or crystalline sky, 10 *Primum Mobile* ; beyond 10: the *EMPYREUM* as *habitaculum dei et omnium electorum* .



For in the construction of the enveloping from God, it can no longer be started from the condition of natural intelligence. Theocentrists would have to leave or start from an origin that is inaccessible - "in principle," say the enlightened - for human intellects. What he wants to say exit or proceed from God can be explained with enough clarity, however, under speculative premises; But what, after everything that is known about attempts, is as questionable as the first day is whether human beings are appropriate to maintain such speeches. Only through a jump at the beginning - but who is the jumper? - The starting point of theocentric construction could be achieved; You have to start here with the

Arché Divine, with that original point, supraontic, immeasurably rich and dense, of which "pro" comes incessantly the fullness of the entity in a certain way: by spill, irradiation, burst or deployment. So, in the center of the other We would find sphere - in the event that we could jump there, to the absolutely implicit - to the authentic god of philosophers, who by neoplatonic infiltration became increasingly more and more also the god of theologians, especially for the supporters of a Theology Mythics pseudo-arteopagytic type Christian. Quaternity
 Photo by Lennart Nilsson.

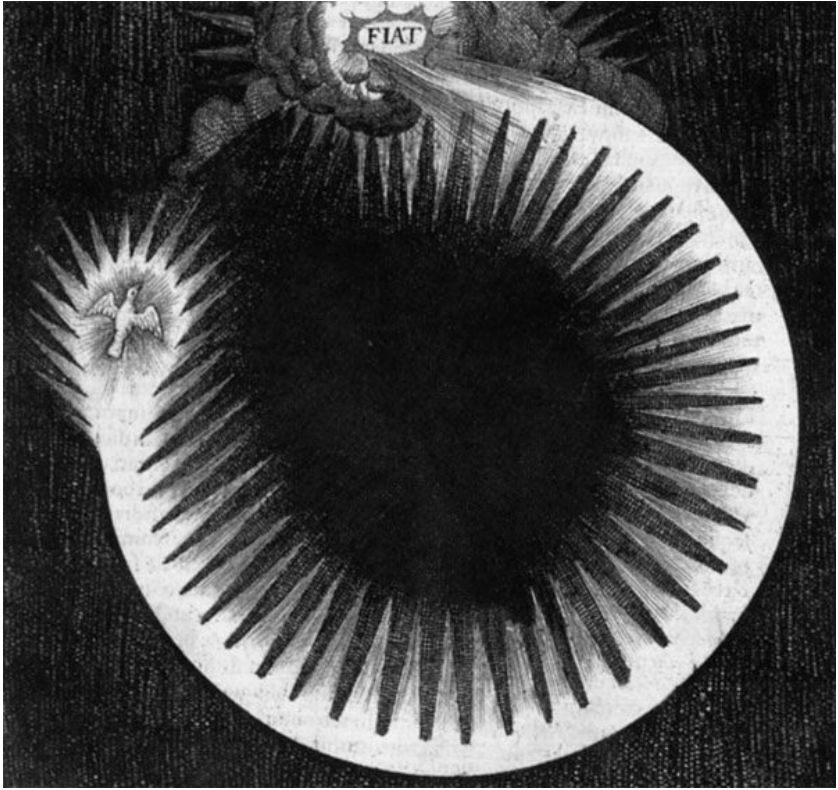
If God is assumed as an absolute point that from its eternal place they are worldly, the structure of the distance between center and periphery is reversed: the world and human beings must now be

placed on the edge of God's globe; said photologically: in the field of lightly cushioned light, mediated, obscured by the media; morally seen: in a position of relative remoteness to God. With regard to human beings, who appear as physical-metaphysical amphibians in both totality projects, it is impossible to guide their metaphysical eagerness-the desire to overcome their distance to God-in the theocentric system that in the geocentric . The appetite of the best changes abruptly of direction: from the high inaccessible to the inaccessible interior. In correspondence, the sense of *remoteness* It also changes fundamentally. Who wants to get from the murky body world to clarity has to be willing to an ascent to the most extreme periphery: from this they have never left doubt the Catholic and Islamic orthodoxies; Who, on the contrary, wishes to reach the divine irradiation center has to learn how to concentrate on an extremely internalized point of the abyss of the soul of their own: an interest to which monospheric mystics attend. What in geocentrism appears as longing for heaven - [Superior Summo Meo](#) -, in theocentrism it occurs as a return to the deep center everly

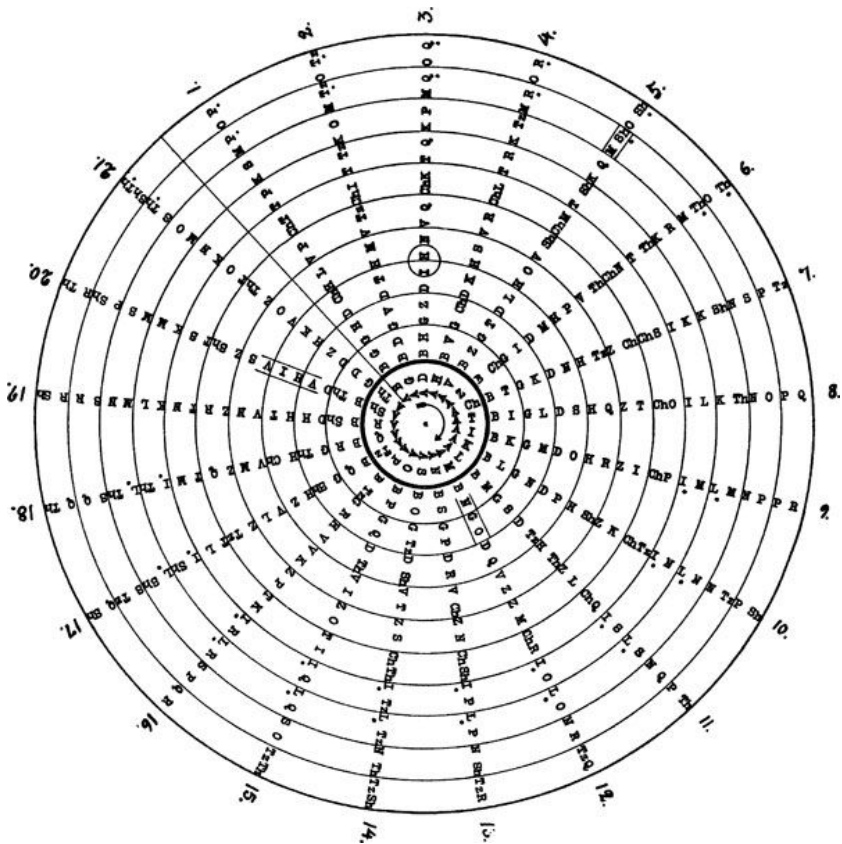
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INTERIOR INTIMO MEO



- *Of the spiritual and mood space.* Form an idea of the properties and claims of that *Another center* It was the sense of the theoretical project of ancient Europe called Theology, which, in its best time, with its master rationalism, was able to affirm its preeminence over all other disciplines of monastic and university rational culture. When the participants in that theoretical game were sufficiently clear to understand the peculiarity of their task, they carried out the conversion in the style of "from God", for which since the time of Neoplatonism the real teocentrist is recognized.



Who does not decide to a radically theoretical way will not achieve at all see the other sphere, the luminous.

Matthias Grünewald, Isenheim altar, detail; God the Father with Emanation of Angels, ca. 1512.

Fiat Lux . The Paloma-Spirit arising from the word "make" traces the first circle of light. Taken from Robert Fludd, Geschichte des Makrokosmos und Mikrokosmos, 1617 . The departure from the sensitive appearance that this demands has a price that the specialists did not get tired of affirming that, with good will and with the corresponding introduction, it can be paid in acceptable deadlines: it is assured that on the way to the intimate, as in That of Santiago de Compostela, there is a plurality of viable exits, building places halfway and a mandatory final piece for all, which must be in an attitude of concentration and delivery. And because so are things, also God's friends can and should do studies, even though the exam is for the majority at an inconceivable distance: in the depth of

the galaxies of an immersion that dissolves the self. As regards exams, its objective is less the positive knowledge than a learned ignorance that responds with specific to the specificity to the non-Hiper-conceptuability of the maximum. Emanation of letters. Taken from the representation of the Hebrew alphabet of the Séfer Yetsirá. Paths as long and contraatural as that of theosophical or exact mystique can only be recommended when the goal justifies the effort (unless the path is declared as a goal, which is immediately evident to nihilists who believe in endless media and walks without term). Where, however, human beings are directed when their ultimate goal is not in the remoteness of above, but in the distance from inside? What studies are you dedicated if in their course they do not collection of knowing positive, but they limit themselves to always move away, and always a little more, from common objects?

Anachronically, the theocentric approach with the company to enter a psychoanalysis with the one that followed this maxim could be compared: where it was, it must become him. Plotino says it flatly: "One contemplates himself transforming him." [201] Subsequent analysts of God, such as Cusano and Bruno, appear as hunters of wisdom, who affirmed that in the end they would transform, as a acco, in the hunted. After a successful cure, these tracked trackers should be in a situation of contemplating the

along which it is dark until the end if such detachment is possible and if such detachment seeks what the exercises expect from it. It is characteristic of this proceeding a certain capacity for superhuman intuition and deduction, which is equivalent to the attempt to attend as possible as possible to the primordial origin or emanation of all categories of the existing from the Fontal point. In the vicinity to the absolute point there is no Cogito [some, but only the witness dazzled from the birth of light](#). Spheres-escarabajo, taken from Athanasius Kircher, OEDIPUS oudyptiacus

, Rome1653.

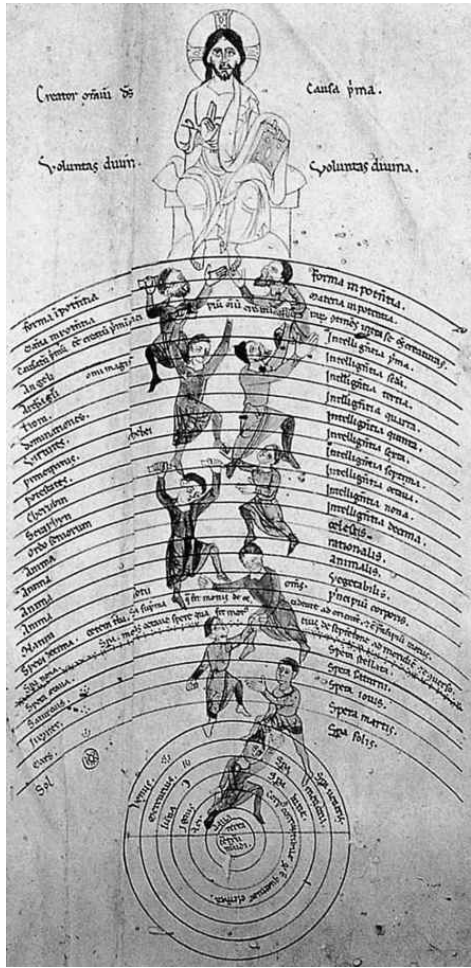
If the jump of the intellect was possible at the beginning, it would become a confidant of unprecedented processes: in case the pedestrian metaphor was appropriate, it could continue step by step the path of God towards the world. The ocular witness of the divine bump would contemplate the artificial fires of the deployment of the principles: a sovereign event of self-demand from the absolute, which takes everything out of itself, penetrates it, maintains, contains, starting with the first light intuitions in God, through nine links of angels, general concepts, genres, until reaching the form of the minimum dust particle to the limit of the universe. The amazed intellect could attend the show of how, through the emanation of the first circles of ideas, hierarchical waterfalls of light expand concentrically on all sides from the generative center: circle to a circle, step to step, determination to determination, until in the end that area relatively distant to the central point is reached, in which the hyperclar eruptions of pure light have been damping enough to create, by the connection of specific ideas or concrete lights with peripheral matter, the cosmos accessible to sensitive eyes. Thinking means here dropping inside the bump of a cosmogonic explosion of light.

It must be granted that the discourse of a theocentric sphere maintains a strong metaphorical impact, because the emanation of the categories of what is existing from

Origo

Divine is, in principle, an imperceptible and hyperspatial event, which only after translating into the language of the metaphysics and metaphorical of light acquires a relationship with spatial and perceptible circumstances. But precisely in these translations and figurations, medieval plasticism has its element, and who at that time would like The language games that dealt with the self-expansion of light in the staggered sphere. [\[203\]](#)

Here everything rests in the "quasi" and in the "for-say it", and yet everything is said exactly as they say. *Who carefully followed the misunderstanding of the center towards the edges through thresholds and steps, ... pollen of the flourishing divinity, Light joints, corridors, stairs, thrones, Essence enclosures, joy samples, tumults of fiery feeling, and suddenly unique, : that recreate one's unnarrated beauty*



returning to the own face ..., [204] It could notice directly from what precarious distances the first center appears along with its plant, animal, human creatures: a configuration close to the extreme edge of the globe of God, reached and still made up of the light, but also docked powerfully by The dark, null. Since the material cosmos represents a phenomenon for intellects prepared for sensitive mediations, through it only a darkened "externalization" of the Torrente de Luz is performed. The irradiant light observer achieves penetration

into the ontological ambiguity of the body world, located so dangerously far from the center of light, then, on the one hand, only the power of the center and its Continuum It keeps the bodies in being: every entity characterized by the form, to the minimum insect of a certain species, takes part in effluvio, donor of being, of generic and specific forms, and, with it, in the

Continuum

The best that emanates from the hyperontic point; On the other, however, to the forms are added cloud attachments of empty materiality, of a amorphous originar-originar , on whose beyond theologians only adventure funeral insinuations. If it were not unacceptable in the scholastic context, the radius of God expressly limited, it could be verified without ambiguo God. Naturally, classical theosferism does not allow it to be lost a priori

None of the rays sent by God; According to Orthodox theory, all rays leave the center only to its specific return point, from which they rush back to the exit point. Reflection, or return to Casa de la Luz, is a high -ranking phototeological term, whose history - from Plotino and Proclo until Habermas, Hawkins and Zajonc - would remain to write. *Also this scheme of Mundus hierarchicus , of a Viennese manuscript of the century XII*

, shows the pseudoconcentrism of areopagitic intelligences (which supposedly emanate from God in concentric circles) and the world of Aristotelian spheres (which is organized concentrically around the earth). But something is clear: not all the light is reflected or returns home, and therefore, although the Catholic spirit does not see it with pleasure, there is a pale exterior desert, from which there is no longer a reflection or rescue. The extreme periphery of God, rather the beyond its periphery, is a circle of almost nothing

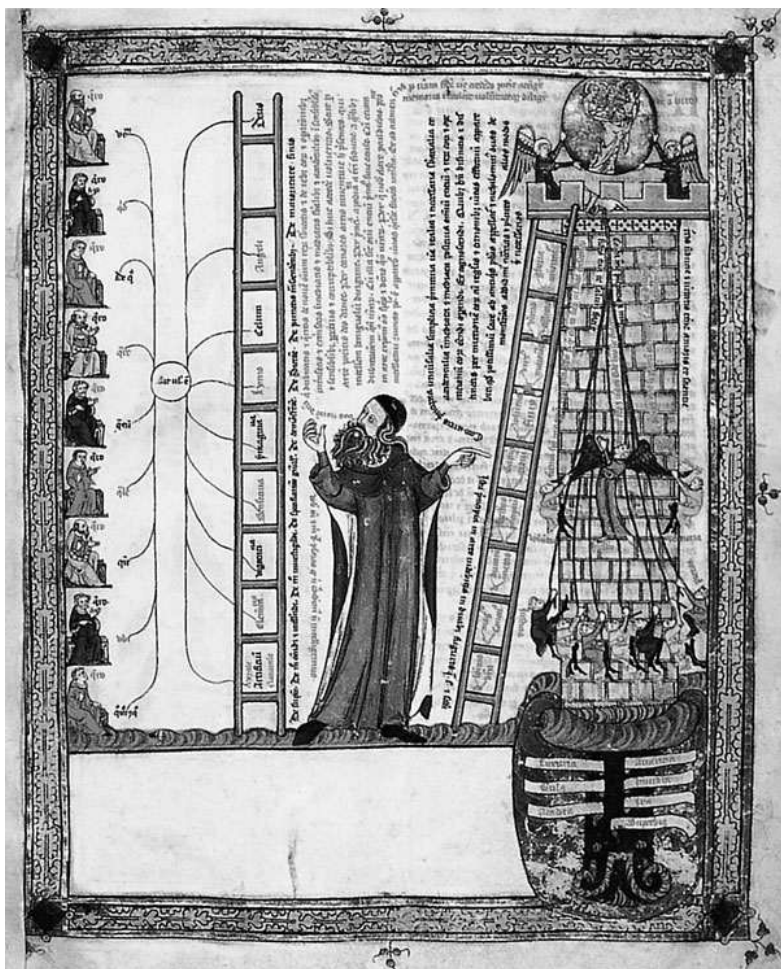
or absolutely-one, in whose exteriority lost specific rays have been ventured, unable to return and not willing to return home. But, then, also the irradiant God has an unrecoverable exterior, in which the immunity system of being fails. With full caution, the Catholic word for exterior: hell, refers to that dreary area. *The peripheries of both spherical projects clearly reflect the antithetic of the centers: if in the globe of the world the dead end falls in the center while the perfection is attributed to the most extreme margin, the globe of God*

is characterized by the monarchy of the Center as its extreme periphery-with greater accuracy: its trans-periphery-only means a diabolical anarchy. That is why the location of hell is so informative in these ontological sketches. In the geocentric scheme the lost souls precipitate outside the UNIO and, according to the frozen model of the demons of Dante, they will give the last down and inside; They are sarcastically resocialized in hell: the exterior in which God penetrates is here is the inferno of negativity, in which their offenders are retained. In the theocentric sphere, on the contrary, unwavering rays are lost, on a road without return, after the signals of change of sense of light capable of return home. Due to a theophug dynamic they reach a space that nothing returns: if you wanted to existentially interpret its destiny, which would most resemble would be that of the so -called schizophrenics, which roam the universe with unspeakable pain. Once both spheres of totality - which, to our knowledge, has not been explicitly done at any point of the European tradition, even in the logic of the logic of the speeches and graphics Explicit enough and act incessantly one in another and one through another - through such sketches, certainly coarse, the idea of an identification or, at least, of a concentric coupling of both appears. Only in Islamic philosophy some thinkers became sensitive to the conflict between the world's theocentric and theoperiphum interpretation of the world, without their attempts to solution, which usually favored the peripheral God, they were very convincing. [205] The advantage of Islamic theosophy is that it highlighted, without any rebozing, the paradox of a "center" located outside. With regard to European thought, today it can be found quietly, far from worldview controversies, that the sphere of God and the sphere of the world of classical metaphysics, because of its opposite construction, were not compatible with each other, nor could they « reconcile » or become compatible in some way. The more interesting is therefore the question of how the thinkers of the tradition were fixed to avoid this dilemma and how they managed to preserve the Catholic illusion, in view of the potentially ruinous fracture between both models of totality currents. What facilitated that task are, as we have seen, the morphological analogies between both systems. Together with common sphericity, he tells, above all, the omnipeerant staggered realism, which both in a model and another translates into an obsessive habit of hierarchical thinking. In both spheres, the members of the metaphysical professions could learn that both the thought and the

existence of the Catholic were based mainly on discretion or separation of degrees: it is thought down or up, theoperiferically from the earth to the sky or theocentrically from God Towards the world, in any case being always means being-in-Su-Rango. He Flair of Catholic rationalism has remained until the century

XX under the imprint of hierarchical models; The sacred order of above and the below continues to always be valid as a stronger orientation criteria. Even with regard to the position of the human being in the two spheres of totality, the geocentric and theocentric project have in common the pathos of humiliation, since, in both models, the human being is placed in his eyes his distance, only hardly survey, to the *Optimum* , regardless of whether it is interpreted as the distant-within or as the distant-rriba. But theoretrism humbles differently from geocentrism: while the

Humile Aristotelian-Catholic assigns the human being a place on earth and attributes a dignity in the unworthy, Platonic humiliation stimulates mystical ambition and tempts adherents to noble and high claims of internalization or transfiguration or annihilation; Wake up in his supporters the idea of merging, by self -abygism, his own soul with the center of the sphere of God (Plotinus: Eíso in Báthei , inside deeply). However, the common features of the two classic totalisms are not enough to erase their fundamental disparity, and even when thinkers tried to ignore the difference, real diversity necessarily imposed itself in their speeches, irrepressible by any pious will of synthesis. The history of the ignored difference between the two supersferologies of ancient Europe begins again in Plato's thought. The crystallization nuclei, both of one and the other, can be found in the idealism or geometric spherism, which - together with the theory of numbers - provides the foundation of intelligibility of what is existing in the Platonic discourse. If there was a



INCONCUSSUM Out of doubt, this was that God and the world could only be contemplated (and modeically imitated) in the form of a TOTUM

Absolutely round. Reference has already been made to the ancient origins of European production of the globe from the spirit of uranography or philosophical cosmography. That the Aristotelian-Tolemaic Cosmology of covers represents an adjustment or update of impulses that come from the superb stimuli of the stimuli of the *TIMEO* It is something that can easily convince any contemporary reader. At the beginning of the long speech of the Pythagorean, to which Plato lets the singing voice take in matters of cosmogony, there are those formulations, so to speak evangelical, about the creation of a round world by a perfect architect and

without any envy, which, which He could do nothing but transmit his optimity to the best possible work.

All this consideration (*Logismós*) [...] Made the body of the smooth and plain world, equidistant all over the midpoint and closed in itself. And this was how the universe arranged as an contour that moves in a circle, and that, unique and alone, achieves for its excellence to have treatment with itself, and no other needs for it, but it is sufficiently known and friendly only with yourself, and through all these provisions he made him a blessed God (

TIMEO 34b). Illustration for an edition of the century XIV from Breviculum by Raimundo Lulio; prototypes of the staircase that must be thrown after the climb. *Aristotle will make a transcendental touch -up to this image, expressly placing in the center of the Kósmos-Uranós —The soul of the Platonic world, which from there entertaining the entire body of the world to beyond its edge - the earth, whose central position in the middle of the cosmos of covers precopernican physics acquires its ancient form.* (But also Plato would have preeminence if its manifestations were considered, at the end of the

Fedón [108e], on earth, suspended "in the middle of the sky", as a cosmologically serious thesis). It is surprising, in view of this, to discover that it was the same author, Plato, who, together with the sketches of the image of the ground cenmos, also put into circulation the beginnings of the doctrine of the second hyperesfera, in whose Center there is no body, but an idea, rather the hyperideal principle of all ideas and its connection in a parallel, superior or intelligible world. It is, of course, that good of whom the "true philosophers" believe they exercise as theologians since ancient times. You don't have to look in a place sectioned *Locus classicus* of the theory of the germinal point of the doctrine of the sphere of the Spirit or of God. Is found in the zenith of the [Corpus](#) Platonic: at the end of the sixth book of the

Republic

, in direct neighborhood to the simile or allegory of cave as a critical-epistemological peak prior to the last summit of the Platonic logopoesy. Yes, with good reasons the opinion could be maintained that, in its fragile radicality, the simile of the sun is the summit, to which the simile of the cavern of the deceptive images and of the exit of it would be associated only as an illustration pedagogical. In the simile of the sun, meditated with all attention and formulated with full caution, Plato does not speak of anything

else, indeed, than the currently more powerful object or hyperobject of thinking, that the receptive knowledge is revealed at the same time as the subject of the own Think: the

Ágathon , that in that place (after the preludes of the presocratics) debuts in an unforgettable way as the god of philosophers. As will be seen, with the exit of that supersol, the turn towards thinking from the absolute is already insinuated, which will become ideal, artistic exercise and religious confession at the same time.

Since its first appearance this is good for vulgar understanding as a *Unicum* logical, yes, like a *Monstrum* . Well, on the one hand, it seems to be before the representative intellect as theme or object, as a problem among others; On the other, however, as transferred in a mysterious turn, it shines in the eyes of the connoisseur itself and radiates through them within the world. That something is present in an existing and contemplable thing, and seeks, at the same time, the appropriate capture in the intellect that is in front of it: for that pretentious Plato situation, it does not know how to give but a single example of the sensitive world. According to its explanation, sunlight is distributed comparable between both sides of any visually mediated cognitive relationship: on one side, disseminated on illuminated objects, to the other, present in the cognitive eye as an innate disposition to the light. Thus, the physical sun always has to offer a double gift: the first, to the "blessed world of things" [206] that appear and grow under their lighting; The second, to the eye that stores prototypes and light in some way filtered, which also makes experiences with real visualities and that, by the connection of both things, radiates to the objects present a second light, cognitive or intelligible. (It is appropriate to remember here again, in parentheses, that in Plato's optics it is not so much that the eye is passively affected by illuminated objects that they are observed based on an active visual flash).

The view is found in the following relationship with that God (the Sun) [...]. The view is not sun, nor what dwells (what we call an eye) [...]. But it is at least the most similar to the sun among our organs of the senses [...]. Even his visual power receives him from him in the form of a kind of emanation [...]. Well, here, "he continued - what you can say that I designated as the son of good, engender by him to his similarity as something that in the visible region behaves, with respect to vision and seen, in the same way as that , in the intelligible region, with respect to intelligence and the apprehended by it.

[...] Well, I said, "she observes that, as we said, they are two, and that they reign, one in the intelligible world, and another, on the other hand, in the visible, if not in heaven [...]. Anyway, do you have those two worlds before you, the visible and the intelligible? [...] Well, he learns now that I place in the second segment [within the intelligible world, P. sl.] What reaches the reason itself using dialectical power [...] without resorting at all to anything sensitive, before Well, using only the ideas taken in themselves, moving from one idea to another and ending in the ideas themselves. [**]

Here a huge discovery is published, from whose developments the immeasurable asceticism and galaxies of speeches of the metaphysics of the spirit and the light of ancient Europe. The new sounds simple in appearance: ideas make their own contexts, own textures, own continents, yes, their own empires, of a completely different type from the type than the

keep going of the significantly noticeable world. If the rules of logic follow, human beings can navigate in the contexts of ideas and convince themselves in doing so that ideas are followed by ideas and associate with other ideas becoming conclusive tissues, frames by threads of evidence. The more experiences acquire the thinkers with operations in the space of ideas, the clearest will have that intelligible objects present something like a refractory "world" (or should we say dimension, sphere, contexture?: All, in any case , concepts with a similar degree of inmostreprehensibility) with laws that only use in them. Ideas are, therefore, connective, spheres, context producers, capable of the world, in a way that is only typical of them. By their own connection they form what idealism, when it becomes sure of their fundamental experience, will call

Kósmos Noetós

either

mundus intelligibilis

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of the doctrine

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It resides, then, in the assumption of a second world. Popular belief and premetaphysical tradition had always been a world behind the

world, be it like a

beyond

of spirits or as hidden dimension of transpersonal active forces. That reality is two -dimensional belongs to the universal assumptions of popular ontologies and their learned prosecutions.

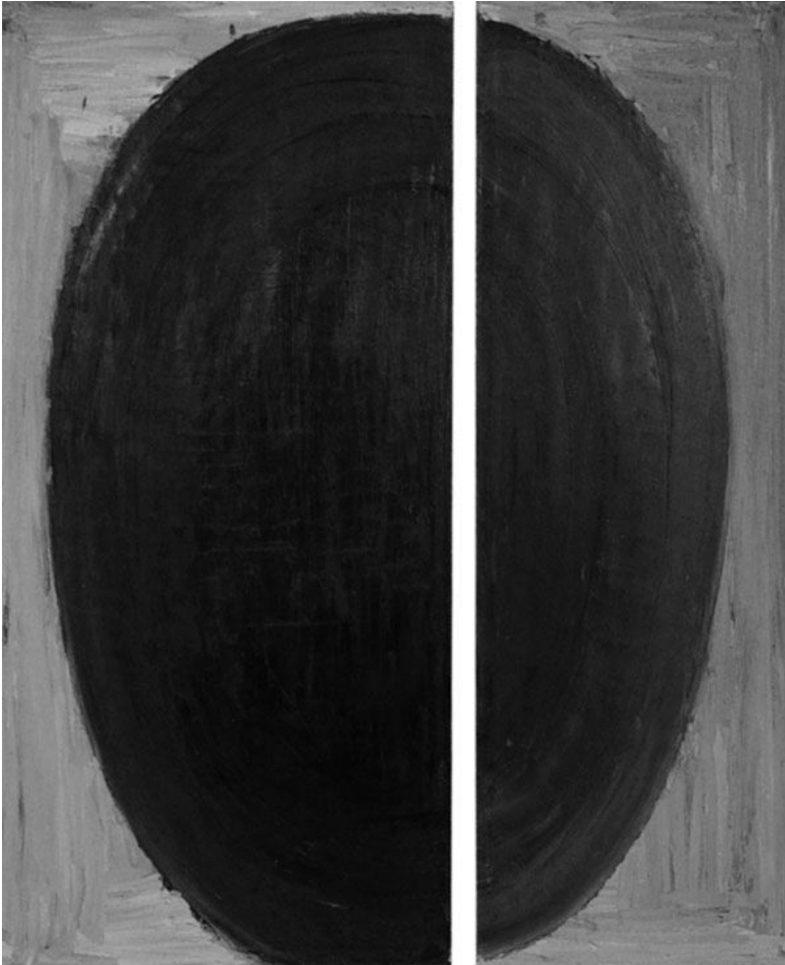
[207]

The mockery that Nietzsche directs to the "transmounds" of Christian Platonism is somewhat provincial since the background of convictions, present in all the cultures of the world, regarding the duplication of reality in a manifest world and another hidden world.

The innovation of idealism is that it placed the second world under a new logical constitution, dominated by reason and, therefore, calculable and feasible in a way. The "most-there" belongs since then to rational entities, whose characteristic is to be clearer and more precise than everything that can be found in the

More here

sensitive. Clarity and suprasensibility converge in order to generate evidence; evidence is the way in which *beyond* Noético is present in the



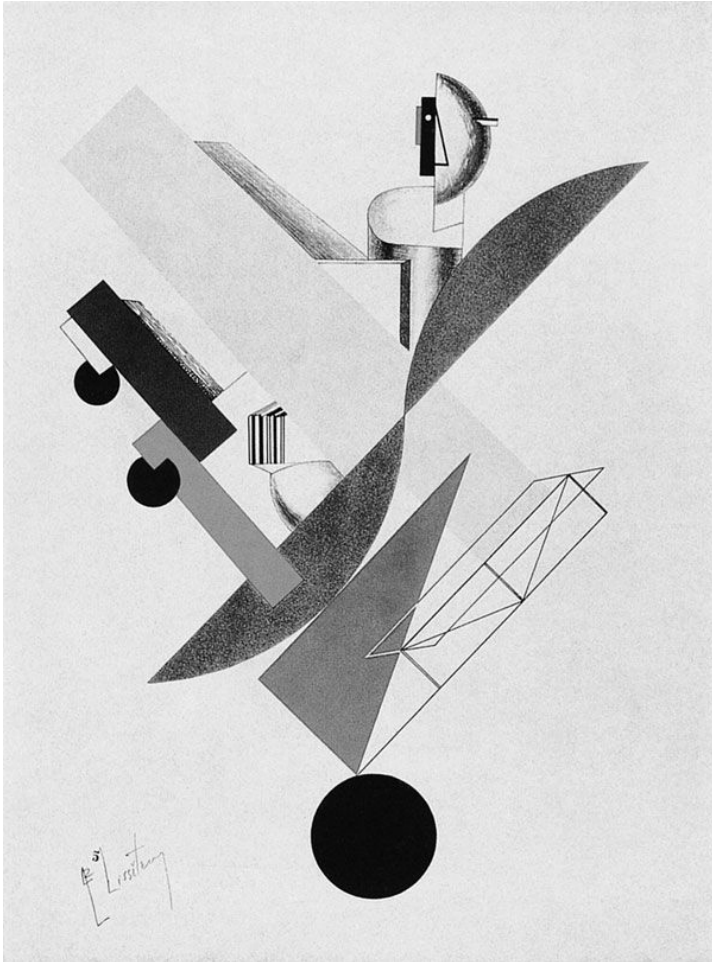
More here . *The ghosts have to die so that prototypes, ideas, precise truths can live. The fantasy must end to make thinking possible (navigation in the logical). That is why metaphysics appears, from the point of view of the policy of ideas, as a war with two fronts: while the More here dazzling also fights the old beyond*

confused. As soon as the science of [beyond](#) Of course, he wins his first battles, convictions inherited on supposed psychic or moral objects become exactly valuable as old stories about ghost appearances or poetic visions of the gods. The entire scope of appearing must be renewed: that is what Plato claims in his sovereign and transcendental parable of the other sun. [Who has ever experienced the triumphant solidity of the connection between principles, corollary,](#)

propositional groups, thesis colonies - who once ever argued successfully or calculated with benefit - will share the basic affection of the philosophical revolt against triviality: The feeling that it can no longer be tolerated for longer, without resistance, the dependence on thinking of lazy traditional, weak gossip in its foundation. The relationships of ideas with sensitive certainty demand a basic review. The thought must turn on his own light: the light of the other context, in which everything depends, in short, on the principle of principles, on the first good and their irradiation.

Thus, mathematics begins its secession of reality; Geometry teaches to see perfect circles and triangles; The evidence to raise its banner on logical plain. Through an immanent advance of proposition to proposition, from figure to figure, and intoxicated by its force to articulate purely internal connections, thought tests its self-grooming power over the world or - which means the same - its skills to navigate Consequently in the "true world", free within the framework of the logical consequence. All logical operations, however, although they begin as raciocinios in a straight line, only describe a single large circle. All the propositions that are followed from others receive their light from a logical beginning that is rolled up until the beginning of all beginnings, good, which grants its light, the clarity of evidence, to everything that follows and is followed correctly . This rises a clearer sun than all earthly noon. It begins to master a stronger viscosity, of surreal sharpness as in the days of Levante in the south. Plato's genius was needed to claim with any consequence the title of

world *For the other side of the real, experienced in thinking as thinking. And only as it was possible to establish a world for itself, there was a whole world to get into conflict "in the world" with another whole world.* Akos Birkás, *Head 55* , 1989, oil on canvas,



200 x 164 cm . From that friction arises the original contest of classical ontology. The real world, thought, throws the glove to the real, simply perceived. That provocation is what converts Plato's text into the key event in Western history. From it the ideological and technical reconstruction of the existing begins. It was evident that the world itself is not unanimous and simple, without differences, and that who says the world, scientifically or not, always refers to a differentiated world or a world in struggle. Once it explodes, the original contest, which Plato characterized with total realism as "struggle of giants for being", does not allow anyone to declare themselves non-comparative; In that fight all parties intervene, even those naive who pretend not to know what it is going on. From that moment, not even the omnipresent Sun is already what it seemed to be until then, because a sun has emerged, which disputes the primacy to the visible. "We know, we really know!"

[208]

The black sun of the other light: its rays abras human heads when true propositions are presented in thinking.

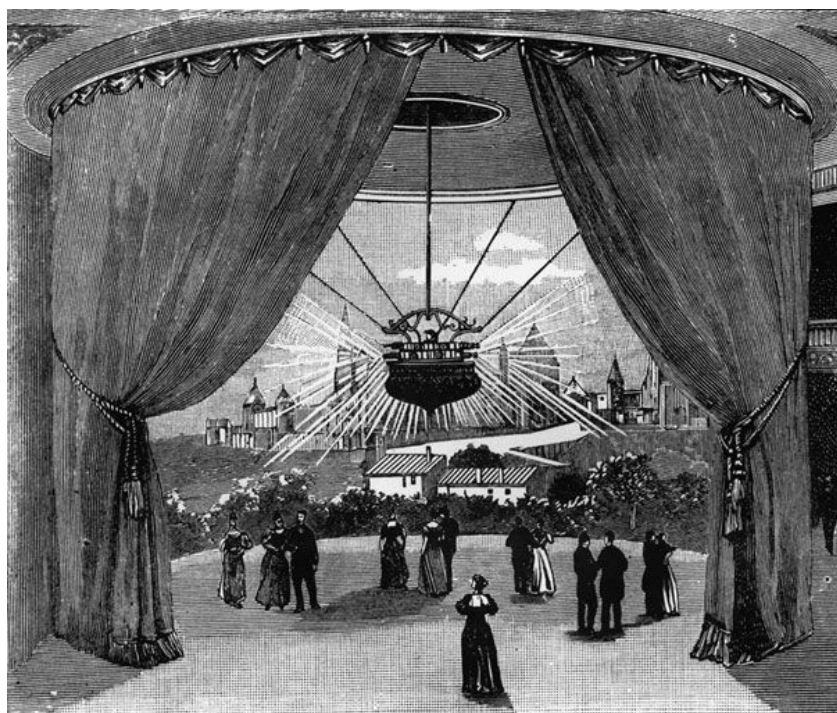


[209]

With the Sun Simile listens to posterity the declaration of independence of the intelligible colonies of the mother earth of visibility. In a single Plato period, the United States of Light proclaims: an empire that creates itself and enough. With ideas, for ideas, towards ideas, in the *medium* Of ideas: Thus will live the new inhabitants of the state of light, retired to an indestructible logical asyl However, equally inaccessible. And, naturally, those states will export their ideas and, when necessary, they will be entrusted into the darkness of the sensitive old world to seek a new order. Obviously, even if they discover it late and after long ignorance,

they will convince themselves that they, because of their superior evidence, occupy the first range; They will also be convinced that, after the appearance of the New World, the old man is only interesting as an area of influence and as an image supplier. *In our context, the most significant of the Plato's hyper-heliological model-spirit is the central position of the Surreal Source of Light. For it, the another way , only by which the second roundness, the sphere-spy or theosphere, could emancipate from the sphere-cosmos. Here are the beginnings of later discourse, admirably condescending, of theologians about the absolute, who, considered to his own light, would have no need for a world and, nevertheless, it is allowed: in late Greek times, through overflowing joviality; in the Catholic regime, through descending grace. With this, the day Plato published his theory of good means Independence Day of the history of the spirit. The Lissitzky, GLOBETROTTER (in the time); Sheet 5 of the Figurines folder made for the electromechanical exhibition "Victoria on the Sun", Hannover1923. Plato, however, with his Sun Simile introduced into the world an ambiguity from which the edifying thought of ancient Europe was taken to the threshold of today; We refer to the double function of light, which, as is evident, should assume from the beginning constitutive functions to both sides: both for the cosmosfera and for the theosphere. If it was previously possible to refer to hierarchy as a formal foundation of the desirable interchange of the two totality models, the photological constitution of both spheres can now be understood as material foundation for their approach and equalization. As a articulation between the intelligible and physical cosmos, the theory of light enabled the measure of assimilation between both spherical totalisms, necessary to prevent premature collapse of the newly released Zócalo (or framework) metaphysical of European metaphysics. Naturally, the early masters of the speculation of light, not ultimately Plato himself, and even more Plotinus, Proclo, Jámblico and Dionisio Pseudo-anopagita, were aware of the metaphorical character, figurative, of their heliological, photological, radiological speeches. They did not get tired of pointing out the allegorical, analog or "parallel" statute of these speeches, without this changing the homogenizing character of the idealistic rhetoric of light. With regard to the Platonic Sun simile, it manifests the figurative feature of*

the speech of light in the shy expressive turns of Socrates, who, apparently, does not like to speak figuratively; And this does not happen by chance, since Plato had to worry here about clarity more than anywhere, since his task was to go back to the old and well -known physical sun to a second place after a new hyperphysical sun, newly discovered. For this victory over the sun, the metaphysics of the spirit manifests what you think of phenomena. The great seal of the United States of America, 1776.



Because the true sun is called from now Ágathon

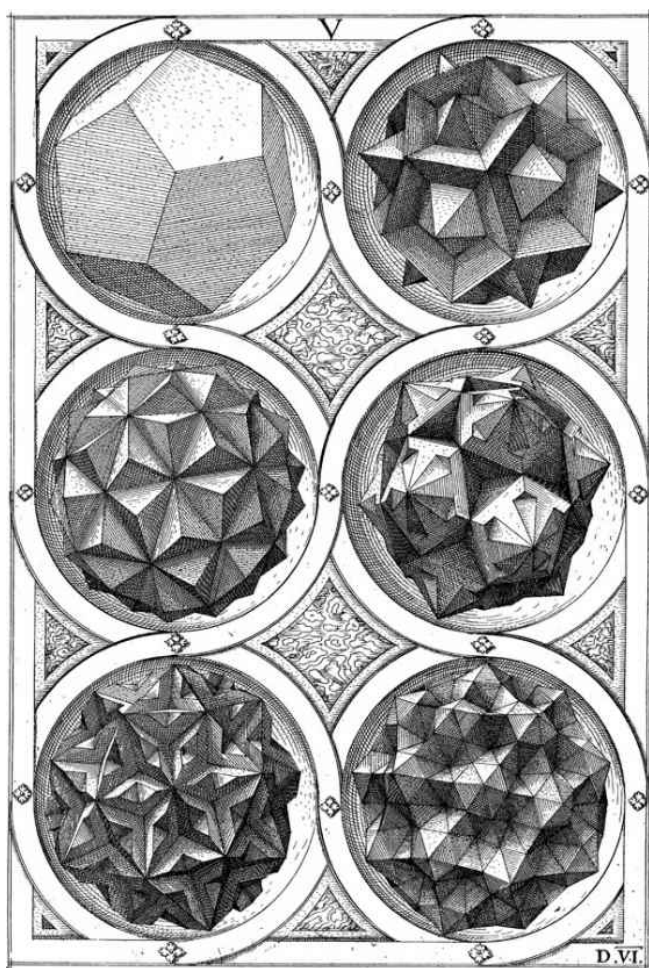
, and because Helios can only be interpreted as projected image and external representation of the form- *Ágathon* , the light that really shines, both physical and spiritual, is always understood from now duplicate and staggered. After the white sun is exceeded by the black supersol, the last instance light source does not shine, but shine. If the light shines

Sterepticon by Carles A. Chase, 1894. Although geocentric and, ultimately, infernocentrically, physical nature can also be considered governed by the light, only not spiritually and from within, but solarly and from outside-Ariba. This is achieved the best that could be achieved under these circumstances: the image of the world of the world of bodies can continue to simulate its compatibility with the theocentric vision of the whole spirit. The assumption that without this *Fraus Pia* The ontoteology of ancient Europe, alias philosophical Catholicism, would have failed from the beginning. If the glow of glow would not have immediately followed the light of light, theologians would not have been able to develop their superb language games in the power center of medieval universities. *The eye floats like a strange globe in the infinite*, Odilon Redon, 1882, lithography, illustration for E.A.POE. The attraction of the second sphere is based on the fact that it has an interior continuity of completely different type to all known relationships in the spatial-sensible world of experience. In relation to the sphere of light or God, one could speak of a [Continuum](#)

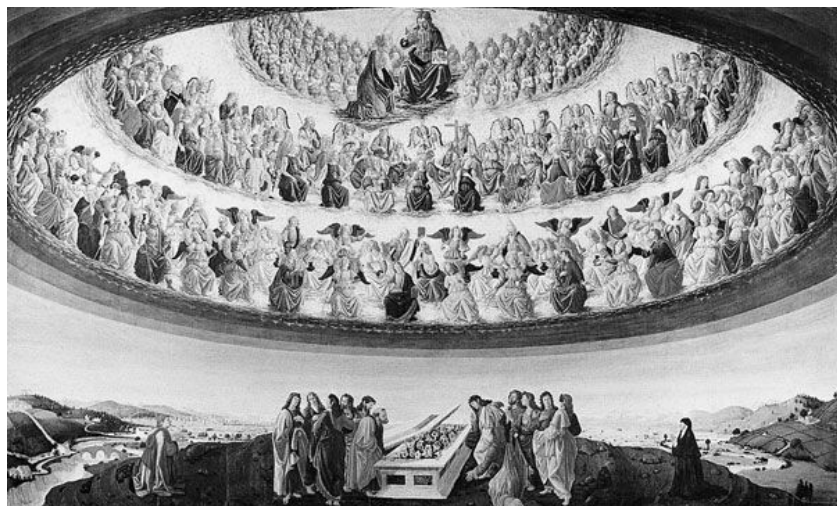
of pure interior actions, while in the cosmic sphere it dominates a [Continuum of material circumstances and its transformations](#). This corresponds roughly

to the difference between emanation and metabolism. In the theosphere they import exclusively the operations of noética; By indestructible immanence itself, it expands through the vaults of its own actions and passions. That sphere of light operations is overwhelmingly attractive to thought because it represents the prototype of a constructivist production of the world from a center. Its charm comes from the suggestion that the one in the center of the sphere of the spirit is able to achieve a complete world only by self-consumption of his thinking, through the thoughtful development of first thoughts: a world, especially Of certain founts of clarity in the periphery, anywhere could suffer any disturbance from the outside. That the light, both noética and physics, do not miss out on exteriority, but that it is "get" everywhere in its own dissemination space, is something that the neoplatonic always underlined with emphasis, the first of them Plotinus: The sun can serve as an example, which is like the central point of the light from it,

which is subject to it: because everywhere the light is linked to the sun and not separated from it, and if you want to separate it from it towards another side, the light always follows on the side of the sun. [210] What is worth of



Continuum Light physicist, above all, for self-expansion of Kósmos Noetós

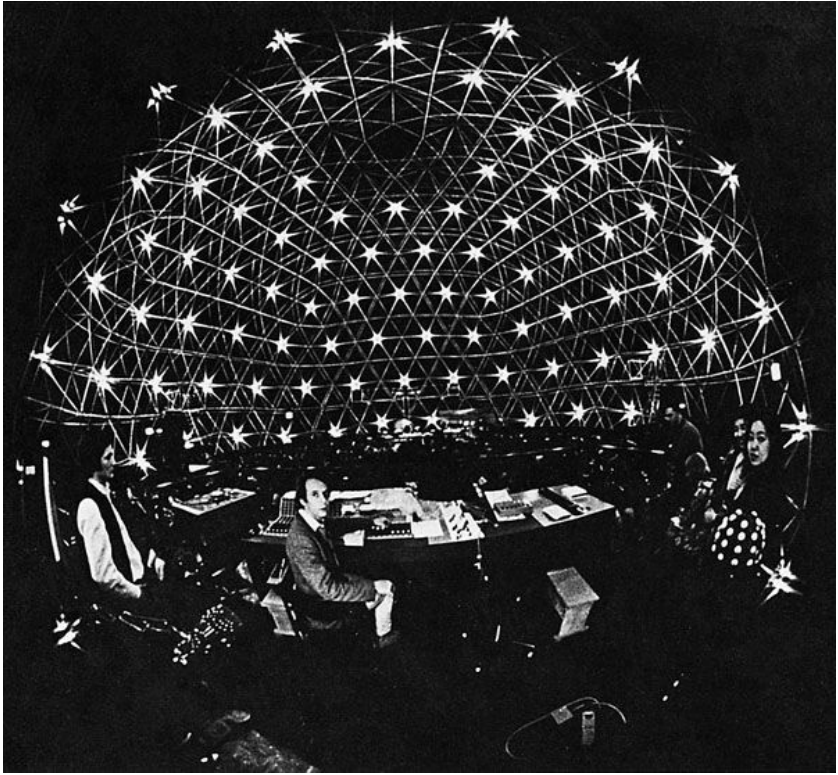


, it doesn't matter if it is called good, or God, or one, or the superior. The beginning- *Continuum* Luminous provides the divine sphere a maximum of communication and internal transparency: because everything there is transparent and there is not something dark, resistant, but each and each one is visible for each one to the interior itself.

[211]

sectarian fame of life. Undoubtedly, in that first constructivism an anorectic tendency was already in play, which without reservations favors the disgust for the moving bodies and their avid contact: the Pythagorean communes thus represent the first attempt on European soil to rebuild society as An abstinence order. [212] Of impulses of that type some ascetic currents, enemies of marriage, "bionegative" in general are fed. It seems fair to ask if there has ever been a metaphysical-spiritual thought without that almost autistic abstention supplement, of the too human, too viscous. *At the same time, in the discovery of the Empire of the Spirit, which exists by and for itself, there is a discreet interest in the possibility of a political association of pure spirits. Socialisms are based on heaven. If the mood-spiritual nucleus of human beings were something like ideas, what could prevent them from forming pure groups, communes of non-compromised light? So cannot human beings also imagine where where they would really be socialized, it would be in the other, the authentic, world? It seems as if a plausible reading of the curious Plotinian formulation that "there", in the spiritual world was followed, in considerations of this order, " each*

And everything "would be visible to" *each* »Until the interior.



The dodecahedron (Pentagon-Dodecaedro) Platonic and its derivations, in
Wentzel Jamnitzer,

Corporate Regularium perspective , [Nuremberg1568](#). Francesco Botticini, *Asunción de María*, Ca . 1485, National Gallery, London.

Personal turns indicate: here they come into play subjectivities, which could be identified with "ideas." But, then, spiritual ideas and souls (or personal centers) are "there" very close neighbors. Such neighborhoods are the matter of which interesting spiritual empires are made for human beings. There, on the other side, in the second society, did they not necessarily be overcome the obvious deficiencies of the first, since they are only possible concert relationships? Does not seem indicated to deduce from the socialism of angelic intelligences and subtle forces, that of empirical human beings, who have reached reason? And, ultimately, the communicative competence of pure spirits should not lead to that of the incarnate? Robert Fludd, cosmic monocordium, 1617.

As we have seen, from the point of view of the history of ideas, duplication of geocentric totality and theocentric totality is not a

Proprium

of Christian-Catholic metaphysics, but a necessary consequence of the fundamental spherical decision of Greek classicism. In Plato's efferological rationalism - which receives stimuli, meanwhile, from Parmenides, Empédocles and Pythagoras - is not expressed only a forced morphological optimism. Through it, at the same time, the alliance between the thought of totality and geometry is established, alliance that has since been maintained before the eyes as the strong characteristic of the thought of ancient Europe about being. Geometric rationalism or, rather, uranometric is the creative response of Greek thought to the challenge of the great world: it is an answer, because the pressing question is preceded by the magnitude and form of the world; It is creator, because it not only experiences the magnitude of the form of the world as an indecipherable destiny, but also contributes to producing it through the presence of constructive spirit and penetrates it with its own distinctions. Under this aspect, the spherograms of the philosophy of Greek nature, as well as the choral fantasies of angeloteologists, are emblems of mature capacity to enclose the totality maximized in a clear and precise formal representation. In fact, the cosmos, before, symbolized as

Sphaira , can be placed under the foot of an emperor or as an imperial balloon, crowned by a cross, in its hand, it has to be conceived in thinking as a whole illuminated, measured, well constructed. For their mere appearance these balloons cry out towards their builder, and only in the scope of that clamor they can find universal thinkers and regents. The text of that clamor is unequivocal: "I belong to the one who is able to build me in my true form." The Roman pantheon is the strongest testimony of how that clamor was heard. As we have seen, Plato established two completely different approaches for the constitution or creation of spheres: the first is characterized by the construction carried out by the demiurge, which, as a quasi-transcendent producer, creates the universe in the form of an animated spheroplasty; The second was extracted by consequences from the Sun Simile, which can be understood, with all legitimacy, as the primary scene of a spherical creation for irradiation: if things are thought well, the Platonic hypersol, the *Ágathon* , it can only expand energy and productively in landside, and everywhere,

through its emissions or emanations in the existing subordinate.

Karlheinz Stockhausen before the spherical auditorium control table of the German pavilion of the Universal Exhibition of Osaka, 1970. *Both one and the other of the spherical creations-the heteropoietic-demiurgical and the autopoietic-mechanative-confront human beings with a concept of power that releases ambivalent reflections with respect to it. In both cases, the human being is transferred, in principle, not on the side of the maker, but of the fact: as in the biblical myth of creation, which places the human being completely on the creatural side, molded as a ceramic object and blown as a pneumatic work.* [213]

But this original, passive, religioïd self -collocation of the human being next to the product does not have to coagulate in a definitive position; The humiliation in which the human being is, created by a creative power, is not the last word in all the respects. Well: a supreme creative power - because I am produced - like that of *represent* It is a power, in turn, that awakens admiration and that, if it takes itself seriously, creates the conditions for extraordinary developments. The idea of God's power arouses the interest of the principle of technique and provides wings to the will to also develop one's power.

The human faculty to understand - very dark and imperfect that is the way to do so - the foundation of what is given, the omniproductive power, indicates the clear and hot place of the universe: since only from there the logical echo forms that the logical echo forms that Respond to the new FACTUM

understood of knowing that everything that is is done by a central power or by its agents; If it is done by itself or by a strange power, it is something that does not matter for the moment. Since, as is known from now on, the round worlds are fudge of a creative supreme force, produced sovereignly and demiurgically or self - constituted on their own irradiation, human beings, who, thinking, have found the footprint of these two facts, of the roundness And of the world's created work character, they feel suddenly involved.

This is equivalent to the loss of technological innocence. They are involved in an intellectual provocation that cannot be compared to any. It is as if one was introduced into a complicity, already indissoluble, with the procedures of the gods. Thus reflecting on the spherical form of the whole and recognizing its character of an invoice of a principle of power: the contest of both ideas triggers in human beings who correctly think a sense of totality by which their intelligence feels called to participate in that capacity omnipotent. The human intellect, who has directed his gaze so far, now sees himself belonging to a family unit of forces that know and can do things, and that sign as responsible for the *Ser-Ahí* and of be like that of the world. Yes, it can even be to the point that individuals, who understand such things, feel more related to those forces than to congeners, insensitive to such ideas. Although in principle it is hardly noticeable, for this reason the paths of priests and technologists are separated here: because the former are limited to exposing and commenting on the principle of religious docility: *non possumus* , while the latter develop the phrase: *Dum Possum Volo* , as long as I can, I want. *The knowledge that something can be done divides societies as soon as it rises to complicity with the modus operandi of the god creator of spheres. You could say: there is a new difference in the world, which divides the multitude of mortals among those who know that what matters are the spheres and the power to understand and produce worlds of spheres, and those who continue to weaving their fables and They do not warn what great game has begun on this land illuminated by ideas that want to be done in practice.* While the technical difference between the accomplices of the sphere and those who have no idea of it appears an erotic difference, whose effects on the split of human societies are even deeper. This difference divides the communes into the majorities that pursue conventionally close objectives or objects

Summum Bonum Redondo: It is the supraceleste place, accessible ascending through the cosmosfera, in which the pure spirits deal with God, or it is the most intimate fontanal point of the hyperclara theosphere, from which the processions of the near light choirs come bye bye. The difference between both ways of desire - let's say: close and excessive love - will place decisive accents in the development of Christian culture. As later in Islam, also in it the difference between

the human being from normal desires and the one who wants other things will become a culturally decisive dividing line. Medieval Christianity imposed the

modus of excessive love as a psychological model, widely influential, when it managed to provoke and maintain the desire of the farthest in the vital projects of ecclesiastical and lay county, at the same time. This is a civilizational achievement that can be calibrated in all its magnitude if you take into account, in comparison, how little was the toll of the theophiles in ancient times, which, for authentically rational reasons, they cared something the merger with the one or the elevation of the soul to the supraceleste place. ("One between a thousand, two thousand," is said in a gnostic document related to the subject). Christianity, vicariously and in its own interest at the same time, achieved broad success for erotic and spherological excess; Explain or, at least, clarify the secret of that success can supply a touchstone of the explanatory force of the general sphere. If medieval Christianity managed to make the ways of thinking and excessive love (remember the communion of organs in the

Herzmaere *by Konrad von Würzburg, from the century XIII) [214]* In wide circles of both the clergy and the profane society, it was not because it would have provided pretexts for mass outbursts of love to geometry. He did not preach in the pulpits the privileges of the center in the noética sphere, nor did he sang the attractiveness of ethereal spaces in the upper margin of the globe of heaven. Undoubtedly, the Christian doctrine would have remained theoretically poor and, in front of the Greek academic standards, primitive, if the macrospherological principles of ancient metaphysics had not assumed in its deep structure; As has already been sufficient times, the



You will religion Only because of his Hellenization became intellectually satisfactory. But in his attractive text he did not speak of great spheres, but of strong relations, not of the curiosity for the center, but of the longing for the return to the integrity of the space-dials, which here, with all frankness, is called Basiléia Theóu

, Kingdom of God, or *REGNUM VITAE* , Kingdom of life. Christ is not announced as an ontomorphological principle, but as an intimate complementary of souls, said microspherologically: as a genius-representative, which occupies, at the same time, for each individual the position of the other supreme interior.

With these proposals of meaning, incomprehensibly attractive and advertising for the modern ones, the primitive and medieval Christianity managed to break the metaphysical ice, which alienated the truth to the ancient masses. From the indifferent look at the hyperurania dimension he made a love relationship with a friend capable of feeling, the distant tension to the center - vomiting of hypostasis - of the sphere of being, a *Liaison* with a god-career-interior. The versatile Apostolic Intelligence of St. Augustine-which could be called anachronically religious genius-definitely showed the double nature close-ejos of the Christian concept of God. With the eye on San Agustín, the personal burden of the Platonic center-being can be checked at its most vivacious moment. [From the Corpus](#)

From the Augustinian writings, the total work of art, psychodynamic and semantics, of the great monotheistic religion can be explained: the Bishop of Hippo formulated the synthesis of

intimate religiosity and Maystatic religiosity with an unusual clarity and with agile flexibility with respect to the necessary demands by both sides. It can be learned better than in any other author than in the great theory, what has always imported is to conceive an intimate and cosmic God at the same time, a God, then, that it does not cease to be the peaceful splendid twin of individuals, even After it took a seat, as Cosmocrator, on the imperial throne of the existing (and, as superior, in the hyperspatial center of the ontological reactor).

It has been attributed to the early Maniqueo period of San Agustín all possible later, spiritually evil repercussions; He did not leave a puppet with a head, later, speaking badly, both morally and doctrinally, of his dualistic history. And yet, the morphologists of religion cannot be escaped that the most attractive of the Augustinian phenomenon comes from a Manichaeian inheritance, effective until the end: from a twin theology, widely silenced and ignored, which already in Mani Meaning the point of exchange and return of theology: private accompaniment by a genius to complementation through a cosmic god. [215] In that double interior that this religious founder speaks, whom in the canonical writings of the Manichaeans is called the Shining Twin, the figure of an intimate god had to recognize, who remains linked to his fellow land in intimate proximity, without Never stop acting as a supreme principle of good in historical-critical dimensions. Thus, through Manichaeism, Saint Augustine came to contact a nearby God, who could be said with greater reason than the God of Christians who was

INTERIOR INTIMO MEO . After the manichaeian impregnation with the twin of the sweet proximity, Saint Augustine became, as is known, the God of the Platonic philosophers - her **Conversion** [It meant at that time he gave to philosophical life - and only when the anonymous grandiosity of God called good or substance began to become cold and tasteless for him, St. Augustine was Maduro for the synthesis between maniqueo intimacy and Greek ontology: what It arose from there was the hug of the ends.](#)

Hans Kemmer,

Christ between Founders, 1537

, carrying the diaphanous sphere, detail. *Nothing else provides the system of the You will religion*

, that rests in the balance between the ultimate proximity and the most distant majesty. In our terminology, this corresponds to the possibility that the intimate-complementary opposite, the second pole of psychic duality, is done with the center of the ontologically developed macrosfera. From that moment, the soul not only has a genius by his side, but the being himself. That this solemn vote to the absolute would have to propose to each thinking individual (or, in case that was too much to ask, to each believer individual) belongs to those approaches around which, within the scope of the policy of ideas, it is He argued in the early theological-trinitary dogmatic struggles. Just because the center of being, as intimacy-father-son, is already a relationship in itself, with the spirit as a closing of a triadic figure, human beings can also feel like allies and not only included in it or transcended impersonally. For them, their intimate in front coincides with the center of the absolute. Understand this and you will be in the eye of the hurricane.

This overlap enables the passage of intimacy to Majesty, and return: it opens the absolute to the couple. Thus, the epicenter of the small ellipse and the center of the great sphere can melt with each other or, at least, approach each other in resonant proximity: on condition that the sphere is the spiritual, because with the center of the globe From the material world that operation could not be carried out (unless romantic or neopantist relaxes allowed the hug of all-mother-nature). It is the exact magic of *Another center*, to which, in an ecstasy of accessibility of personal dyes, one can address by calling it super-with [216] or super-tú.

From the psychoestructural point of view, specific monotheism was nothing other than an attempt to accommodate and arrange different cults and cultures to that model - there is no doubt that of greatest pretensions and more refined in the history of religion -, which is done in practice within a spectrum that covers from conventionalism to the abysmatic depth. Indeed, as it is easy to understand, the psychological risks of duality - seriously made - with the one are uncommonly high: through the identification of the excellent central point of the theosphere with the intimate partner of mood, the serious believers were They convert, so to speak, into immediate points to God within the infinity halo; And, since the opposite is both the enveloping, they also potentially become weak ego mollusks. (Naturally, there is also non-only monotheism, the quiet heteronomy of every day's Catholicism, every day's Islamism, of Judaism of each day, just as there is everywhere banal intimacy without mood expansion, lasting

absence of context in context the couples).

The proximity-length model is a strong reason to talk about risks. If my twin or my invisible companion is both God and

ipso facto Center and contour of the universe, so I can enjoy dynamic euphorias while experiencing only the advantages of this superb complementation structure; But, precisely because of my intimate connection with the other envelope, I easily fall into the situation of the weakened, forgotten, homeless. The submersion of the individual in the community with the great other can create a state in which religion and addiction converge: Christian mysticism as a way of life is the voluntary dependence on a common blood circulation, in which the subject is allowed to liquefy by his great another; It stimulates the listening of the heartbeat of a shared space of the inner world. When one of the most ambitious lay theologians of the century XX He wrote: "The heart of God will beat through us within the world without heart," [217]

He was giving an expressive testimony of interordial intimate reality in his contrast to any merely formal wrapping or any external aggregation. Silence or overlooks the risk of psychosis of the average position: when crossed by the beat of the other hypertrophic it is difficult to prevent one from losing meaning for more mature symmetries. Certainly, if intimacy were the safeguard for equal condition, in the relationship with the god of monotheism there would be no limit to the integrator ascension to the subject of the subject. But intimacy with the close-Lejano God also means: being able to fall dangerously easy on the invivable side of hyperrelation. The numerous testimonies of extreme psychic sufferings by intimate to God confirm the risk inherent in a relationship of metaphyseal twins, too narrow. When the other interior, eventually, does not allow access to it, the subject that is lagging behind must experience that incommunication to the most bitter end. There is hardly a mystical who has not had the experience of dry, depressive moments. The mystique not only opens the poetic paradises of fluid presence, but also - and, perhaps, first of all - prosaics of abandonment. *To avoid misunderstandings: if*

it were possible for the intimidated God to remain faithfully present in the position of the silent accomplice and could devote himself to the subject of continuous, sustaining him discreetly, without accessibility problems, then, the tensions that arise from the intimidation of the other Maystatic other could be transformed In regular stimulating experiences, psychically well integrated. If a whole library of spiritual testimonies is not based only on hyperestilization and psychogological fraud, that is what, apparently, some lucky activists from the absolute after long and painful transformative struggles achieved. But, since the allied God is the part - the majority of the time occupied in other things - of an asymmetric couple, the probability that it is me who is the one and another in the dark position is still very high: As an excommunicated dispossession of God, his black sister, his unconfessable rest, lost in the garbage or buried under a rosas, as a thing that cannot appear and that has nothing to contribute to the great other. In perfect line with this, one of the most important tasks of mystical literature was to capture and interpret the psychic sufferings that the same mystical culture of intimacy had created or that, at least, its cultivation had revealed. The tenor of these speeches is: with how many sufferings God adorns the soul. In the line of Pauline principles, suffering is interpreted as cocrucifixion with a crucified god. In the work of Mechthild von Magdeburg, *The flowing light of divinity* , the hermeneutics of the pain of the mystic in many variants is formulated. His nuclear phrase says: When we are sick we wear the wedding dresses, when we are healthy we wear daily dresses. [218] *When you can't give the Morbus mysticus* The meaning of a prelude to fusion, the symptoms of mere depression by separation are imposed. In it the souls consumed feel like the idiots of God, who were stolen from the Autoentrega Award. Anyway, it is not only symptoms of abandonment that characterize those endowed mystically in their dark periods; They are also signs of suffering for unlimited indiscretion of the other party that manifests itself in the sacred disease. Daniel Paul Schreber, in his *MEMORIES OF A NEUROPATA (1900-1903)* , which deal with in many passages of psychotic influence discomfort caused by transcendent parasites of nerves and ideas, draw a plastic image of it, from which we just have to regret that until today its reception has been too scarce in the affirmative mystical research, which , otherwise, it is in the hands of naive.

As explosive that have been the consequences derived from the fundamental monotheistic decision of forming a dyad with the absolute, perhaps more detonating were still the effects of the

radicalization of God's attribute, infinity, in the theology of high and low middle ages . The game of theologians could even be considered with the concept of infinity as an experiment whose results ruined the medieval world project. Perhaps what is called Modern Age is, above all, a reactive formation of the subcultures conceptually sensitive to the infinity vaccine. *With the turn towards infinity, the spatial paradox is introduced in the sphere of interpreted light, and Eo ipso*

Acute irrepresentability. From now on, also the God of philosophers is completely hidden in the dark, as if he did not want to be less than the Christian foundation of the world in mysterious darkness; It is immersed in an abyss of extravagant determinations, which offer no meaning to current spatial imagination. With this, the Design

Immune of the metaphysical form of the world, the geometric vault completely as the last step of abstraction of the uterine and the cabin of being, enters a crisis that can no longer be found any conservative exit. How should it even be represented a sphere currently infinite? A sphere whose center does not take place, because, sprouting from points that explode, it is repeated to infinity: how to relate to such a geometric monster? And how, as creature, feel framed in an order of such decentralization? Has not cited Aristotle, in his treaty on heaven, conclusive reasons of why an infinitely large body is an absurd, so that after him it was already clear that the universe had to be contemplated as a *Maximum* Well formed, precisely as that celestial sphere one and unique?

The decisive source for the placement everywhere of the other center, the siphry *Liber Viginti Quattuor Philosophorum* expressly confirms the diagnosis of crisis; In it we have the fundamental document of philosophical secrecy in the High Middle Ages. Theosophy is the way of thought that trusts everything in God and that only assigns the world the positional value of a complex fold inside the absolute. Hermetic thought, in turn, is a part of those formidable hidden sciences that wanted to participate to human beings of unlimited power.

The book of the twenty -four philosophers

It was translated from Greek to Latin or compiled by Western editors few decades before the year 1200, possibly; Maybe it is even the copy or update of a Alejandrino treaty of the century

III , that could reach Europe on unclear roads, and in which, according to more recent hypotheses, fragments of a

Aristotelian theology

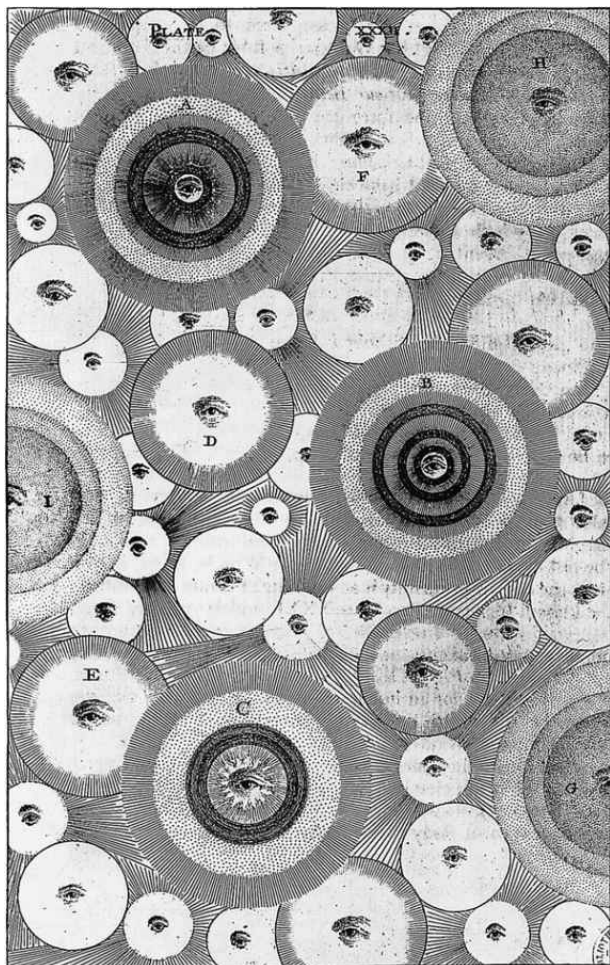
that he believed was lost; [219] Other authors consider the *bast* as a compilation of phrases from the Jámblico Neoplatonic. Around 1200 the book is already widespread in the Latin West. Although it

is not worth mentioning any Christian Faith, it is quite quoted between the elite of the European clergy, as demonstrated by the number of the preserved manuscripts. Who has achieved his literature sometime in alternative bookstores knows what it means to inform from sources that overcome readers with completely different information from the usual ones. The list of first -rank thinkers, impressed or influenced by the book, the teacher Eckhart, Nicolás de Cusa, Giordano Bruno, Leibniz, assures the small written a respectable place in the history of metaphysical speculation. The work, whose author appears as the fantastic person of Hermes Trismegisto - the first sage, according to the legend of late antiquity, from which both Moses and Plato would have extracted their doctrines -, leads without surroundings to the highlands of Neoplatonic theosophy, ten thousand feet beyond priesthood and catechism.

In the introduction it is stated that twenty -four philosophers - as if it were not suspicious personnel - would have met to collect their answers to the question: *Quid est deus?* , with the idea of reaching a common final determination gathering the different theses; determination to which, by the way, it will not be arrived. After this laconic previous observation follow twenty -four definitions of God, which, without derivation of each other, pass in front of the reader as a meteoritic rain of rapid speculative propositions of consistency and unparalleled boldness. For us, the first, second and decimoctava are of special importance. 1. Deus these monadem gignens, in se unum reflectens ardorem . 2. [Deus Est Sphaera Infinita Cuius Centrum Est loca, Circumferentia Nusquam](#)

. 18. Deus est sphaera cuius tot sunt circumferentiae quot puncta

.

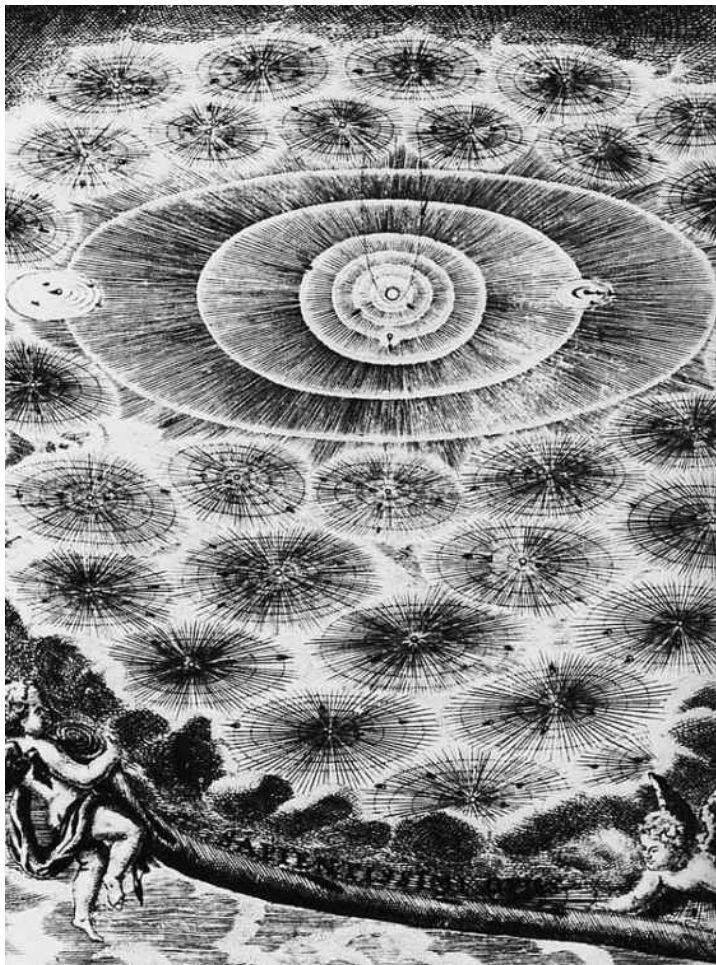


1. God is the monad that engenders a monad and makes it retroplexion towards himself in a single burning breath. 2. *God is the infinite sphere, whose center is everywhere and its circumference in any.* 18. God is the sphere that has as many circumferences as points.

[220]

We will show why it seems natural to read the three definitions as paraphrase of a single idea, which, in the form of a geometric paradox, expresses a necessary representation with regard to the theology of light and, yet . That propositions 2 and 18 converge is directly recognized by their common theme, the sphere of God. That both also coincide with the first one is less self-evident and must be shown through additional consideration. At the end of proposition 18, it can be clarified more

easily than nowhere the spheological caprich of the divine conformation of space. In any profane sphere we put, all points must be represented on radios that emanate from the center. But in the case of irradiation from God, at every point around God the characteristic distinctive of divinity, irradiant and automanifesting nature is manifested again. If this is so, in the divine sphere the trivial geometric difference between midpoint and distant point does not take place, since from each point the process of irradiation in round can begin again. In fact, the



Proprium It consists of the fact that he transmits to each point that touches the gift of his indivisible essential plethora, so that the distant points cannot be poorer than the center, which in principle seemed to monopolize it all alone. With this, what

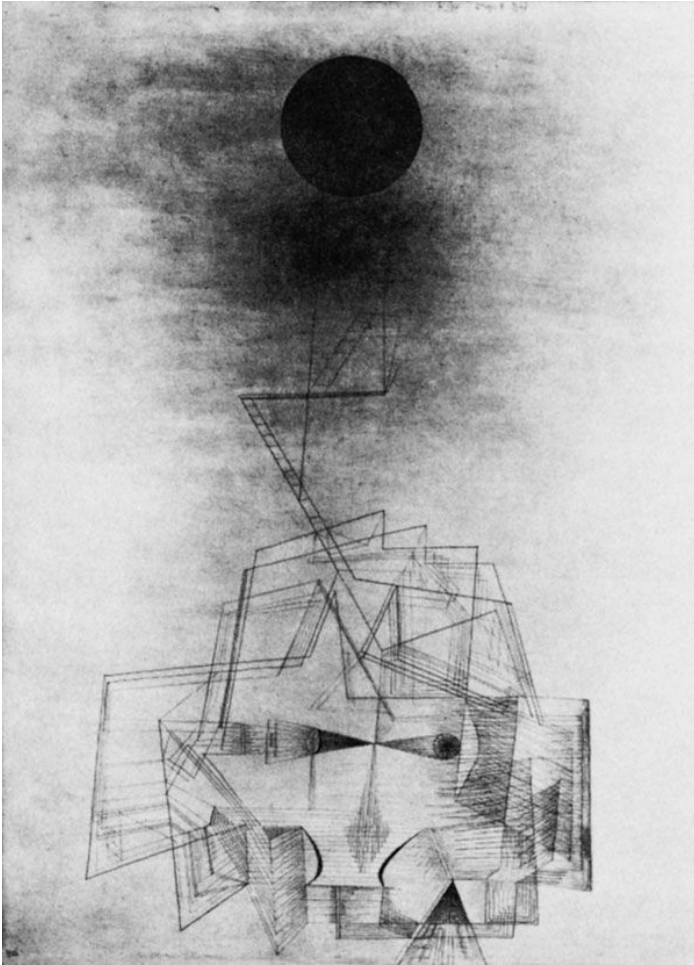
was a point becomes the center itself, and what it received to be becomes, in turn, the focus of new irradiations of being. From there it comes that in the "first" sphere there is necessarily a chain reaction of new formations from each point; Each and every one of the points act as centers, radiate their light to new spheres, within which all points, in turn, continue to act brightly and donate to be: and so on to infinity (in case not You want to bring up here, as is usual from the Neoplatonic point of view, a mechanics of distance and weakening, which ultimately appears a margin in which irradiation is lost). The Sphaira

Divine, consequently, has as many points as circumferences: infinite; That was what had to be demonstrated. *This decimoctava definition of God, as noted, is an immanent principle of fullness, which guarantees that there can be no loss of substance in God, no matter how far their irradiations from the "first" mysterious center. You could also say that there are no weak points in God and that inside, strictly speaking, they are not possible regions away from Him (as we have seen, neoplatonism is not strict at this point, and saves the primacy of the first center of the first center causing the sphere of emanation to be turned off or cooling towards the periphery due to losses caused by distance); rather - if the courage to recognize it - God is present in fullness everywhere* , whole, autoded and autoding. With this, the eighteenth definition, in a magnificently simple and complex way at the same time, provides, in the form of a geometrically paradoxical thesis, the scheme by which the generative principle of the self - infinity of God can be made halfway to human reason for human reason , even more than empirical intuition fails in that theomatematic calculation (since it cannot - no one - to represent any point that was infinitely away from God, and be, however, God himself itself). Since God, from the first unstable center, spills in his "environment", all point around Him is Himself, and, as long as the idea of a progressive weakening of God is rejected - so much is rejected or prohibits anything more to become explicit (and explicitness is the common element of diabolology and theology) -, it has the unimaginable gift of being at any distance from its center itself, as intensely undivided and overflowingly whole as in the hypothetical *Origo same. Thus, from each point of its contour it generates new contours, in which it would be present, in the same way, in fullness* . TOT Circumferentiae Quot Puncta

. [221] The only thing that still is missing from this bold proposition is a reference to the centripetal or reflection forces, through which the "permanence" of light in its first center was guaranteed. It is immediately understood why these retroactive forces are necessary, if a look at the *Design*

cognitive of the hermetic god. In the case of a pure irradiation system - as in that of simple sensitive light sources of the type of suns or lamps - the aura of rays around the refulgent center would be irreflexively centrifugal; Once a ray left his source, he threw

himself, distant and irreversibly, to a maelstrom of perpetual escape movement. Thus and all, each of such rays followed his constant renewal from the source, so that the irradiated light could be conceived, in a certain sense, as "remaining eternally in the sphere", however weakened and rarified it was. To the essential characteristics of divine light belongs, however, the one that complements and completes itself incessantly through reflective or returning rays, which is why every "way of the way" of light must correspond to a "Return our way" more or less symmetrical; This was developed by neoplatonic speculation with all formality. The protoluz does not come out, then, in a merely centrifugal way of her first emission point to rush into the immeasurable, unrecoverable, but that - in an eternal conservative revolution - he returns to its source from an exactly determined point of return. With some lack of respect it could be said that what the Aristotelian ether is capable of is capable, above all, the noética light, since its "reflection" is the prosecution of ethereal cycle with higher means. This return or return home is constitutive of the being-governor of God, because without him it could not be distinguished, one of the other, source and ray, first and second; There would be no rational reason for the hierarchical preeminence of the origin against the originated. The first issuer would be lost in his emissions, the creator would lose his priority to the creatures; The dissipating god would have to explode and spread forever, without ever collecting or recognizing. Thomas Wright, illustration for



An original Theory or New Hypothesis of the Universe , London 1750; Each sphere of stars has its own smart center. Since Wright identifies the universe gravitation center with God, and that there is, therefore, a plethora of secondary centers that seeks counterweights and balance, the world would have to implo in God. While it is necessary to resort to centralist representations, the source must possess the privilege, constitutive for the unit-all, to collect again its shipments and join them; Otherwise, it would be only a chain reaction, similar to a nuclear explosion, and light would only support an unrecoverable dissemination; said contemporary: an expense without any benefit. If the return of the light, the monarchy of the midpoint, the entire economy of the center, would run danger, and once abandoned it, speculative theology as such would have ended.

Precisely that law of the Vuelta deals, with extreme condensation but in a sufficiently explicit way, the powerful first

definition of the book of twenty -four philosophers: "God is a monad that begets a monad", whose second part says:

in se unum reflectens ardorem

, that Kurt Flasch, with so much daring and accuracy, translates: "And it makes it retroplexion towards itself in a single burning breath", where "" the "unequivocally refers to the return rays, that is, to the mono engendered, like everything , of which it can be shown that it does not mean anything other than the sum of the light irradiated around, light that from the margin of the sphere of light is retroproyed to the center. Not in vain already in the first of these definitions of God, the question is asked about reflection or return-to-yes, since without it God would be nothing more than a light reactor, and not a knowledge process. But precisely the latter is what he has to be in a speculative culture like this, which emphasizes omniscience, since God subsists only to the extent that it is affirmed as omniscient-creator-of-all. And it is beyond doubt that without the saving reflection the rays sent by him would be lost in an "bad" infinity without return and would never return to the point. [In Leonhard Euler](#), Letters to a German princess, 1768 .

God could only and had to be represented as a sphere because only the spherical form managed to promise the autocobijo of free and expansive life-it is understood by pan-psychic, vitalist or noticically-in a vote structure of interior space. If life only were an outdoor stay beforehand, if I did not have to ensure immunity mechanisms, or to attend to chobbling interests both small and large -scale, it would not be necessary to talk about circles and spheres except in the last step of his metaphysical self -preparation; Well, there would be nothing to take refuge in the solidarity and coaligent form. The simple presence of things in space has no morphological pretensions, nor does it generate difficulties regarding the idea that something comes out and does not return. But when the immune imperative is involved in the head - it could also be said: when it is about thinking, emphatically,

a life - [222] *The reason for the circle is imposed, since it is assigned* Geometric More , inevitably, the main weight of the assurance of the interior space and the formation of the edge of the world. Life wants to expand free of movements and, nevertheless, to experience the privilege of being able to inhabit an endogenous limit.

(Inhabiting is, to cite a contemporary definition: "Culture of feelings in a fenced space";

a phrase that philosophically entails the most ambitious consequences when it is admitted that the only logically satisfactory fence can only be provided by the *INS KAÍ Pán*).

Therefore, even a God who plays with infinitist fire cannot be out of quice, out of all limit and bonds; The morphological imperative is also worth, and until the end, for its most expansive internal relationships. Therefore, then: *in se reflectens* . He leaves himself and returns to himself: this is what we had to retain in his first proposition, the most excessive of all speeches about God. The ardor, the burning breath, creator of spheres around, that he, the original point, has launched out of his own - is precisely the sense of talking about the creation of a monad by the monad - has to return to his issuer on An arc of light, so to speak.

Paul Klee,
Limits of reason
, 1927.

As in trivial arithmetic, also in God one by one is one; The monad that multiplies by itself generates a monad again, but this operation, unlike the profane mathematics, has theptical fertility, since "explains" something implicit: namely, the identity of the inextensus point-one, or minimum , and of the Omnienvolvent sphere-one, or maximum (for the moment, we leave aside the cosmological impossibility of such a sphere). From the edge of the maximum, the rays from the nucleus break again against the nucleus. In the case of a principle as protroting as the God-Luz Monádico, less than a counterprotuberance, the tremendous collection of a tremendous eruption, is not enough to give the form of unity to the unleashed light. That is why God is a sphere, at the same time calm and explosion. Just because it reverberates or reflects what was irrardicated, every burst is compensated by reflections. To all waste corresponds to a collection, to all issuance one absorption. Also in the hermetic God, then, the rotation makes sense; But astral revolutions have now become circles of reflection,

ether cycles in circular movements of the concept. (This also prepared the terrain neoplatonism in all its decisive points).

[224]

If otherwise, centrifugal irradiations would have to continue their trip until they ended up in the irreflejo; The world would be in chronicle evasion of origin: something that, by the way, is the dilemma of contemporary theories of an original explosion, which offer as an explanatory fable of the world a snapshot of the outbreak of a something-vienzo, lacking reflection, from of a hyperdense point, hypercalient.

[225] *Unus ardor* : It has to be a single (one and the same) burning breath that generates the sphere from the point and, then, by means of a spontaneous, free and precise turn, call it to its starting point. If the reflections were forced by exterior resistances we would have a forced God: the last, certainly, who wants to hear a theosofo. So that God is not obliged, the turns of light have to be free paths back home, in which the coercion of circumstances or buttresses cannot play any role. On the return it must master the same freedom and the same overflowing force as in the first departure of the source. In a word: the knowledge must not be less spontaneous (and fruitful) than production. *To the luminous games of the throbbing God belong, therefore, two delusions, two orgasms, two happy: each one immense satisfaction, but only both together, however, the totality of what can be a desire for eternal consolidation in eternal consolidation in God. The reason for that immense double desire is the symmetry between generating and (re) knowing, which behave each other as an emission and return, or as ejaculation and self-affirmation of desire. The culminating point of creative extraversion is confirmed and continued by the culminating point of the recognizing recollection, and this in an endless authrerreno. These movements would not be called burning, burn and burning breath, if they did not refer to an experiential fiber through which both culminating points intersect. Thus, you have to understand it, when in a little commented passage of the teacher Eckhart it is said: «God is effervescence that generates a climax from another culminating point (Apicem ab apice*

»); A proposition to which Hegel seems to revere when in a committed passage, with a poetic appointment, makes the absolute "spume" in self-reflections as if it were in cups or calices. [226] If the comments are gathered to the first and the eighteenth definition, the famous and transcendent second proposition is so elucidated that only a rest that clarify, a problematic rest certainly, of revolutionary implications with respect to the image of the world

remains so much.

God is the infinite sphere, whose center is everywhere and its circumference in any.

With good reasons, the opinion could be maintained that this thesis, literally eccentric, of hermetic theosophy of the High Middle Ages was the watchmaking pump - perhaps already underway since late antiquity - that a distant day would have to explode from within the Aristotelian cosmos Round, Catholicized: an issue to which the heliocentric twist of Copernicus came to complement in an extrateological scenario. It remains, indeed, the adjective, apparently introduced in conventional, "infinite" way, which holds the divine sphere a peculiar note, mathematically doubtful or unclear. Well, how can the spherical representation still subsist - which, without a doubt and above all, characterizes as such a finite periphery - in a *Sphaera* like this, to which is openly described as infinite? It still resonates in this attribute that ancient doctrine according to which the sphere and the circle have a good or qualified infinity, because, returning incessantly to themselves, they unify in itself the lack of beginning and the lack of end. But a more modern concept of infinity is already heard announcing their claims; The idea that the hermetic sphere no longer only has the infinity of rotation and reflection itself cannot only be rejected, but also the infinity of the extension. Now, the "infinite" qualifier could already be applied to the value of the radius or diameter, and if it fell into that temptation, yes, if that probability was contemplated, the Catholic magnificence would be ruined, along with its choirs, its hierarchies, its Inveterate, immemorial midocratic customs. As soon as the diameter reaches the infinite value, the periphery loses its vault character, since the contour of an infinite circle must be drawn straight. Thus, the interior of the pseudocircle is lost in the immense. There is no interior; The geometrization of immune space has failed forever; The soul project of the world ended. Everything is out. [The consequences of the infinitist turn are incalculable.](#) He establishment -Teachine had to be swept out because of the devastating placement of the center everywhere: because in the infinity the priestly idea loses all point of support that certain people and institutions are "more-more-that-of-God." Certainly we have not been here with a cosmospheric dogma, or, above all, with a political-economic or

critical-roman, but with a thesis, whose belonging to a theosophical-theospheric experiment, hardly realizable for the profane, there is no doubt some. But, since the confusion-constitutive for the Catholic effect-between the theological and cosmological fields of statements possible and favors the punctual exchange of doctrines, it is natural that the risky infinitization of the sphere of God involves consequences for construction or, Rather, destruction, of the cosmospheric-geocentric system. It is true that the drama of the "world closed to the open universe" modernity, which Koyré typified in the title of his study, will only reach his culmination in his own field and with typically systematic arguments, but the infinitist fever jumps out of the dimension Theophical to the Camp of Cosmographs and Cosmologists. The Bruno phenomenon clearly shows how the spirit of disruption takes God and the world, at the same time, of its old formulas.

After Copernicus, the universe had to be repeated, with good reasons, that the old security of the covers could no longer offer to the land inhabitants; Modern Age and Modernity can be unequivocally characterized by a radical restructuring of immunity relationships. But they are not Copernicus, Digges and Bruno who, in a process of damage related to the history of ideas, would have to take responsibility for long -term consequences for infinity. Well, if things are well understood, long before their cosmological thesis, human existence had already lost all state of security in the God disrupted by hermeticism. Infinitized theosphere no longer seeks any protection: he releases. The god of hermetic theosophers has fully become a disturbing, non-colobijant God, in which he does not see how he could fulfill his immunizing task for a finite world and for finite intelligences. That God, stated speculatively beyond before, perhaps until the end, has not only lost every nuance of personalist tempering: he does not even have a single evangelical property; With him you cannot fraternize as with the Christ. Nor is it seen in him how the geometrization of interior space must still achieve its immunizing effects (in terms of ancient Europe: edifying) for the cosmo-space-human vision.

That God, whose center would be everywhere and whose contour in any, can no longer be used as a morphological fence against the outside without further ado. Thanks to his speculative

exaltations he has become an eccentric force of the greatest virulence; Thinking about him annihilates the small home rights of souls, which for his salvation resort to private chapels, landscapes, prerogatives and greats. His kingdom is not from this inner world; Its sphere can no longer be inhabited as an intimate sphere by anyone. Who meditates in that God goes beyond, outside, to the excessive, inconsistent, extrahuman: as if the coldest thought in the emptiness of the universe and the most bitter separation of the next and dear could ever sustain you. Who, despite everything, wants to believe he will have to go to a God who would have discarded the intimate and round. But who could imagine himself in relation to that theomathematic monster? Understanding the connection between the death of God and theological infinity is something that costs the subscribers to a comfortable theology in all confessional closet, and the more how much more pleasure they cling to the illusion that the collapse of religion and the Liquidation of the country by modernization have fallen on them as an external, unfair and unwanted fatality. They do not understand that one of the sources of the process of modernity is theology itself, since it is theologians, above all, who must be responsible for infinity. Theological modernization is carried out as a struggle between an old God, regionally conceived, which could be invoked as an accomplice of tribal, ethnic and imperial salvation projects, and a new God, eccentric, incomprehensible-infinite and not usable, which does not keep The backs to any power, nor does it look like the halo of the most here about any earthly metropolis: a God who would not forgive anyone who intended to affirm that it exists. That is why it is absurd to affirm that the eccentralization or European decentralization began political-internationally, theoretical-internationally, theological-internationally in the year 1945, a date that is only of importance because from it even the last old man-Europe of the situation (thus, once again: Hans Sellmayr and the "loss of the center"). The authentic decentralization process is due to impulses that date back to the rise of the mystical wave on the threshold of the century XIII

. Mysticism is the acquired immune weakness of regional ontologies; One closes because of an unprotected contact of thinking with the acute infinity concept. A sphere whose contour was not in any part because its center is in all; A sphere whose center cannot be found because its contour is lost in infinity: who would really have been interested in the lost center, would have directed its inquiries, first of all, to the lost contour of the infinity God of the Modern Age. In these analyzes, infinitist theology would have been highlighted, it is the fundamental source of nihilism. She is responsible for the equivalence between Ser-Ahí and insecurity; She is the initial denial of all human demands of immunity. *Nusquam Circumferentia* : With that in-none-part, with that

overcoming the finite limits of immune protection, the long path of modernity begins within the supremacy of the infinite exterior. With him the thinking-of-being will decouple down the interests of the living; [227] Being adopts the features of homogeneous presence and neutral availability. Only for an incessant quantitative multiplication remains awake in that sterilized being a faded memory of what was called

a life . Existence in

A god in such an eccentralized way is equivalent to inhabiting abroad without soil and without contour. *The hermetic final game of theology, therefore, introduces the last transfer of microsphericity to macrosphericity: with the absurd consequence of the infinite sphere abandon its shelter function. Who are inside her lose their immunity and shelter. With theosophical infinity, a form of religion arises in which God systematically disappoints his believers. He is always one from which nothing can be expected. Yes, simply continuing to believe in it is for those involved a ruinous immune business. The mystical-mathematical monster always takes more than it gives and becomes a central deposit of unrealizable security hopes. This effect is as old as Plotinism, in which for the first time the spiritual sphere was expressly distinguished with the "infinite" predicate. But Neoplatonic thought still lived from the transfer of the living to the geometric, of the projection of a finite vitality to the horizon of the infinity. The circumstance exploded that human beings, while they create their allies, have much plenty for the monstrous; they assign to the non-colobijante God the immunity that presupposes him, but of which, if they are fixed carefully, they no longer find any trace in it , since the infinite has lost the sense of be-in . They also contemplate the infinite with unwavering ingenuity, still as accomplices of the strengthening of mortal life, as Boecio set him in his classic definition of eternity (*

Aeternitas

) as "unlimited possession, and at the same time perfect, of life."
[228] Life becomes the patron of the

No life

It was the secret of metaphysics surrounding with the brightness of the living precisely those ideas that leave it in the stake. That is the reason that the theomatematic monstrosity of the "infinite sphere" looks illuminated, eventually, by an appearance of life; And that is why Hegel could still teach that the "general interest of the spirit in history" is "to reach the infinity of subjectivity": a program that offers a holistic lure of immunity that, although it forms a "being-In-yes, "no one would serve to shelter. *For the self-articulation of modern thinking, it was certainly more important, the romantic turn towards nature than the consummation of Hegel of metaphysics in the life of anyone in the spirit. The romantic philosophy of nature managed to create a concept of incalculable repercussions, which made the essence of metaphysics so clearly, the subject's safety yearning within an incorruptible ontological alliance, which, although controversial, never could never be forgotten. Precisely at the point where the subject's safety demand merges with the reason for infinity, the explosive concept arises in the centuries XIX and*

XX

Force when thinking about its traditional forms: the unconscious. This concept meant an attempt to make even an infinitized whole to take a turn towards the protection of life: what, according to the nature of things, could only happen in the form of a postulate. In their scholastic mist, which only allows the view to reach three generations, the Freudians lost the historical dimension and logical structure of their fundamental concept, and do not know that the unconscious arose from the last transfer of the inner form, namely, namely, namely, From the infinity projection of interest in the immunity of a life: of the claim, therefore, that an infinite natural totality should continue fulfilling the protective function of the divine wrapping of yesteryear. But, since transfers or projections to infinity fail due to lack of objective support, transfer or projection as such now has to look at themselves: young Hegelian young people, as first critics of the transfer, This with its analysis of the projections from the human to the divine (and from the fact to the invented).

In fact, psychology, as a general study of transfer images and transfer spaces, presupposes the death of God, that is, the outbreak of the monosphere and the awakening of monotheistic self-hypnosis. The unconscious of the early century XIX

It is the medical-antological hypostasis of an absolute healing virtue that has to manifest itself in infinite nature as aimed at good *Pro Nobis* . With this concept of unconscious immunity in general becomes thoughtful for the first time, namely: as a limit concept between biology and metaphysics. [229] Once the pantheistic exaggerations of the romantic idea of salvation were volatilized, the immune motive was without theological ornaments. The road was open for an interpersonal immune praxis that reached a practicable format in the "analytical situation." In the field of philosophy, the disenchantment for the unusable God and by being-there with empty hands in front of a dead infinity was something that was first tried towards the end of the century XIX . Nietzsche notes under the title "On the horizon of the infinite": We have abandoned the mainland, we have embarked! We have left the bridge behind, even more, we have broken our link with the mainland! EA, boat, take precautions! Next to you is the ocean. It is true that it does not always shine and that when he is there, still, like silk and gold and kind dream. But hours will come when you recognize that it is infinite and that there is nothing more terrible than infinity. Oh of the poor bird that has been believed free and now clashes against the walls of that cage! Oh, when the longing for the mainland comes to you, as if it had been greater in it

freedom , and there is no "mainland"! (

The gaya science , §124). [230] *It was Nietzsche who carried out the immune turn of thinking and who began interpreting culture as a whole as a contest between minimizing and increasing vaccination strategies. While democracy practices the mass vaccination of people for security reasons, Zarathustra wants to make the few somewhat monstrous, while transforming thinking itself into an infection: "you beef with madness."* The center everywhere, the contour nowhere: with such determinations the god of rational mysticism falls apart from the latest cavernous qualities, of the further footprints of domesticity. Yes *Border Politics* Metaphysics would once succeed, with this great overcoming of the contours, the use of God for regional and imperial enchantments of space would have ended fundamentally. After the turn to the current infinity, the concept of God is no

longer edifying for any authority, any vital context, any regional power. Local authorities, sacred empires, suburbs of power, impenetrable magical circles and self -de -partner self -deopthesis and only receive the humiliating information that, as figures delimited of meaning, have disappeared, have exploded and have been ironized and surpassed in A transcendent, oceanic medium. This requires those who think of a disposition in which the most subtle interior cannot be distinguished from the most monstrous outside. The God with the contour nowhere will no longer be needed as an accomplice of a finite worldview or cosmopressunction. Who could think it would have achieved, it is true, the "point of view" of absolute immanence, but then it would mean thinking: to meditate on the monstrous, in the immense, in what it creates without any concert. The theosophical mystique of the sphere releases a centrifugal dynamic, whose escape lines will develop early-modern cult of the creative genius, analogous to God, and later, also, modern individualism in its most sublime and at the same time more vulgar expressions . For when the infinity God loses its central position in the space of the spirit, their human representatives, individuals with spiritual skills, have to essentially ensure more than occupy only one distant place inside. The "in" "en-el-infinito" no longer designates any relationship detectable of room or participation; Rather, it is the creative human beings who, each from their place in the existing one, would have to do all the work of the lost god, if in the immanence, even, the original aspect must be guaranteed, the exit of a life. They would even have to inherit the center, as long as they are voluntarily offered for the task of "being" and representing it. [Against these individualisms or excesses, suspects of pantheism, Catholic orthodoxy has been known in their last centuries of solo domain, as it banished the experiments of mathematical mysticism on the edge or margin of the permissible dogmatically. However, hermetic individualism remains a characteristic temptation of tardomedieval and posmedieval thought. Announces an era in which the absolute is no longer represented by priests, but by geniuses. It will be Rousseau who, from the center of the soul itself, establishes the rule of expressive life:](#) There is no being in the world that could not be considered, in a way, as the common center of all others ... before we only deal with what touches us, *Of what immediately surrounds us* ; But now, suddenly, we are on the way to the whole globe and run to the most extreme regions of the universe. This difference occurs due to the progress of our forces and the inclination of our mood. In a state of weakness

and dissatisfaction, self -preservation instinct is completely concentrated within us; In a state of strength and strength, the desire to expand our being drives us to the greatest possible deployment.

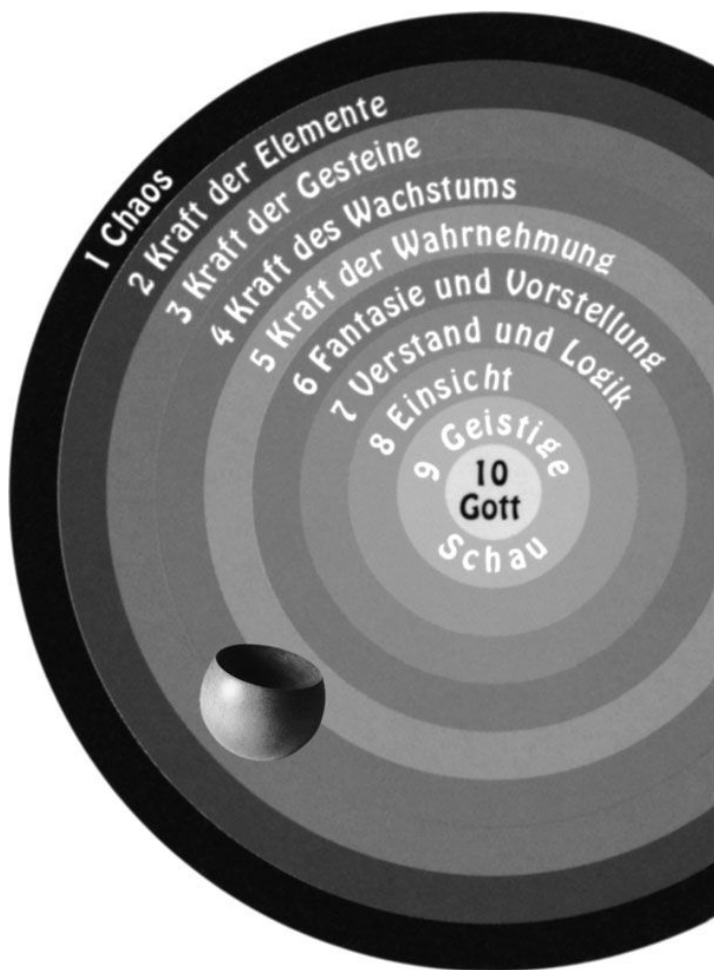
[231] *Johann Gottlieb Fichte formalizes the individual-imperialist intuitions of Rousseau through his theory of environmental maniac creation:* The original image of spiritual independence is in consciousness a geometric point that eternally makes itself and keeps itself with the greatest vivacity [...]. Only for the self come order and harmony in the dead, amorphous dough. Only from the human being extends regularity around him to the limit of his observation [...]. For the self appears the immense series of steps that go from lichen to the Seraph [...]. In the self is the safe guarantee [...] that with the culture in advance of the human being, the culture of the universe will advance. [232] Novalis, in whom these philosophical theses experience an artistic and literary reversal, presupposes the transformation of classical theology of emanation into modern thought of production and expression, when in their notes books it notes: «Every individual is the midpoint of a system of emanation ».

[233] *More than two hundred and fifty years after the appearance of* The book of the twenty -four philosophers

, Nicolás de Cusa, in his late-diogened late *Of Ludo Globi* (Parti, 1462, part II , 1463; The author died a year later), which is presented on the surface as a slight exercise for beginners, not to say as a sample of "pleasant philosophy," [2. 3. 4] o Salon philosophy, Christian, presents a small sum of the scholastic spherology. It refers openly, although without explicitly citing the source, to the famous and suspicious main proposition of the hermetic-theophical writing that we have just discussed:

And if you look at the sentence of that sage who said that God is a circle whose center is everywhere, you understand that God is in everything, as the point [...] is found everywhere in everything extensive. [235] The way of thinking that we have described as theocentric became for Cusano to such an extent into a second nature that does not feel any problematic pressure when it is about the delicate issue of the coupling or analogization of the great spheres of God and the world. Thus, in the first part of the dialog

little world, be an analogue,



Similitudo , of the great

world, which is also called Universe, and which represents, in turn, a worldwide simile *maximum*

, that is, of the sphere of God. [\[236\]](#)

The word "world" could not be used in three formats if it was not previously admitted, with the greatest naturalness, the equivalence

between "world" and "sphere", and if those three "spheres" or ontological regions (*Parvum-Magnum-Maximum*), in analogy with the planetary covers, they will not be represented as concentrically articulated magnitudes; The human being is in the world as the world in God. Thus, neither is a thought that wants to avoid sensitive images is subtracted to spatializations (nor needs to subtract them, since Cusano cannot imagine those modern that, at the expense of spatial feeling, metaphysically more originally, they will sell "to a Unilateral glorification of time ", for using a formulation of Max Bense; because only of the chronolatric unilaterality of the modern ones follows the wrinkle the nose as a sign of displeasure due to " spatializations »little distinguished).

Thus, God and world are differentiated by Cusano, by mouth of his interlocutor, qualifying them as *Maximum* and *Magnum*

, respectively, without any reference to the structure difference of both macrospheres. The big thing has to fit to the maximum. How not? Nicolás is inclined to the Catholic illusion of the compatibility of both constructs and makes the world exactly, without conflicts, in the Divine Maximum Circle as a ductile inner circle. This happens so much more easily as long as their entire speech is interwoven of rhetorical figures that do not evoke anything other than the Middle Point and the propagation of central light from its hyperreal source. *In the old Cardinal-Obispo, the central-pain balls game Mundano, with spiritual background of meaning, which recommends, in a way, its Bavarian interlocutor - who today would qualify as political offspring (of the young confusion) - as if it were a petanca or bowling game for Christian Platonic.* As proceed in a sworn theocentric, this game is played in view of the center; center that does not represent anything but to God, to

Dator Vitae , [237] which represents, in turn, the goal of all metaphysical desires. With great humor - or is it only about ecclesiastical routine? - The cardinal reproduces the sphere of God in the form of a white or target, painted on the ground, with nine rings and a divine 10 in the center; What, by the way, can be one of the reasons for why in the treaty it is inclined to use the concepts of circle (two -dimensional) and sphere (three -dimensional) as synonyms, as we have been able to observe right now in the anonymous appointment and deformed of the book of the twenty -four philosophers.

[238] *Christian ball players, then, play to look for lighting or to arrive-a-casa-of-God as they throw their balls with the intention that, if possible, they are stopped at the center of everything: the divine 10. The Cusano ball set demands a projection of the theosphere on a flat surface, so that the players, who are before the painted album, can be related visual and intuitively to the center and the rings that surround it. You could see in it a certain philosophical carefree or, at least, a very large concession to a rude visual demand. To give in the innermost ring, bowling players have to have great sports qualities and meditative inclinations, because only the exercise does the ball teacher. Thus, the search for the center of being becomes a pious shooting festival, with God's seekers as shooters, God as a higher point and point, and eternal life as a prize. To whom it seems suspicious that a high dignitary of the Catholic Church in the century*

XV He could present, without any repair, the last secrets of mystical theology in the image of a target - in which God appears as the main target - that he considers, to relativize his strangeness, that at the same time in Japanese Buddhism He developed an analogous form of sports-corporate spiritualism: that art, meanwhile already known in the west, of arc's kick, which was practiced as an armed-disorder exercise of intentional lack of intention. [239] Compared to this analogue of the Far East, sublimely martial, around which a whole complex subculture was organized, the Cusana bowling of bowling does not represent much more than an esoteric hobby before the reform: the game balls can still be found today in stores in stores in stores of kusel memories. But who studies the comments of introduction to the game will realize that, especially in their second part, they leave nothing to be desired in terms of strong tensions, and who would like to practice the game under Cusanian conditions would possibly be so absorbed by He as Zen's students for the target, arrow and the arc. [The "ball set" of](#)

*Of Ludo Globi by Nicolás de Cusa. Reconstruction of the Cusano disc.
1: chaos. 2: force of the elements. 3: Mineral strength. 4: Growth strength. 5: Force of perception. 6: Fantasy and representation. 7:*

Understanding and logic. 8: Intuition. 9: Spiritual vision. 10: God. The comparison with Zen is not only associative, but affects a spiritual characteristic of Cusanian construction. The grace of the game is that the launch of the ball is complicated by the circumstance that the Cusano balls cannot roll in a straight line, since, due to an ingenious trick of the inventor, they are, to put it thus, sawn or asymmetrically Emptying, so that when throwing them they do not run directly to a proposed objective. Rather, they move forward, describing a curved trajectory, inwards, to end, finally, lying on the ground. (In distant analogy with this, we could refer here to the goalkeeper Zen not point to the Diana with the direct intention of a normal shooter, because the right should no longer be any function of a desire marked by the self). Those balls-tercios (two-tercios-bola) empty make more than indirectly approximate the absolute through lateral movements and tortuous rodeos. Human beings are not allowed [Sub Luna](#) more than approaches to the perfect, ... *So that after the hesitant and insecure tour of many laps and bends on the road we finally rest in the kingdom of life.* [240]

The meaning of the game consists, therefore, in achieving, through exercise and a lot of touch, throwing the ball in such a way that despite the curved trajectory, everything possible is approaching the center when it stops. The closer to the 10 of God the ball is, the higher the score that the player deserves for its launch. Who reaches the first 34 points: the number of years of the life of Jesus, according to Cusano. (Who seeks justifying the psychoanalytic thesis that dreaming or fantasizing is not free would have to write down this example; and who would like to refute Schiller's thesis that the human being is only completely human being when he plays does not seem to ignore Cusano example). The winner's reward is not little, because the game promises sanctification in life and happiness *Post mortem* . [That the Cardinal Humorist, with his balls, did not imagine only one game, but also a specific game, show it extensively the considerations dedicated to the destination of the losers. Well, what does the loser mean in this game? First, that question only seems to import those who to achieve the necessary amount of points need more time than the playmate with greater success. With this, it could be lived in principle, although they can already be heard here suspicious concomitant tones, which sound as if the](#) *Vita Christiana It should be defined as a life of competition or rivalry around salvation. But, as will be seen soon, since because of its theological burden it is not a mere hobby, the Cusano bowling game can improvise a bad turn and become*

dangerous existentially: it appears, then, in sight a loser in the sense in the sense More fatal of the word, a loser that especially concerns all those who in principle had not taken part at all in the game by the Christianly identified center. And playing with his eyes on the center means pointing to the father, which could not happen if the son had not pointed to the father as a father. [241] In a somewhat malicious way, then, the bowling game remembers the need to be a Christian. In the intention of the creator of the game, Diana's circles represent no less than vision steps, which (supposedly) only

With the help of the child he addresses the father-center. The game discovers here its latent totalitarian character, since it excludes all those who are not willing or are not able to play with their sights only in the center shown or achieved by Christ, the place of the "only mediator." Therefore, outside the bowling game a night without perspective or hope; *extra ludum nulla salus* . [Since the center that is only seen](#) inside

The circle cannot be seen outside the circle or outside the steps of eternal vision or without Christ, neither can the life of the living or the light of the lights be seen there. [242] Thus, who does not play according to the Platonic-Christian rules, he himself blinds with respect to the center of being and abandons from the beginning the real bowling game, aspiration to the center supposedly shown only by the child. But that's not enough; Nicolás, after having merely ventured so far, goes to what matters to him, and presents Christ as the exemplary player of the bowling game, the only one who has so far managed to throw his bolus so that he will fully hit Diana standing at the center of 10. What the Middle Ages called *Imitatio Christi* It translates into the emulation of that incomparable roll. It is true that, no matter how well their runs, never human players will find the same trajectory or reach exactly the same rest point: on the one hand, because Christ will always be the best player; On the other, because, due to the very nature of the matter, it is impossible for two different players to ever reach exactly the same point. Being real means for the Cusano to be different. At this point the mathematical and metaphysical argument are identified, from which it can be deduced that neither a Christ that will return could

repeat his run exactly and identically. *This game [...] means the exit of our soul from his kingdom in the direction of life, in which he dominates still stillness and happiness. At whose central point our king and giver of life, Jesus Christ presides. When it was similar to us, he threw his person's bolus (Person suae globum) in such a way that he stopped at the center of life. He left us an example: we have to act as he did. And our bolus follows yours (GLOBUS NOTER SUM SERQUATUR) Even if it is impossible for a different bolus to stand in the same life center in which the bolus of Christ rests. Because within the circle there is an infinite number of places and rooms. Well, each of the bowling rests at its own point and atom, which no other can ever reach. Nor can two bowling be at the same distance from the midpoint, one is always further and one, less. [243]* [That only Christ could reach the center of 10 unrepeatably has two substantially different motifs. An ontologically punctual: two points cannot be in the same place \(a proposition that applies the principle of the non-identity of the differentiable\), so for the Cusano, although it is true that in relation to the absolute center there is an infinite number Of approaches, the coincidence of two points can never occur. Another ontologically spherical: Christ's privilege of being the only one who can play with a perfectly round ball \(](#)

[GLOBUS PERSONE SUAE \)](#), under penalty that it could be said that the God also made was an ovoid ball. [244] *That Christ has shown how to do Diana (ideally: henosis , identification; Psychoanalytically: imaginary fusion): That is the gospel translated into sports language. For the Cusano to talk about "hitting white" or "giving in white" is a welcome turn, while reinforcing the cause of centrism. Also the image of the Diana helps to counteract the discouragement of the hermetic comments on the center that is everywhere. It seems that Cusano was convinced in its last time that mystical recklessness only produce, in short, existential and social uprising, and that what matters in the dangerous theme of the ball, sphere, is to consolidate Christological orthodoxy against the Speculation on centripetal forces. Isn't it salvation, ultimately, a matter of focusing? But how should the soul be able to point to the best, if the center cannot be shown, sought, found as a stable magnitude? Centrum autem punctus fixus est : [245]*

This is the tenor of the Cusanian reflections, which do not hide their conservative concerns for the logical consolidation of the center. Certainly, for sensitive and not enlightened perception, this center is hidden, since perfect roundness always remains invisible, but well -directed spiritual meditation cannot be completely wrong when it remembers that the ball of God can be intuited or

considered *Intellectualiter* In two ways: one, under the idea of the absolute minimum or of the pure point, which contains everything in its roundness invisibly perfect (*OMNIA COMPLICANS*); Another, under the image of the maximum or the sized ball to the whole, in which everything is deployed in maximum degree and that for so much perfection is invisible for sensitive eyes.

[246]

Obviously, in the Diana del Cusano the region that is closer to the extreme margin cannot take any place worth mentioning, since it is played exclusively in view of the center; he

Ludus Globi Entero represents a focused exercise: "It seems that all force is hidden in the midpoint." [247] *The one whose ball would be in Ring 1 would be practically a condemned soul; Who never reached 10 would be in danger until the end. The most reflective player would be, in any case, the one who meditates in his runs how his wobbled bol closeness. As strange as it sounds: the nine rings of the Cusano Blanco represent the choirs of the angels or the steps of being, which, according to the Neoplatonic doctrine, emanate from the super-one and contain the prototypes of everything existing. Thus, the bowling player has fun no less than with complete ontoteology. And with each roll, the entire system of Catholic classifications or distinctions, the entire doctrine of the categories puts into play. The target or white represents what exists in its entirety, and, certainly, by conceptually essential. There are, therefore, ten different genres of distinctions (generates discretionum), namely, the divine, which is presented at the midpoint and as a original cause (cause omnium), and the other nine, represented in the nine angelic choirs. And they are no more, in number or distinction ([NEC NUMBER DISCRETIONI](#)). From there it is evident why I have represented the kingdom of life and why I have assimilated the midpoint in the sunlight, and why I have painted the first three circles that follow igneous, the next three airs (*Aetheoros*) and the last three, which end in a black earth (*

In nigro land

), aqueous, so to speak.

[248]

That the usual black in the targets of the shooters becomes the Cusano into a white or gold can, perhaps, be considered as a success of spiritualization. But with the representation of things, especially

of the exteriors, Nicolás de Cusa enters an illusory and capcious terrain. The existing one is distributed in nine choirs-something that Dionisio pseudo-arteopagita exposed in his treaty on his treaty on The celestial hierarchy

, and that assumes the Cusano - only reflects in principle the three orders (*Ordines*), each in turn subdivided into three steps, of angelic intelligences, each of which occupies its own theophanic range and manifests an aspect of God: from the superior spirits, close to God, who know everything at the same time by simple intuition (*in divine simplicitate simul omnia*), even the angels of discursive understanding - of lower performance, but trained for truth, however - that are already closely related to human intellects. [249] That these nine spheres of spirits arise as luminous rings of the divine center for a kind of propagation of waves and, nevertheless, they always "remain at the origin" in some way is something that, with goodwill to understand it, can be ratified - with intrinsic coherence and without exalted doctrinal budgets - in accordance with the conventions of the neoplatonic doctrine of the emanation. But in the case of Cusano that descending chain of lights is not enough; For the lights emitted from God in progressive and ordered advances must cover or satisfy

at once *The regions of the cosmologically concrete totality: that is why it, as the target shows, must present three areas and nine steps, with an external edge certainly obscured and tendentially despiritualized.* And with this the systemic disaster is manifested. Well, even with the best will, that edge cannot be interpreted as a tiny instance of the worlds of lights and angels. Let's contemplate it again: in the white Cusano the three outer rings are painted Black terrain and aqueously

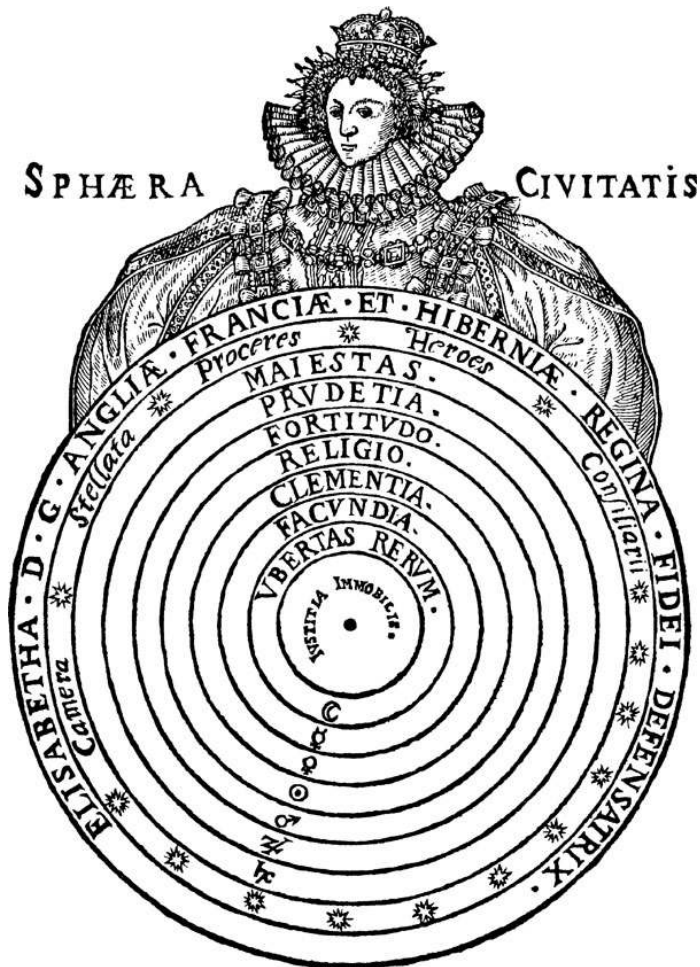
To symbolically characterize the elements, the shortage of light of the three dark regions. In the first of these "earthly" areas are the mineral forces, in the second ring the forces of the elements, even more diffuse and poorer of structure, with which they certainly mention, earth, water, air and fire. Of the last ring, which carries the number 1 and represents under -elementary subjects, even the jocular cardinal that the chaos reports (*Figurat Ipsum confusum chaos*): A region in which the emanations of the Light Center would have been so much that they no longer achieve any formal effect on

the matter. Of what follows that the God of Light (despite his "infinite" attribute) has a dark margin to which his management capacity no longer reaches.

Here the contradiction of the system becomes evident. If the theocentric propositions really had the same meaning as the cosmological, or at least they were compatible with them, this would mean that the ninth choir of the Areapagita and the first ring of the Cusano disc, the report chaos, would be equivalent. But this is completely absurd, since it would mean anything other than defining chaos as theophany and affirming that the

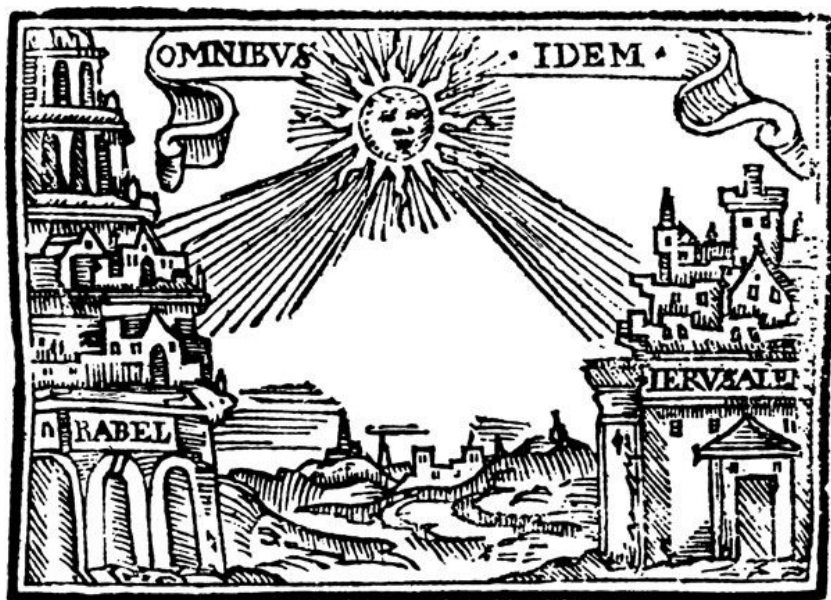
almost nothing , *feces, wet dust* They would know *in his own way to God.* (*Bene , being light means: capture God from a specific step*). Among the premises that Cusano recognizes a statement like this is totally unthinkable. Because Nicolás emphasizes again and again that only the intelligent soul of the human being can carry out, in ascent, progress (*Progressio*) from the report to the differentiated (of confusing support

). [250] But that reports it (



Chaos confusum) Be an intelligence, more exactly: the ninth step, further, from the intelligences irradiated by God, is something that could not be affirmed even with the will of the most desperate system. Considering the periphery of the spherical Cusano system, it is shown in all its devastating crudeness how they force them, both incompatible spherical constructs, the theoperifical and the theocentric: with the result that a considerable and annoying rest appears, which convinces the analytical of the analytical of the insurmountable deficiency or incorrectness of the construct. Well, the ninth, and farthest, angelic intelligences around the Divine Center could still enjoy the exquisite ability to achieve valid truths, referring to God, with the means of observer and deductive understanding: it is a thesis of which it can Be assumed that any non-placious non-plan tonic and that does not believe in Los Angeles can ratify with the study of the emanative model. But that on the periphery of the sphere of God - as if it were absolutely identical to the physical globe of the world - now appears, at

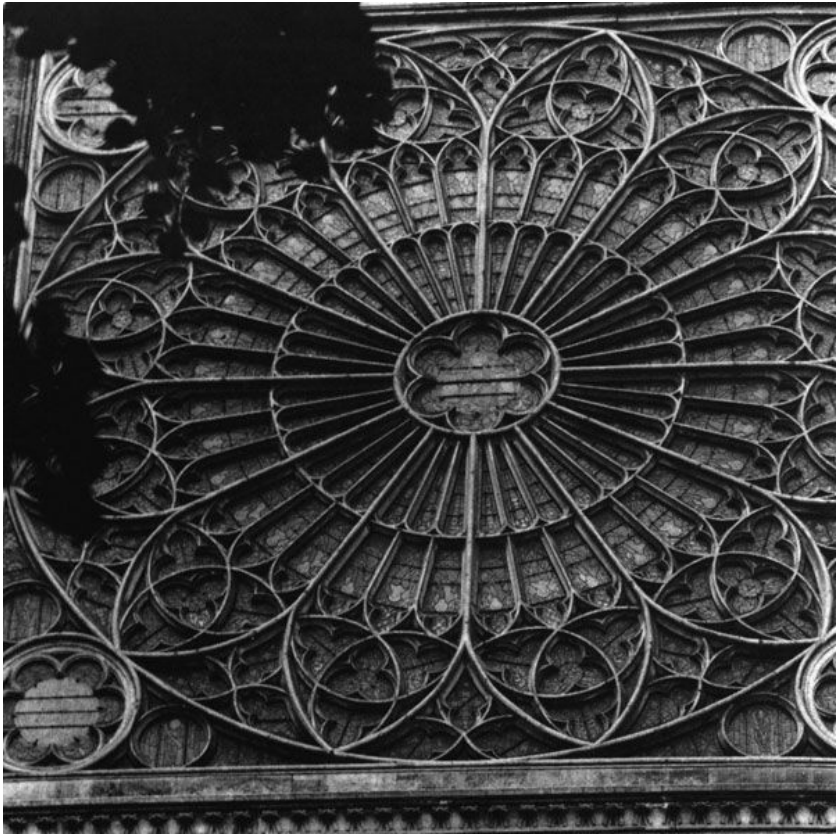
the same time, a chaos report, in a way as limbo or hell prior to the shortage of light and abandonment in form : This is the most rude case imaginable from one transition to another genre or category, which is only possible by a violent leap of the theophical to the cosmospheric. For the problem that Plotinus could only ignore with enigmatic sentences teomathematics and Arabs with orthodox proclamations, nor is the greatest thinker of the late Middle Ages find a solution. The solution would have been to understand that you have to do without the impossible and start new paths of thinking.



That dark chaotic margin of the Cusano album of the world testifies to persistence, within the most generous idealist arrangements, of the non -absorbable physical project. What in the standard cosmological model was the dark center, the sublunar space and its infernal nucleus, without light, in the center-to model appears removed to the periphery, although it is true that it is not directly weighed with infernological meanings. Through this, something that is as inadmissible as impossible must be achieved by force: a "margin" of the world that will continue to be fully controlled by the center. By unavoidable systemic imperatives, the periphery of the sphere of light, defined as chaos, now appears as a place of weak, lost, distant; The extreme margin becomes almost nothing and an ontological foreigner, where the passports of light no longer are worth. The light becomes here no light ; Beyond that threshold God is ruined by emanation in his other completely different; He sinks so much in the chaotic that he no longer returns from there to his fullness.

That a fracture of the system of such elementary violence is opened - or could be

Sweetened , so that nothing would open - within the most subtle considerations of the greatest thinker of his time demonstrates what perhaps expected anyway: even the most ingenious attempts of integral autism, which is presented as theology, of making the world something something immanent to God are condemned to the production of symptomatic weak points. In them the impossibility, systemically conditioned, of concentrically enclosing the world's balloon in the globe of God is betrayed. For much analogy of being: the Maximus Mundus



cannot contain in itself, without contradiction, the Magnus Mundus . As we have seen, in the Neoplatonic kingdom of light, the physical world is relegated to an external situation that can no longer be serious about an inclusion of the world in God. Because of its gloomy marginality, the world becomes impenetrable for the central God himself.

Nor is the step to a philosophical-natural perspective could improve the situation of the Cusano model. In the studies of the

History of Ideas related to the Revolution of the Image of World in the Modern Age, it is customary to highlight, praisely to Cusano as the predecessor of the idea of a universe, if not infinite, yes without limits, without limits, without taking into account that this only celebrates another impossibility; Well, since in the theological-natural image of the world God is represented as enthroned "above all things", the great cardinal is praised, in fact, because he will place God in an inconceivable remoteness of the world. If Cusano had been approached with respect to this blasphemous risk, he would undoubtedly have quickly resorted to his neoplatonic fundamental model, but only to confirm the result we already explained: it should have returned to a world that because of its excessive marginality It would have become unrecoverable even for the central God himself. That is why the *œuvre* Cusana ends in a monumental ambiguity: conservative centrism keeps revolutionary infinitism in check, as if an explosion was blocked at the moment of its ignition. In view of this diagnosis, it is perhaps understandable why the influence of Cusano in posterity is, almost without exception, of indirect nature.

Excourse 5

About the sense of the proposition not said:

The sphere has dead

What is most strange in the parable of Nietzsche of the crazy man who announces the death of God is his painful anachronism: who, without the proof of the fact himself, would have considered possible that still on the threshold of the century XX a thinker made a hysterical scene because of the Brunian-Copernican hypotheses? The posthumous work of Copernicus about the revolutions of the celestial bodies appeared (1543) not less than three hundred and fifty years before *The gay science*, and three hundred years had passed since the first attacks of the philosophers of nature and astronomers were produced to the venerable idea of the sphere of fixed stars and the crystalline sky. ^[253] It should be assumed that in the era of Nietzsche, cosmological thought had long since passed to the agenda, and that the great reform "of the cosmos closed to the infinite universe" could not personally cause anyone.

In fact, the century XIX it does not expect much, in general, of the physical sky, whose infinite extension is already accepted by the lay people as one more fact among others; The memory of the time of the covers has been vanished, geocentrism has been reduced to a distant fable, the millenary doctrines on the spheres are preserved more than as curiosities in the history of the image of the world, as testimonies of Human obfuscation and as admonitory signs of Catholic ignorance policy. The fracture between religion and physics has become officially insurmountable, and the churches, dejected, have abandoned their prurites of philosophical-natural

teaching. With regard to the looks to heaven and the horizon of time, the enlightened world lives in infinitism without tears, full of faith in the unstoppable convergence between future and progress. Tomorrow belongs to the most powerful telescopes and superior social benefits, what to regret, then?

In these optimistic, well-exercised routines, which seem to testify to cosmological maturity, the crazy man of *The gaya science*, riding contemporaries an unexpected Gothic scene. Nietzsche took out the figure of the man from the barrel, the Archicínico Diogenes de Sínope, to make him walk, also provided with his flashlight, for a modern market place: this time looking for something other than human beings. Of the furious Socrates of the ancients, through a metamorphosis to which theirs and Christianity contributed their own, an exalted beggar monk has been, an unusual Lent preacher, an accuser who wants to introduce his listeners into a frantic meditation of culpability. It is, without a doubt, a disturbed one who abrades himself in lonely hyperexcitations, and that, like all the authentic insane, he wants to drag the ropes to a shared madness. What could make human beings more crazy than to blame having done something that, even with the best will, cannot be remembered? The crazy man knows where he is to attack: with the clairvoyance of the authentic madman he surrenders to his mission of accusing the probos beings that surround him with an atrocious and immeasurable crime.

Where did God have gone? He shouted. I will tell you! We have killed it: you and me! We are all his murderers! ... How to comfort us, we, the most murderous of all murderers?

The *INSANITY* This intervention is evident under two aspects: on the one hand, it cannot be understood, without more, how human beings would have to explain the invisibility of God, not because of their natural cover-up, but as an absence at the base of which There is an attack; On the other, what cannot be understood in any way is how the alleged murderers are not denounced as guilty, but are bought as in need of comfort. The confusing scene can be

clarified if it is faced from the spirit of comprehensive psychiatry: perhaps in the message of the crazy man a core of meaning that appears as the scene is interpreted as a concentration of different mental dramas; Something like an amalgam of two scenes, the first of which developed in the Gólgota and the second in Frauenberg, East Prussia; With Christ as a victim, in the first case, and Copernicus as the author of the crime, in the second.

Thus, when the madman launches his cry "God has died" not only has to be imaginary, as expected, at the foot of the Cross of the Golgotha, rather, at the same time, as a contemporary of the Revolution Bruniano-Copernicana, and would speak not so much of the Son of God who declined his spirit as of the form-God of the West, the most outer sacral sphere, the dome of heaven, which because of the great cosmological turn of the century XVI

It had been diluted in nothing: in all of which can be considered attenuating circumstances both the circular-conservative reserves of the Copernic canon and Kepler's precautions against the idea of an infinite universe. According to this, the madman would move in an inner scene, with respect to which he is convinced that he would also have time in the conscience of all other human beings; He would have become a witness of a murder of God and would have lived a cosmological Good Friday, which would not follow a Easter change, as he followed that of the Gospel: «God has died! God is still dead! *To this reading corresponds to the manifestation that "the most sacred and powerful that the world possessed so far" died bled under our knives*

: With this expression the murderers of God do not seem a coalition of Jews and Romans who crucify the Christ, but conjured before whose stabs the divine César succumbs. But it doesn't matter if the first scene remembers the Idus of March or remembers on Good Friday, in any case of it the reason for an unconscious or misunderstood by its authors is followed: as well as the murderers of César, who believed to free the Republic of the Republic of the Dictator, they did not know what they were doing, neither did the actors of the Golgothate were aware of which action they had allowed them to imply as accomplices. *That the crazy man, in his delusions, does not lose the evangelical paradigm of his eyes, he shows, otherwise, in his pathetic thesis that this fact would take time and that anyone who was born later would now belong, because of him, to him, to a "superior" story: although not post Christum crucifixum yes,*

however, Post Sphaeram Occisam . In any case, in that departure to the scene it is a dark parody of Good Friday, because the proclamation of the crazy man does not have the sense of preparing the truth of the following Sunday. That prophet is not crazy because he speaks of God's death, but because No

He talks about his resurrection; He is crazy because he gives himself to the belief that with his bad news he could cancel and suspend the traditional successes of the reception of good.

"God has died": this phrase does not contain anything new for Christians, if it is considered that they have always mediated it in their depressions of Holy Saturday; However, with the consecutive proposition "God is still dead" there is a new resistance to the Pascual, which is not known how to integrate into the life of the listeners. The man with the flashlight is crazy because he wants to import his peers with a problem, in the face of what they do not know what to do to experience him as his. For their luck, they still do not see what the madman sees, and as long as they do not see it they don't care what he should. Thus, at the bottom of his eccentricity, in the crazy human being, what acts is not confusion or disorder; It promotes the unbearable lucidity of those who have lost the ability to participate in the self -deception, called healthy, of others. He is crazy about excess visual power; He no longer manages to lied in order - teaching as if he were in order himself and the world. See with too good eyes the peculiar of the new situation: when the new cosmologists, after Copernicus and Bruno, knocked down the planetary covers and the sky, the earth made eccentric and abandoned it to a cosmic instability for which no inhabitant of she.

However, we must be a philosopher or theologian to live a world image catastrophe as if it were a debacle of the immunity mental system. It is beyond doubt that, according to their evolutionary design, human beings are not prepared for cooling knowledge of that type: although most were not resigned by the new knowledge, because, anyway, even in the so -called great culture, even They think and feel in smaller, regional and homemade immunity formats. For the vast majority, with the answer to the question of whether there is a sky, or not, it does not decide much; For her there is no "death disease", cosmologically

conditioned. After the abolition of cosmic roofs, only for the few who use the metaphysical format for their own form of immunity - for the adherents to books, intellectuals, supersensibles - the question of whether they can transform themselves in an existential way Beings capable of fixing them with the new truth.

The crazy man is the adventurous individual, cosmologically awake, of modernity: the first that can no longer become illusions about the situation of the earth. In his hyperexcitations he experiences the birth trauma of the abandoned planet in the open as if he were his own; He feels the fall of the earth outside the imaginary roofs that had been sheltered inside the divine totality during a time of millennia gestation; He documents his precipitated wobble - "backwards, to the side, forward, to everywhere" - as if he experienced it in his own body; He personally feels the cold of being out, that of "night and more night", the consumption vacuum and the feeling of desert and irreparable loss. In a word, the crazy man is nothing more than the hysterical symptom of educated humanity: without shelter, without covers, exposed to the weather in the Modern Age. He tests the illustration and panic unit: he lives clarity and decultion as an naked existence, taken out, out of quice and wrapping.

The anachronistic moment of the exit to the scene of the crazy man is explained, among other things, because only in the days of Nietzsche had come to an end, even for the learned, the time of the auxiliary constructions against the outer emptiness: the reincantation of the Empty space as a extension of God in Newton's theology had finally failed as pure gravitational nihilism; The attempts of the modern cosmic imagination of trimming the immense with a varied multiplicity of worlds were dispatched in the end as literary extravagances. It seems that for the first time in Nietzsche's days they are tested and all antidotes against cosmic helplessness are rejected as ineffective. From now on we must fight with new methods the ontological immune weakness of modern subjects. Thus, taken to its authentic context, the great expression of God's death means something completely different from what they are accustomed to seeing in it the vulgar readings of any of the interested parties; Understanding from its own conditions, it deals with the sense of the loss of the cosmic periphery, of the collapse of the Metaphysical Immunity System, which had sustained, within a last format, the imaginary of the old Europe. He speaks of the need, which will preside over all future life, to affirm, thanks to his self-help inventive, in the face of the original fact

of the Modern Age: a metaphysical immune weakness, acquired by illustration. "God has died," it really means: the sphere has died, the circle of amparo has been explored, the immune charm of classical ontoteology has become ineffective, and our belief in the God of the top, without the one that until yesterday does not It even fell a hair from the head of a mortal, has lost strength, object, hope: because the high is empty, the margin no longer gives consistency to the world, the image has fallen from the divine frame. And together with the image, human beings also had to get out of their armor of faith, and since then there are only as in free fall. After the scientific attack on the Cívijo circle, the personal charm of the geometry was liquidated. Immanent are human beings only outside: you have to live with that complication. But how can the form of immanence or the inner shelter guarantee outside? It is true that the ingenious provisional solution of the century ^{XVII} to divinize the infinite space itself and spatialize the infinite god - a path that thinkers like Henry More or Malebranche took - managed to delay the burst of the atheist crisis, but failed to stop him.

[254]

In the disenchanted space, individuals can succumb to the most trivial colds, the most daily offenses, if they fail to shelter within a second immunity, which would have to be mobilized with own potentials, without consideration to the transcendental framework. If the ancient religion was the natural amulet of the first health, postcopenican health will have to use higher amulets and more complex immunity arts. This comes to light an objective reason for asynchronies in the reserve of mentality of modern societies: while some, as for a miraculous delay, can still believe in a computer objective, the others have already begun to understand that they are condemned to its own constructions. Theologians leave, designers arrive. Among them, the law of misunderstandings prevails, which irremediably demolishes those who with different Asaz methods must solve the same (although exactly not the same) problem. Therefore, the exit to the scene of the crazy man testifies already, with all energy, of the appearance of the fracture of the mentality: "I arrive too soon," he says later, "it is not yet time." Well, while the few who suffer tomorrow's diseases have placed in their order the invention of a second health, most live still as if nothing had happened, in the first robustness although with a vague bad mood, not a few times in an angry lack of understanding of the concerns of those who are condemned to operate with higher complexities. From the inevitable rubbing between both kinds of immunity arises what from the point of view of the diagnosis of the times must be considered as the fundamental tension of modernity: the confrontation between disappointments to the offensive and defensive illusions. Illustration economy: the free market of annoying disenchantments and the free choice of the illusionist he cures.

The war of immunity systems is the reality of the real in the era after the murder of God: it is directed as if it were a world war of the depths, between ingenuity and non-unclenity. Who could affirm

that it covers the fronts of this warm event? Precisely because in many parts they have endured, almost intact, the positions of the ancient symbolic systems of immunity, the news of a "supposed" death of God can bounce in them as external information. With regard to the crazy man, he is convinced that, also to today's naive, they will come one day the time in which their immunity supported by illusion will break: the light of the stars needs time, the facts need time, even after made, to be seen and ears. This fact is even more distant than the most distant stars:

And yet they have done the same! [255] It is the curse of the crazy man to know, already at the time of the fact, which for the majority will only reveal internal experience in the distant future and much later: that it is a crime committed among all, by which God was destroyed And the immunity system of being: a crime due to intellectual insolence, a furry crime committed in consequence with thinking, a crime of curiosity, for which a truth came to light with which human beings are not, in principle, in principle Not most of the time, prepared to live. The fact that it is remembered here, and twice, the light of the distant stars does not happen casually, because the authentic scenario of God's murder is none other than the extreme cover of the old sky of ether, the sphere of the fixed stars, which had succumbed under the stabs of the conjurers: Digges, Bruno, Galileo, Descartes and many others. For all those wasteful authors of the crime, the Lord's Word is worth: they do not know what they do, since none of them could be aware that, with their cancel Centuries later it will cause the crazy man.

From the point of view of Nietzsche, the death of God appears as a kind of man -produced by man. The fact that the use of human rational abilities followed their own paths triggered an atheistic glacial era, in which the question for the "how" of human survival had to be raised again from the base itself. Such a thing could only happen because from the Renaissance European cognitive practices emancipated from the Catholic conditions of the traditional way of human being and intended to establish themselves as a magnitude of their own right. In their wandering and sharp reflections of [The gay science](#)

, only few lines before the parabola of the crazy man, Nietzsche manifests clearly, indeed, that secret of a self-colored illustration, lacking consideration before the usual needs of the human being: *It is something new in history that knowledge intends to be more than a medium.*

[256]

Chapter 6

Antisphas

Explorations in the infernal space

*For me he goes to the mourning city,
For me he goes to the eternal suffering,
For me they go to the convicted people.*

*Before me it was not created,
but the eternal and of course forever.
Let, those who are here, all hope. [\[258\]](#)*

In theological metaphysics, especially in medieval, God is the title of hyperimmunity that insists that all self-determined security systems have to be overcome, simply made by man. Hence the delirious interest of theologians, theoretically committed, for what they consider the immeasurable magnitude of God: they want at any price a greater God of which nothing can be thought of, even more: a God greater than everything that can be thought ; Anselmo Canterbury already knows that subtle escalation. Campaign in favor of participation in the good of high immunity, in the highest, in the most high, is the meaning of all metaphysical-religious propaganda. When it comes to the salvation of mortals, it is only large enough to the most thoughtful and what is unimaginably larger than the greatest thinking. That is why human beings, according to unanimous priestly council, under no circumstances must they be sure of themselves: they would lose access to superhuman immunity structures, in which it seems that you can only participate in the

manner of delivery, that is, to be left by the supreme guarantor.

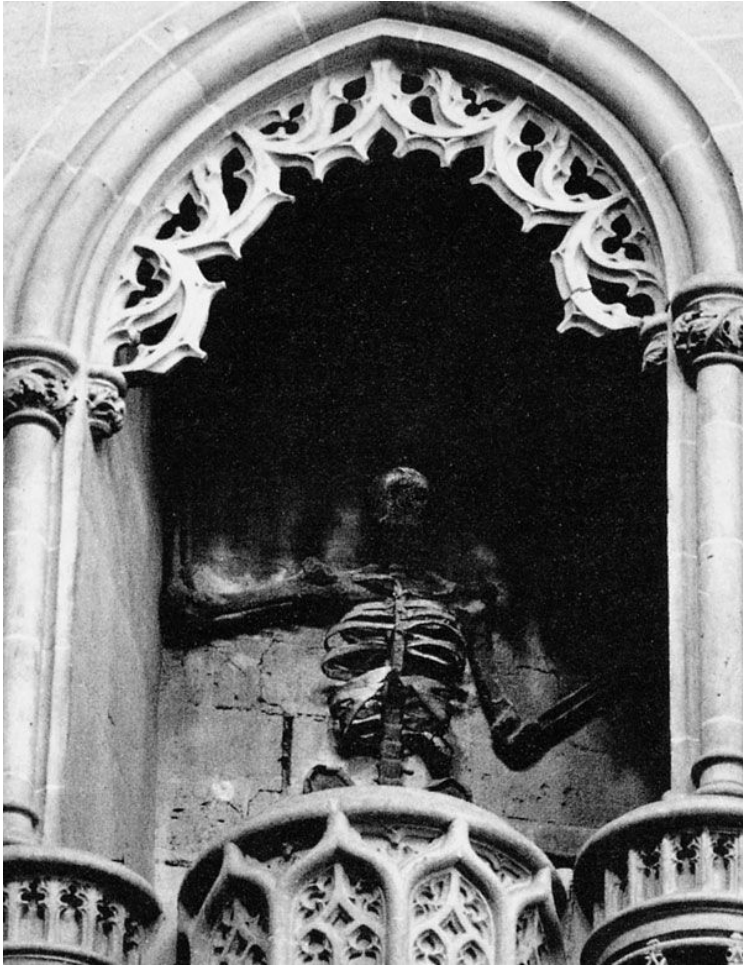
With this argument justifies eternal theology its psychological interest: remove security from human beings in themselves, to ensure above, in the omnipotent God. Since God, as coverage of all the coverage and support of all supports, offers the maximum degree of assurance and immunity, we must give up all the smallest mental self -assertions, in which human life is worked on its continuity day day, year after year (all this, assuming that this supreme divine insurance must be desired); Of course, where the monotheistic priests exercised power tried to impose over all that insurance, although nothing else was for the reason that a priesthood like this, well understood, could only be legitimized precisely as an agency of supreme immunization through a god *Semper Maior* , gradually elevated to infinity. (Otherwise, regional healers or santones could fulfill so well, or better, immunity tasks).

With the praise of God as a supreme source, at all, soul insurance protection, a dialectic that causes potential and currently devastating immunity paradoxes is installed. For to be able to affirm God as the supreme insurer, theology has to do of him, first, something disturbing, exalting him excessively: to extol him as the being of absolute confidence, we must oppose the human world as the absolutely another inaccessible; To channel torrenters of confident delivery, we must describe it as a cataract that drags us without knowing where. To celebrate it as an intangible sponsor of the faithful similarity between the soul and himself, we must affirm, at the same time, a "growing unreasonableness"; [259] To entrust it as the being more worthy of love at all, you have to make it terrible as a eschatological judge. With this, the general form of these paradoxes can be described as a weakening of immunity in order to procure supreme immunization. The vaccine with the terrible and absolutely another must provide the ultimate security to the same. As a dream in pure weakness, primary masochism is done in the sublime: in the hope of forcing the strong part, by submission to it, a protective condescension.

It can be affirmed that it was the tensions produced by these paradoxes that energized the history of the religion of the Middle East and Europe in the era of the rise of monoteism. They show what huge price demanded the ecclesial -type mood assurance systems,

highly metaphysed. What is discussed today as fundamentalism is still manifestation, as unequivocal as unavoidable, of that basal paradox of immunity inherent to monotheistic religions: seek maximum safety in the shuddering, and the last foundation in vacuum. All Supreme God is terrible and we admire it while "renounce, serene, to destroy us."

When immunity and salvation are postulated to the absolute, they appear, by systemic necessity, huge risks of misfortune and calamity, which were unknown before the search for ultimate security and supreme immunity. With safety desire inflation fear. For a God who must be able to grant "eternal bliss" as a consideration of supreme security, has to be provided with the power to disrupt all human insurance to replace them with policies of the absolute. The powers of that same God necessarily reach so much that they can also assign negative consideration: about these speaks the Middle Ages in their fears of hell and in their visions of a underworld in which the evil insured have to pay the consequences of not having counted with the friendly and fearsome god of hyperimmunity. *Thus, whoever wants to know, even if nothing else was for historical interest, what the God of theologians consisted of not omitting a visit to Christian hell. For hell is the second face of the God of love and worship that theologians like, the necessary reverse of the theology of the Communion* : That is why Dante, however obscene that he can sound, is right when he says to his door of hell that has been built by the first love. As we have seen, in the worst case, the proscription and excommunication outside the philosophy and its round city led to atheists should be abandoned outside the city, without burying, in anyone's field; [260]



From now on we will observe how the excommunication outside of God will lead to an extinction by internment. This is, therefore, the Christian hell: the extermination field for dissidents of the first love. Predicant skeleton of the Cathedral of Murcia, century XVI

. *That the circle, which offered the naive geometry of immunity the most plausible of all forms of wrapping, can become at the same time the formal motive of a devastating disappointment and a fatal loss of immunity: this is the discovery of which we speak and discusses in the Christian science of infernal space. If your manifesto is read again, the songs- Inferno*

Of Dante, from a spherological and postpsy analog position, one realizes that what appears in it is a first psychiatric phenomenology

in the form of a depressive torment theory of narrowness and oppression and the existential vicious circle. With the elevation of the structure of Dante hell provided, at the same time, the model of any analysis of the shelter or shelter in the false: well, God knows it - its inhabitants of hell are fenced and surrounded effectively, but no, in Absolute, in tonic coverage, or in good circles. With holistic considerations of immense irony, the infernology of Dante highlights that apart from the spheres of success there is also a roundness of despair enclosed in itself and self -reflective. Already at first glance the fresco of the poet's hell makes a double atrocity understand: not only exposes, to epic size, a underworld of eternal human sufferings; It also integrates that black encyclopedia into circular forms, in which an allusion can be verified, in which it is impossible not to repair, to the divine assembly and organization of the entire suffering. With this, the hell . How, if not, they could appear as authorized by the circular form? Sarcastically perfect, every corner of hell arranges or vote around their prisoners; For God's greatest glory, every helper demon martyrizs its clients in the meticulously indicated place. It seems that Dantesque hell, for the concentric form of his disposition, pays tribute to the god-form; Its structure of nine steps copy the pseudo-arteopagytic hierarchy of angelic choirs.

[261] *Dante's underworld is arranged in the form of funnel, as a megaphone from which, ascending from the center of the earth until the upper end wider, a deafenor hurricane of regrets proceeds. Its form maintains the midpoint between the most serene order and the most extreme horror. Who wants to know how much they reach the consequences that St. Augustine - one of the parents of Christian infernology - defended the goodness and good invoice of everything created - omne ess est bonum - You only need to visit the most elaborate of the European visionary culture: this hell thought until the end, which remains entirely in the circle, such as philosophy. If it were possible for the form to be completely separated from the content, the inferno Dante would mean, even more than paradise, the triumph of divine formalism. If the light of everything that is coming from the light, the nonity of the Underworld's circles could also be considered as an excellent teomorphologically speaking program; Hell would be the most arranged dungeon, even the most perfect city, which was ever granted to human beings. The best designers would have been used to develop negative eternal ideas; The executed work could carry the quality indicative*

Made in Heaven

. The only thing that could not be the direct intention of God would

be the horrible contents of hell, so that for the scenes of eternal torment a drift would need to be adjunctant non-divin adjuvant causes.

On the door of hell this phrase appears:

FEEMI THE DIVINE POWER,

The Somma Sapienza

HE

Primo Amore

[Hort the divine power,



Sumo knowledge and love first], An expression that manifests the complicity of trust-in-God and cynicism, and that has been able to inspire subsequent managers of habitats thus analogous inscriptions in the gates. Through this, what cost the Catholic fraction of humanity to impose his concept of God as the absolute immunizer is evidenced. To be able to arrange faith -style faith policies, someone formidable in the utmost degree had to be made: who wanted to promise heaven had to be able to threaten hell. And since hell had to be hell by the grace of God, it was necessary to impose the formal seal of the creator: the circle. Dante,

Divine Commedia, Inferno

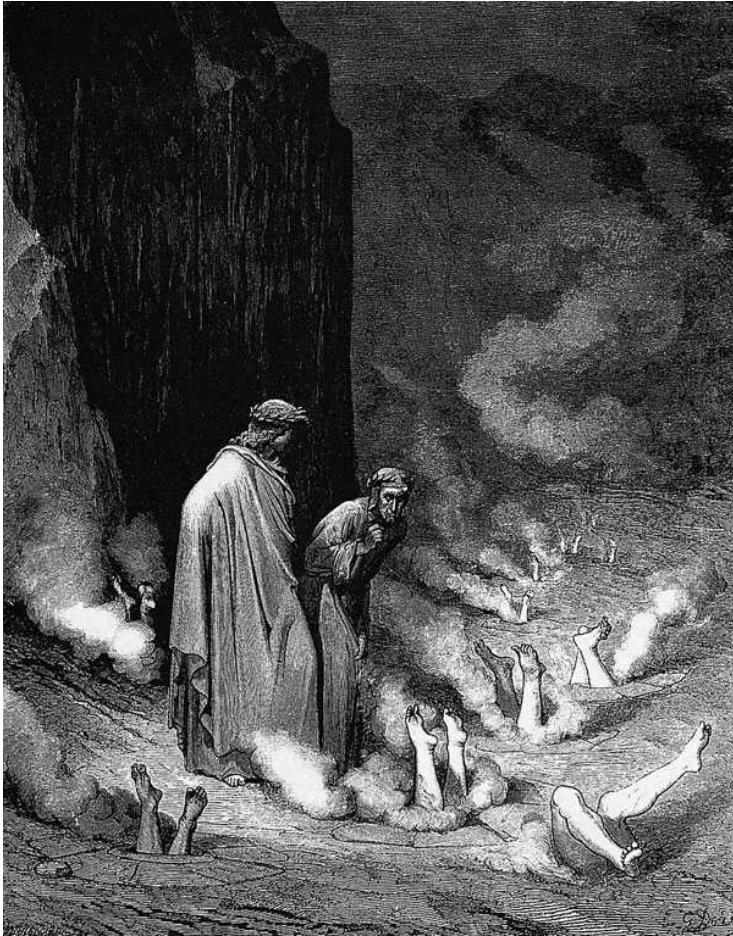
, Song 14:

*Ed Elli A Me: «You Che' L Loco è Tondo;
E tutto che your sie venuto molto,*

*Pur a Sinistra, Giù peering in the background,/
Non 'ancor per tutto il liechio vòlto»*
[He replied: «You know that the site is round,
And even if you walked a long stretch

To the left descending to the bottom,/
Even the complete return we have not given »]. But does it also deceive in this case, as in all of the Catholicized ontology, the homogeneous, round-conscentric illusion? Can, in fact, the sphericity of the lower regions of being to possess the same morphological dignity as the areas near God? Is it possible that the circle of hell was substantially the same as the one in which angels and redeemed celebrate in eternal choral ecstasy to the superb central point? Are we also to infer here, still under the impression of Platonic suggestions, in the cyclical form of the

Optimum objective, of the round appearance to be well formed? It is beyond doubt that Dante himself would have answered affirmatively to these questions, since its construction of hell is oriented by scholastic conceptions of order, and is designed and populated in correspondence with teomorphological orthodoxy. This does not prevent the manifest text, apart from the author of the author, to exhibit ideas that remain outside the circle of jurisdiction of orthodox doctrines. When it comes to expanding the structure of hell, it knows how to make poetry itself better than the poet and its scholastic informants. As we have to show, the globalization of suffering in hell follows its own law that only is identical to that of divine circularity. The penetrating predominance of circular forms, which reach the bottom of hell, highlights a morphological secondary sense, whose analysis follows that God could not affirm his monopoly of the circular form without being challenged by it. He failed to reserve the circle as his inalienable formal seal; The roundness is not its infallsifiable rubric under each of its well - achieved creatures. Dante's work shows, rather, that the demon region has a circularity, reflexivity and harmony [sui generis](#) . We may meet here again, and under a different aspect, with that duplication of the spheres that was commented above as an irreducible duality of the world of the world and sphere of God.



[262] If in the geocentric image of the world God is necessarily represented up and outside, as a splendid margin and hyperclara height, in the theocentric scheme God has to be thought as protuberance of light, which, overflowing eternally from the hyperspatial center, covers everything, while To the world, as we know it, it is placed in the darkest periphery. But just as God, in his euphoric sphere, only emanates light and successes in choirs and waves that end in the peripheral, formally weak areas, of the existing, thus, in the other, in the cosmic sphere, the most remote point of God From the existing, the center of hell in the nucleus of the earth, can be surrounded by the capricious rings of the spoiled and failure.

Dante,
Divine Commedia, Inferno
, song 19:

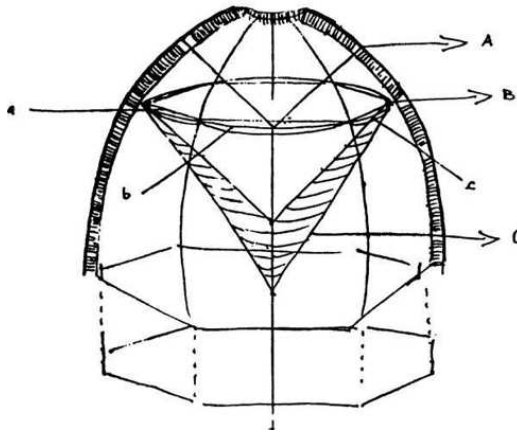
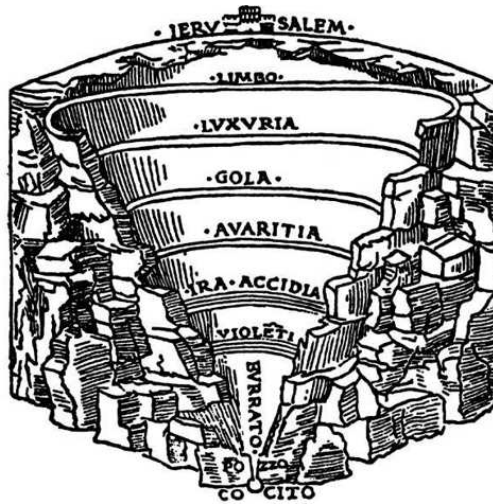
Io Stava Come 'L Frate Che Confessa
The Perfect Assessin, Che, Poi

ch'è
Fitto,
Richiama Lui, for the Morte Cesa

[I was like the friar that confesses *to the perfidious murderer, who, already drove*, for delaying his death he claims him]. *It is a strangely clear underworld, of supreme spoils that relentlessly reflux themselves and themselves, that through which Dante is led by his guide, Virgil; And although the poet does not leave any doubt that in his eyes the circular structures of Inferno, purgatory*
and

Paradiso They refer, all of them, to a unitary ordination precise from above that is manifested in the nine-siete-new numerical scheme, if the circularity of the infernal spaces is considered more detail, it is seen that it has, however, a different principle and, Above all, a different center than spherical conformations around God. The conviction that the celestial and infernal circular worlds belong to the same order is less insured, quietly examinable knowledge, than a pious and precipitated prejudice with which the poet has been armed for his horrible trip. This is the same prejudice that had to provide support and support for the era of Christian dogmatic security, and of the same that allowed medieval thinkers to make a blind eye on the impossible congruence between God's sphere and sphere of the world. So that God, in truth, is as his concept of Almighty and infinitely good postulates it, the exegetes have to represent their masterpiece, the world, much more round and achieved than they can ever perceive mortals to use. Only in the theological leaflet shows the creation a suggestively splendid figure. For no sector of the universe, this is better than for hell, than from the ontological point of view represents the extreme limit value of mundanity. Only those who perceive hell under the strongest idealizations can visit it, in the style of Dante, as a peripheral area problem of very round integrity-all. Consequently, the infernal camp only crosses human spirits when they have armed metaphysically blessed, that is, of morphological optimism. Since nothing is as contagious as the proximity to great misery, both temporary and eternal, hell visitors have to immunize by conviction that even here everything happens correctly. What would God be if he did not assign each one? You cannot blame, certainly, Dante's hell who lacks a sovereign plan. Are not these streets of the torment, well constructed, sufficient proof of how well -founded and meditated that the infamous facilities are? Doesn't it show the thorough distribution at all that the administration of the camp knows what it does, and should not also tell your knowledge, like any intellect, with a light of God? Doesn't the infernal city have [*] *The most mature urban structure*, [263]

and the precise way in which its inhabitants are housed in *Arrondissements Specific*, according to each other's fault? *Armed with courageous and endeavored prejudices, poets descend to the underworld and go through frightening universes to approach the residence of the residence of the Summum Malum*



. The living poet faints very often throughout the trip, defeated by horror and compassion, but always rises again, encouraged by the spirit of Virgil, which assures him that hell also, in his own way, is in order . The living and the dead man cannot feel the same at this point, because Dante fails to appropriate the cold blood of the dead colleague. On the goal of his common trip to the under world, however, there is never any doubt for both travelers. For them it is evident: only in the *ninfimo* circle, in the

Finis Malorum , it will be completely evident what it means even, what even hell is going. *Dante's hell, projected in Brunelleschi's dome of the Cathedral of Florence.* The passage through the torture cameras shows analogies with the protocol of a difficult audience with a prince, stolen to profane looks by numerous circles of walls and doors monitored. Nor have the latest reminiscences of that sumptuousness that the great invisible Persian kings show each other in this superior hell. [264] But, since the prince of the underworld, as a model of negative majesty, occupies in the Aristotelian-Donat image of the world the most inner center of the Earth's body, which is both the absolute center of the sphere of the world, the place of the devil *per se* It indicates the site where the physical cosmos is more collected in itself and where with more purity it is reflected in its essence. Here the truth about the low, sublunar, earthly matter is revealed, in its entirety; Only here a definitive penetration can be expected in the nature of the non-ethical, non-luminous, non-benighted world. By his audience before the emperor of that painful kingdom -

The 'Painful regno mperador (Inferno

, Song 34, 28) -, both poets will appear to the most impenetrable darkness, to pain beyond all threshold, inaccessible to any narcotic. *Poets's trip to the lowest poet precisely reflects the inferocentrism of Catholic cosmography. The meaning of the trip to the underworld is to see the prince of demons, Lucifer in person on his throne, since the empire is only understood from the Imperator . It is also worth here: as the Lord, thus the country. Like the center, thus the periphery. Without the culmination of Satanofanía, the journey of hell would be without result. Trips to the beyond only fulfill their goal when from the extreme they report on the region as such.*

But the region is no other, nothing less, than the extradivine world, since its underground part represents its dark extract. Who should occupy the tiny end of physical space but the prince of darkness in person? We know why from the cosmological point of view the center of hell must be the most remote point of God from the universe of covers, and why that point comes to reside inside the earth; We will see why from a metaphysical or moral perspective hell is defined as the source of stimulation of the refusal to speropoetic communication with God. But, since the metaphysical meaning of hell in the analysis of Dante is supplanting and progressing the cosmographic scheme, its *inferno* [265] *It ceases to be simply a reflection of the geocentric constitution of being.*

Rather, it is shown that hell has its own spherical power and is subject to specific antispherical circularity.

During the descent, both poets explore that orb of depression, in which denial forms characteristic rings, the circles of Angostura and lack of sight. They discover hell as an apocalypse of egoity. One thing is that the fallen angel turned away from God and turned to himself; and another, that his turn became a capricious maelstrom of negativity. Following the footprints of that infernogenic maelstrom is the enlightened-metaphysical sense of the poetic night journey. To that precarious want-know the figure of Beatriz, which immediately before the descent appears to the poet from the sky in order to instill breath for his risky trip. She does not seem to understand very well what forces her to "descend down here and to this center,/ from the place to return to" (

scender qua giuso in questo center/ of

L'Antpio

Crazy Ove Turn your Ardi; Inferno

, song 2,

83-84) . *Beatriz is not allowed to be bewildered in his mission of protector and muse for that lack of understanding: yes, perhaps he can only become muse of the poet because he complements with a kind of saving blindness to the great man who feels driven to go down to the center of in complementability , to the melancholic abyss.*

This has exposed something like an interest in the return of poetry to the heart of darkness, an interest that directs knowledge in that sense; The poet lives under the imperative of understanding something that is inaccessible to human understanding: the nature of an infinite negativity that has thrown his shadow over his life. That the rejection of communication with God can become a causal force of their own right and that the denials are locked in autogenous frustration rings: that is the transcendental intuition of Dante's infernology. The prototypical image of such negativity cannot be found anywhere else than in the Luciferin position; It fulfills the permanent unity of horror and denial. *Thought was never so far from philosophical ingenuity that it only sees in the bad absence of good. Considered from the Dantesque point of view, what authors such as Proclo have exposed and, following him, the archimistic Dionysus Pseudo-arteopagita about the insubstantiality of evil are only*

straightened sentimentalisms of overprotected monks. As a portrait of the devil and as an ontologist of the antispherical space, the poet understands how of denial, in spite of everything, it can be something and how negatives and deprivations proceed, however, compactly sterile environments, compactly sterile, and tangled in themselves. During his journey of the time trial, Dante makes an ontological-formal discovery of great reach: each convicted has sunk into his own environment, which forms of penetrating denials. Calling a world to that environment would be a malicious exaggeration, because the eternal current presence of the oppressed, constrained, parody the data of a clear universe, which provides space. What was called the world outdoor only the hostile, lacerating and viscous character remains here. That is why their bodies retain criminals, because they are the essential requirements for fixing a soul to torture. The body is the

Minimal World which is used for the seclusion of human beings in torment receptacles: that is what the torturers would expose if they were hired as anthropology teachers; Without torturology, the sciences of the human being lack an essential branch. With regard to the opposite part, the opponent must be understood with ontological seriousness as a hero-founder in a form of subject that resides in the center of a great empire of denials and rejections. Therefore, as a carrier or support of all deprivations, it must be recognized, at least at the phenomenal level, as something powerful and someone formidable. From his pole penetrates through creation as a counter-sol that emanates cold rays; These create around the freezing point of being extensive circles, in which an innumera crowd has been encased in the

Imitatio Diaboli . The cholera of the opponent generates enough cold to meet the needs of negativity and confinement of themselves from the entire lower and middle world. If the supreme devil can count on supporters and maintain subjects it is because denials are infectious and because the splendid image of the evil mobilizes great seasons of adherents, locked in themselves. Dante's hell represents, so to speak, the first individualist wave: each one for himself and all for the devil. The integration of all individual selfishness in a great kingdom with its own style is the meaning of this inferography that surprises with its thoroughness. He puts in the eyes how negativity becomes a space of his own type and what his conclusive principle consists of. The poetic substantialization of hell is a feat in the history of meditation on [human condition](#)

Intermediate observation:

Of depression as an expansion crisis

As we have seen, the morphological optimism that is expressed in the conviction is inseparable from the classically metaphysical interpretation of the world. In this way of seeing things, stubbornly clear, it manifests the conviction that any existing demand, from itself, to be collected and sheltered in the most perfect way. Just as anything longs to participate in the best form of its species, it also wants to have the better, well -expanded environment and the company. If the philosophy of the spirit and light of ancient Europe could summarize its essence in the motto *omnia quae sunt, luminina sunt* , "Everything that really is, is of a luminous nature," classical metaphysics, in general, would have had to make the principle that everything existing is in circles; *omnia quae sunt, in circles sum* . Cusano contributed to the doctrinal prestige of this point of view with his thesis that the entire philosophy rests in the circle; *Tota Philosophia in Circle* . The classical philosophy is convinced to correspond in its circular movements of thought - of the explicit to the implicit and of the implicit to the explicit - to the constitutive law of the existing. From the philosophical point of view, who would not have not been introduced in this clear circle would never have yet thought about. Even Heidegger remained alive this belief in the circle as the father of all the things produced and known. Due to its installation and recollection in good circles, each of the things, together with its range in total, has received the formal seal of its good invoice, to which its cognibility also belongs as an ordering to a corresponding intelligence. Each of the things is totally herself only in her sphere, which, in turn, is sheltered in the sphere of all spheres.

«The world is round around

Ser-Ahí

Redondo »(Gaston Bachelard). Skins and horizons are what keeps the alive in living limits. In the divine contour, skin and horizon they become identical. In the hot nights of being individual life feels diluted in the midst of the vital sphere. So, in such good circles the

Ser-Ahí

It would always be a being in the appropriate place.

Depression has another truth; Experience the world under an opposite space design. This is announced first in the aversion to the requirement to pay attention to the propaganda that is made of the well -finished and achieved. And we must not deny that the positive always has it easy, since it revolves in a circle in which the good leads to the good. Since the circles of luck and happiness are traced with amplitude, who moves in them does not go against the wall. The fundamental experience of depression says, on the contrary: the walls have placed themselves so close that in the field defined by them they are impossible reasonable movements. For depressed the circle is a form that contains; What should have provided shelter closes as a prison wall around individual and isolated life. Therefore, even if it is rotating, the depressive movement does not resemble at all to the circular trip of the heroes, whose measure is the universal circumference. It has nothing in common with the prototype of the circular movement in a big way, successful movement, such as the *Odyssey* , that in the deferred return home he becomes the hero into a skillful person, experienced, a person of the world and complete. Who is caught by depression is condemned to the poverty of the world, since for him the trip stops and the horizon implies. During his walks in the cell the prisoner only experiences the spent symmetry of the incessant round trip: the model of poor circulation, of bad transit, which is precisely the one in which there is no preeminence of the first leg.

What does not lead to anywhere cannot be recognized as a path, neither of the way or back. When there is no way, or method to walk it, nothing is pursued, nothing is learned, it reaches anything, clarifies anything. The horizon does not unfold, the distant points are not attractive. While it could always be said even more than

already told about an odyssey that is happening or already carried out, nothing worth mentioning can ever be informed of depressive states. They themselves appear before themselves as definitely banal. The incorrigible evidence belongs to depression that nothing is worth saying; None of his experiences would deserve to become a subject; They would never interest communities of speakers at all. The feeling of the world of the Panther of Rilke, which turns in its cage without sniffing any world behind the bars, corresponds to the design of the depressive world, which does not even reach the closest. From the spherological point of view, depression means the annihilation of the relationship space. The good space disappears when the radius that had maintained the point and counterpoint, together but separated, within a common circumference is collapsed. A world without radial energy is the antisfera: any environment around a point without a partner. Since the vital radius-the phallus-space or the expansive force of the spheres, so to speak-is the distant light that illuminates the horizon, the world in need of radio, weak of light, of the depressive one shrinks until it becomes a presence in a presence Immediate without a horizon, which has come to the indigence of the animal world again: with the difference that the poverty of the depressive world manifests despite all a specifically human dissonance, since even as an plundered way of being-in-the- World has an ontological feature.

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What has been given to the depressive one, that its faded circumstance, remains the world as everything, even if its dation is under the sign of retention. The world is revealed here as impossibility of undertaking something in it that means a difference for acting. What is denied, retains, refuses, there is the whole of spherical existence, complemented. When there is no possibility of dilation or distension of spheres, the space in which a transformative action could be performed or in which an effective, active word could be carried out is missing. The force that will provide the sphere for its convexity leaves the self -denied self -action. The whole: an empty state of affairs around a point without distension. *This implosing space has its replica in the space-environment, which is taken badly around, from the paranoia, in that "universe of separation", of isolation, in which the Saint-Preux of Rousseau, the hero of The new Eloïsa , he feels locked up: "My stifled spirit wants to expand there and is compressed everywhere."* Rousseau says in another place about one of his figures: «It has been discovered how to enclose it in Paris in a solitude more terrible than that of forests and caverns. Among human beings he finds no understanding or comfort there ... everything surrounds him and looks at him curious, but rejects him ».

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The depressed is only possible within itself to repeat rotations, nowhere is the starting point for a space creative action. On the contrary: the space is getting shrunk more and more for him. The French author of *Diarios Amiel* has connected that setback of the expansion with a anticipation towards death: [Death reduces us to a mathematical point; The destruction that precedes it makes us go back to concentric circles, always narrower, towards that last place of impregnable refuge. I suffer in advance that zero, that null point, in which form and essence are extinguished.](#)

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With this, Amiel discovers a secret common to depression and metaphysics: that the death of anticipated paves the way to a perverse and pleasant immunity.

In depression there is a feature of that evil that tradition has called the metaphysical evil, because in it, to the unease of the evil the discovery of a failure is added. It can name the source of evil: the impossibility of moving and accommodating in the open, outdoors, is a numbness or paralysis of the positive transfer capacity. While, otherwise, in case of exits to space, the fundamental experience "the expansion is good" is transferred (young children and imperialists testify to it), depression transfers traumatic immobilization of expansion capacity: The inaccessibility, early lived, of the complementary. In its absence the space is collapsed and the subject who is prisoner in a narrowness or invivable amplitude is contracted at the panic point of the self. With the transfer of that point-being the history of loneliness begins. [End of intermediate observation](#) The medieval discovery of a language of depression is produced with a topological need, in principle, from cognitive penetrations in a macrospheric relationship: speak, first, of the early official distancing of the demon of his lord and divine in front. The depressive situation is not discovered by a private or psychological indication, but as a public or political conflict between the sovereign and his creature. Satan appears as a dissident of a God who is not a private genius, but the Lord above all rank. The distancing between these adversaries does not lead to intimate or poisoned intimate relationships, but to the creation of a formal counterlessness, of an antispherical exterior. (Something similar is

often produced in the dead phases of mystical hyperrelations between the soul and God).

[270] *Therefore, on the map of the existing depression is indicated in principle as an area in which negative stocks are officially at home.* With this, deprivation of being appears as a public relationship. The primary infernal circle, which arose from the rebellion, is the point that rotates in itself, in which the fallen angel meditates his future non-relation to God before everyone's eyes. That point is also an "empire": since around it an empty space is formed in which nothing arises that could be communicated in a participatory way. An empty amplitude opens meaninglessly an empty narrowness; The individual is installed in it as in a rotating capsule that acts as his

Primum Mobile . *Around the first Angostura sphere, more hearty rings, meanness and indifference can be installed. It is self-pity, loaded with autodidacticism, of this first lost that maintains the capsule-ye in permanent turn.* Because of this, the central location of the fallen angel in the cosmic space acquires metaphysical meanings: the center of hell is the point of the world from which the inaccessibility of the world can be perceived for those who are there. Satan has the complete panoramic vision, which discovers the dimension of the loss of the world; He was given the parmenitian spatial eye to contemplate the abundance of deprivation; His amphiscopy captures the entire panorama of the lost. Therefore, in him the theory and autortment have become the same; His see is his suffering, his gaze around his symptom: pain around the world everywhere. He is the only theoretical for which the scholastic presumption of classical metaphysics is worth a strictly closed system and a definitively free of metaphors. What in others - so called - philosophical systems are suggestions that can be dispatched within minutes, for the melancholic devil is a substantial conclusion. Therefore, only he could have an interest founded on that of "with" stroy, if he did not know too well that his *Clôture* It is perfect. His greatness is that world deprivation is always completed in it, again and again, endogenously. His vision encompasses the whole of the hopeless. While the little usual demons, because of their persistent stumble with the circumstances, they become something like children of the world, Satan the great establish

between him and creation an abyss that cannot be overcome by any habit. He, who has rejected the maximum, is the one who is most devoid of everything; is he *Unum* and

TOTUM

the one that has been stolen from his great rejection or denial. Denied the

be-in

Within the divine sphere and now experience how the denied circle excludes the denial. The denial of the spherical union engenders precisely the total antispherical insulation that characterizes the depressive state. Under multiple non-dishes, enjoy the certainty of possessing a definitely closed system and using a definitive vocabulary, that of hopelessness. Only the devil gets the perfect closure of his knowledge system, because only he knows how he closes logically after one the gate of hell. For him, the absolute depressive, the world is all that has ceased to be the case. Not in the given, but exclusively in the lost, evidence is possible. In this sense Satan is historicist; Good is everything that has already happened. If the metaphysician wants to understand, he has to understand the depressive; Who wants to understand the depressive, has to understand the devil; Understanding the devil means understanding its circle. The demonic circle is the movement on the insurance on the way to the non-scope.

In their neo -Gothic illustrations for the *Inferno* De Dante, Gustave Doré captured the crux of Satan's existence from a modern point of view, which represents the Lord of the Underworld in the pose of the melancholic genius, with stubborn arms and stubborn and empty look, full of impenitence and repressed pain, prisoner in a pathetic cave in the cold foundation of the world. Its surroundings is wrapped in a glacial winding wind. In late -romantic projection, Satan appears as a saturnal nature; It is a rebel who denies what exists by bars and considers the coming as a prototype of what will fail. It emerges from the ice as the rebel, full of talent, abandoned, too proud to even consider a different alternative from being-in-inferior.



Certainly, Dante is still very far from that postmiltonian modernization of the devil and, nevertheless, certain features of his inferography already contribute to a phenomenology of negativity, which remains valid beyond the medieval circumstances. Although he presents him as a naive monster with three faces of colors, scolding his teeth, his demon is also a subject who has excluded himself from existence in open communions and has fallen, therefore, in a situation that He only knows despair around himself. Purgeted in his antisfera, he is no longer familiar with any intimate complementation; No companion breaks its capsule, no inner world shared provides the sensation of the animated space volume. Is only great for the *pathos* with which he defends his isolation. Due to his self -election, the prototype of self -referential intelligence arose. He is banned in his antisfera-alien, which he can soon carry out the name of the world-environment.

Dante,
Divine Commedia, Inferno
, Song 34:
"Ecco Dite," saying, "Ed Ecco Il Loco

Ove convince che di fortezza
 t'armi "

["Look at Dite," Decando, "and look at the site
 where you will have to join value »] . In this demon, which

cannot be released from its annihilating anger, directed also against itself, there is the model of everything that in a medium-environment-world-environment is self-referential body. He symbolizes the automation, determined to everything, of an isolated life, founded in suspicion. In fact, bodies designed separately, which preferentially refer themselves and that can only let another one as a time of self-reference, are scheduled to function with an eye on the demonic point within them. Only from him they know what it seems to be of their own benefit and only from it sustain and support themselves at the expense of what they have to use and disposition as their world. The mode of this self-reference, the predominant thinking-in-symism and the unconditional to have-to-prior-a-sysism as a point of combative and courageous power in the constant battle, is considered from the point of view of the point of view of the Classic scheme, Satanism in action. For modernity it is nothing other than the innocent apriori of individualism.

The consequence of Lucifer can be extracted from here is only an outdated figure of what is philosophically called the spirit of the world; If he has recognized him once in the original, he also recognizes it in his renovations. The prince of this world is the prince of systems. That principle of selfish intelligence can only exist

a priori Dispersed in innumerable bodily spirits or individuals, who bring together in the dominant superegoists, in the Leviatanic states, in companies that seek benefit, in corporations whose objective is to serve themselves. From the sum of these self-references it is what is the essence of the modern reason for automation and its incarnation in systemic selfishness.

From this point of view, the current and symptomatic general theory of Niklas Luhmann systems must be valued, above all, as the last product of neutralization of satanology. In the form of a science of finite, corporeized intelligences, he treats with admirable subtlety of the active autisms that occupy their ecological niches. That doctrine has clearly captured the point where phenomenology and diabolology converge. Considered from the background of the metaphysics of ancient Europe, he studies with all consequence the

acquittal and disinpersonalization of the small finite demons, that is, of the organized rational subjects, who, even if they wanted, it is impossible that they could think and act referred to the pole Divine altruistically, forgotten of themselves, since they are anchored primarily and without authentic alternative in self-reflections sent to the body itself, traditionally said: in self-admission, it does not matter if these appear as individual selfishness, corporate selfishness, state selfishness and, why not, also, also as selfishness of churches, sects and saviors any. The Nietzsche postulate of purifying world images of ancient Europe of moralizing resentment remains in good hands in the case of Luhmann. In fact, where would metaphysical resentment have been more intensely manifested than in the traditional envious and rival taboo with the selfishness of others? Through the work of neutralization of systemic thinking, old hell is overcome in mundane circumstances with which one is familiar: until it is distributed proportionally by all circles, which in the end must refer exclusively to themselves. It is more a matter of pleasure than a metaphysical choice that is preferred, with the greedy and the overthrows in the fourth circle of Dante's hell, launch against one other heavy loads, or that it is preferred to adopt a position at the negotiating table on the negotiating table A ratio agreed for public service. *The psychohistorian asked the question of how it is possible that modern readers - representing the allusions related to the time, which have become incomprehensible - could receive the songs of Dante's hell as if what they had before them were the script of a Contemporary film, to public's taste. What provides those images of human bodies to make pass through the viscous mud and sink into hot rivers of blood, of bodies snowed by flakes of fire, which ferment in burning coffins, of losses that fight with constraint boas, innermes and bewildered on moving ice, his infallible Appeal*

to the imagination of human beings who have been convinced of the unreality of the hell of the beyond? From the scene-psychodramatic point of view, the over-epocal readability of the Dantesque inferno is based on the fact, certainly in need of explanation, that claustrophobic knowledge and empiria of hell flow into the same. Who knows from experience the excesses of anguish and claustrophobic pain, or can, at least, imagine them in

itself, is always accessible to letters from the dark dimension. Under this point of view, the poetic report on the underworld holds a phenomenology of the depression spaces that survives their links with the medieval image of the world. This is surprising if it is considered that Dante, in his work, although prophetic competences is arrogated, he did not know any psychiatric claim, nor had an idea of an autonomous worldly psychology. In spite of this, his great trip through the three levels of the beyond not only holds an objective experience, but also a great psychoanalysis, even more: a primary therapy, with which he made his way out of that crisis for the which provides the keyword the enigmatic initial turn of the dark forest, *nel mezzo del Cammin di nostra vita* . Dante's poetic psychotherapy took advantage of a revolution of the world image, entrenched already a century ago in its time, and that, from a modern position developed, it must be understood as the decisive metaphysical prelude to the flowering of psychiatric culture and bourgeois therapy between the century XVIII and the [XX](#)

. For the "birth of purgatory" - to use the expression of Jacques Le Goff - in the century

XII That difference between human attempts without hope and hope of remission had been established in the world, on which they depend since then, mediated and immediately, all the concepts of progress of the post -medieval Europeans. But not only the idea of progress comes from purgatory, but also the entire most recent psychotherapeutic culture - giving a detour for the idealistic and materialistic theories of alienation and reappropriation - is a well - coded update of the Altomedieval concept of transitory hell. The contemporaries of the Purgatory Revolution accepted the new idea with an avidity that is still disconcerting today as the documents are considered more closely, pounced on that third place through which the old inexorable alternative between bliss and perdition was overcome. [271] For the invention of purgatory the Europeans developed the taste for the middle and discovered for themselves the adventure of the dialectic. Only through the differentiation between hell of purification and hell of perdition became possible to persecute a goal, which helped Europeans develop their characteristic meaning to make their way and get out of critical circumstances. Chateaubriand noticed: "The fire of purgatory surpasses in poetry to heaven and hell, since it represents a future that is missing in these two." Purgatory poetry arises from the unfolding of hell in one with hope and one without it. If hope could become a beginning, it was only because certain hells have a way

out. Without purgatory, human beings of the Modern Age would never have understood why it is important for salvation to strive to achieve something, always with an eye on ahead. Without purgatory, no distinction between depressions; Without difference in purgatory and hell, no distinction between the salvable and the insurmountable. Still the further distinction, hardly understandable, by Sigmund Freud between melancholy and duel follows the old lines that were drawn in the high middle ages between the candidates for hell and the candidates of purgatory: among those who never want to overcome an ineffable loss and become buried To themselves, along with its sacred lack, in an inner grave, and those who yearn to return to light through the pain tunnel.



If the purgatory had not discovered - as a place of transit between hell and sky, where the most severe, twisted on themselves, achieved a hope of liberation -, the look at absolute hell would never have matured until such a perfection and serenity unheard of how they manifested in the Dantesque document and in subsequent plastic infernal imaginations. Only for the differentiation of hells in stagnation hells, of the type *inferno* , and progression hells, of the type

purgatory , the phenomenology of human loneliness and helplessness became possible. When, even in the darkest, the breath of hope was regained, the most courageous spirits could take responsibility for realistically projecting the ultra -terrain future of souls. Now they could venture to descend comparatively to the two hells, of which one - under the infernal appearance - is already a lobby of heaven, while the other will remain until the end, in fact, the hell that seems. In this exam, purgatory is manifested as a phenomenal hell, which ontologically already means paradise, which it prepares, while in the authentic hell being and appearance they coincide. That is why the path to hell never leads to another part than itself; Cerrazón is the characteristic distinctive of this establishment, which remains always hell because it is determined

by a recursive movement that does not open in purgatory, that is, in a hopeful circularity, that is directed spirally to the free. While the mount of purification, purgatory, houses cathartic processes, real hell denies any exit and any distancing from evil. Pieter van der Heyden, Final Judgment, 1558 , Copper engraving (detail).

In the line of that revolutionary differentiation within the empire of negativity, Dante was able to distance the consummate hell, where a non -aminorable Angostura reigns, of relative hell, where they also experience narrows and troubles but in a horizon of hope. To this is due that, with his guide Virgilio, he crossed hell as shivering observer, although not involved, while making his visit to the mount of purification as his own penitential cure, which prepares him for the third part of the trip to the beyond: a The door, the guardian angel inscribes seven times on Dante's forehead the letter P, corresponding to the seven capital sins or [Peccata](#)

, letters that are deleting one by one as each of the penitential rings is abandoned. Here, the observation is accompanied by penance, so the contemplation of purgatory is immediately edifying - as in the century XX Also reading a successful therapeutic report often acts therapeutically herself - while the theory of hell - at least in the first reading - fails to produce any moral result: only pure intimidation and discouragement. Progressive sufferings release comfort and cheerful meanings, and offer, so to speak, an entertainment suitable for minors. Although it may be horrible to contemplate how the envious ones are groped with eyes sutured by the second circle, how the third circle cholleries are emptied by exhaling thick smoke vapors, and how the recoverable glottons (there are also unrecoverable in the third hell) For the sixth ring as regime skeletons, sounding their bones, despite all this, vices and penances are here in an edifying way. Therefore, purgatory provides intuitions in the economy of God, an economy that is based on the differentiation between amortizable debts and interfering debt. This purgatory is unequivocally a credit institution, in which it manages its liquidations a credit system faced with the future. Did not also be launched, by the institution of purgatory, the ecclesial economy of indulgences, which is not part of another budget than from a quantification of amortizable, finite debts? The rational equivalences between debt (guilt) and penance confirm the impression that in each specific case a fixed payment business is carried out to the satisfaction of the two parties. Who has exceeded his earthly credit reimburses the debt in transitory hell. This provides the Dantesque Configuration of Hell and Purgatory for a certain early grade: when the bourgeoisie comes to the forefront claims - and already does so in the terminal Middle Ages - the

human right to proportionality. Even the most infernal place of purgatory, of which he is called a German name, [*] The purgatory of fire of the seventh ring is no exception to this rule. The purifying fire, in which recoverable sexual sinners burn (there is also naturally an unrecoverable class), a place of good auspices remains for the victims: on the one hand, because of the finitude of the penalty, and, and, and, and, on the other, because of the obvious analogy between it and that fire. Even in this scape excess, which clearly exceeds the threshold of sadism, an element of possible logic of equivalences acts, so that the absolute of the libertine fire will enter the sky in full possession of their belief in the good dosing of the penance fulfilled. Another completely different thing happens in the authentic hell, where, together with the perspective of an end of the torments, the sense of proportionality is also annihilated. This is where the ontological foundation of the infernality of hell resides. His own is the excess of deprivation of perspectives, along with excessive bodily sufferings. This total darkness produces the abysmal lack of equivalence between a finite crime and an infinite punishment. It is true that Dante strives to establish equivalent relationships between type of sin and type of condemnation also in hell, in the style of a vague Divine Nemesis —A relationship for which expression is occasionally used

[272]

counterpasso

, revenge, retaliation or revenge -, [273] But these qualitative correspondences are far exceeded by the disproportion of quantity and intensity. Virgil already says it at the beginning without Rodeos: criminals have lost here the good of the intellect: *C'hanno forgiveness Il ben of*

L'Alletto (Inferno , song 3, 18). *There is nothing to understand, consequently, with respect to the great penalties of hell, because each of them is provided with a complement to infinite negativity, which invalidates the principle of correspondences. Here is also the thesis that there is no correspondence between finite and infinite: inter finitum et infinitum non est proportio*

With the hell phenomenon, the reality of evil infinity is affirmed. But although it can never be understood why a finite evil caused to him an infinite suffered, any human being will understand, however, what hell means for his inhabitants. That is why the surprising thing about hell phenomenon is not so much that it has always been possible to conceive as part of a universal

order established by a good God, but that the infernographies speak of unbearable situations, that for both the authors and for the readers they will result *probable* from the same moment of its formulation and reading. While classical metaphysics made its idea of being-al-al-God Taken from experiences of a desperate confinement in the most oppressive pain, the one who constantly stir in itself. Only if that idea entails a probability in its style, it is understood that no one has needed to be in the hell of Catholicism to know what it would be like to be in it. And that is precisely the case in a broad front, inside and outside *Mundus catholicus* . It seems, on the contrary, that the Catholic figurations of hell, on the other hand, are only any of them. As well as macrospheres powerfully deployed of the Empire, Church and city type could not have been carried out without a transfer, however risky it was, of microspheric spatial concepts integrated to a large unit, nor can he hell can be arranged without a violent re-control of the Macrospheric experience of amplitude to the most atrocious microspheric intimate circumstances. Hell develops from the intimacy of the worst. In it, everything subject is attached to that oppression that in distressing unconfessable dreams would be the most sensitive and tremendous for him. From the psychodynamic point of view, that is the reason why in the scenarios of hell the allusions to hotfoccos or prenatal and perinatal anguish return regularly, although as a general rule they are ignored, given that all cultures develop specific blindness by the that such signs become illegible. In innumerable individuals, the birth is overcome, leaves behind a deeply buried, but intranchyl, penetrated, claustrophobic gags, prenatically and agoraphobic postnatally, which can be translated throughout life into dispositions to action and fundamental moods against fundamental moods against and contraagoraphobic. As research in deep psychology has shown, at the birth of human beings, the two most extreme ineffability can appear immediately: the unbearable narrowness in synergistic fire and the unbearable amplitude in postnatal ice. That is why they are radically distinguished interior and exterior hells, although they are scenically very close. The same is worth saying about their symbolisms.

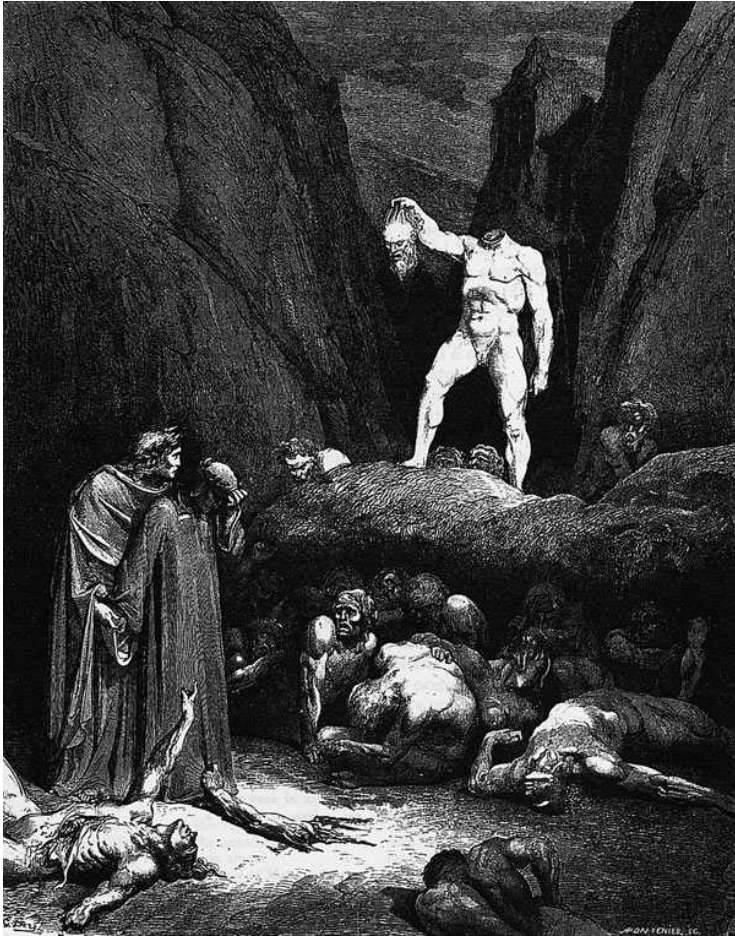
In the field of philosophical speeches to the first pole, theoretical doctrines of freedom and founding the revolution correspond, which can be developed, from private phobias, as evasion and expansion programs; On the other pole, the holistic groceries of link and recovery, which clearly manifest their character of shelter and heating programs. What you want from the Platonic conception of innate ideas can be thought, but for the existence of individuals it has, incontestably, importance and real meaning in each specific

case the scheme of the horror memories of interior or exterior hells, or both, or both, or both, or both, They were born with oneself. Since in the circumstantial memory of innumerable human beings, although not of all, much less, there are stored experiences analogous to that of hell, experiences of distressing oppression and risky exit, exposed to danger, they must develop in the subsequent behavior of the that have left airing of that trance imperatives of elusion or avoidance, which are intended to be valid forever and without any exception. Who, in the end, and whatever, have been given birth or detached already know forever, without reflection and without the need to base it, what is what

never more

, at all, it must happen with them. They have been marked with fire on their backs a sign that means for them what is always to be avoided in the future. Since the concept of hell belongs a specific and dark personal intuition, the *Second categorical imperative*

It does not need to be expressly exercised: that the maximum of all actions must be preserving the actors of new infernal presences - so much that hell is exactly that state that under any circumstances has to (return to) ever present.



[274] *On the occasion of the emergence of infernal ghosts-and of their deployment in the form of torture and extermination actions-the imagination approaches that pole of the scenes-never-more! And it is allowed to be waited in an evil game for the temptation to re-escene them. With regard to the concept of infernal punishment, it is based precisely on the reproduction of those scenes that would never have been repeated. Perhaps this is the psychological definition of the demonic: to have an intuition of what would be the most unbearable for another and strive to repeat. From the topological point of view, the idea or postulate of hell is based on the assumption that somewhere, there-within and there, in the space that must be avoided at all, there is a central repetition deposit infamous. If such a place acts fascinously on innumerable human beings it is because from it comes a force of attraction or suction that is normally neutralized by never-more that is interposed spontaneously: but in perverse communications it can be released by an eagerness to repeat- -cos-de-a-vez-as-are-debid.*

The threatening Christian speeches about the last things, who took their images and spells of the Jewish apocalyptic, constitute the paradigm of a perverse metaphysical communication that never puts itself in motion but updating the suction force through the warning and the threat. Who evokes hell attracts curiosity about him. Who warns against him sends invitations to consciousness, precisely to that point in which he remembers having lost something. The gates of the fascination were widely opened for all interested parties, then, above all, that the highlyval differentiation of hell would have popularized hope in one's own salvation in purgatory. Then, those preserved virtually the worst could already trust images in which symbolized memories have the opportunity to transform into concrete repetitions.

The Dantesque inferior city, Dis, which within the walls that surround it offers space to the four worst circular systems - among them the feared eighth, the

Malebolge

(Bad bag) with its ten pits of torture - is an authentic sum of the science of abandonment situations by God. Each of them appears as an eternal restoration of what would never have happened again. Never again! Demands the human imperative. Precisely now! The positive interest in hell responds. With intuitions worthy of any builder of a punishment field, the poet's ghosts reproduce the agonies of the seminacids as infinitely delayed executions. Since in certain circumstances you can remember multiple suffering human bodies, the major torment that can also be thought can also be evoked in various ways.

He has never been reproached for hell lack of diversity. In it, the almost drowned are submerged again and again, and always again, in an eternal drowning, in rivers of boiling blood or seas of burning fish; DESMEMBRADOS are rewarded incessantly only to be made again pieces, "from the chin open to the belly" (singing 28, 24); The almost suffocated suffocate again and again and always with greater panic; The almost strangled are fanatically squeezed, again and again, by disgusting snakes until it bursts. Those already afflicted until death walk forever in a circle, funeral, wrapped in lead capots of excessive weight. Those who have almost stuck in unatravesable tunnels are now introduced in narrow fire holes, from which only their legs and thighs stand out, as children who were born, of buttocks, of incandescent mothers. In the cold-corporate nucleus of the universal system of narrowing and oppression, in the three jaws of grinding teeth of Satan, the Gross Architraders, Casio and Judas are eternally shaken with blows, crushed and impaled as in a crusher, suffocating memories, made of sticky mucous membranes and invasive teeth: just as the linen is rake and

comb. Judas must be shown to dentelladas, in the position of
 buttocks, through the mouth bites
 Dante, *Divine Commedia, Inferno*

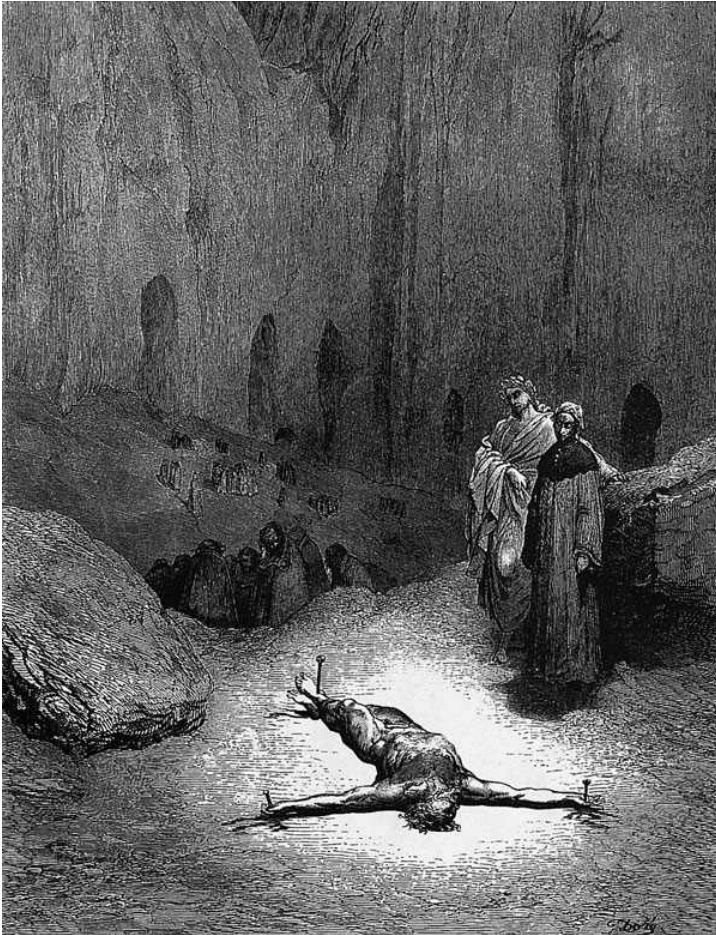


, song 28:

E 'l trunk capo tnea per le chiome,
 pesol with hand to guisa di lanterna,
 e quel Mirava noi e dica: "Oh me!"

[Trunca Trunca grabbed the hair, which a lantern carrying it in
 your hand;

And he looked at us, and "Oh me!" He said]



. Lucifer swallows Judas, Gross and Casio architraders, engraving of Bernardino Stagnino, Venice, 1512. Only in one case seems to have failed the poet's executing sadism: when it presents the Simo Priest Caifás, which according to the Christian tradition (John11,

46-SS

.) He was the maximum responsible for the conviction of Christ, in a horizontal, almost comfortable imitation, of the crucifixion, nailed to the ground of the sixth stay, as if the inferior refinement of the Roman crucifixions had not been to take to despair to the criminal, on a vertical cross, by re-elapenification of childbirth drowning with the help of the unbearable weight of the body itself.

In view of such images and their concrete correspondence, the question is imposed: how is it possible that such things were part of a respectable

metaphysics. How could a sadism prior to Sade become a teaching authority and pastoral power? The medieval inferno, undoubtedly, deployed politically interesting psychagogical energies, as it fueled and administered elementary fears related to the selectivity of God. But it is impossible that hell theologians could have made God so terrible and make the opponent a powerful Emperor

of the non-world if the substance of the contramundanos states would not have been assimilable to a completion of a previous scenic or psychoplastic material by the pious clientele. According to this, the task was nothing more than to organize the belief in horrible places and connect it with plausible mallevolence images. Since the inferography is a place where, due to the very nature of things, no one could be of those who talk about it, there are only two means to authenticify the infernal imaginations: that they are well presented as visions granted by Grace, which discover the normally hidden, or appeal to a fantasy of pain, developed by a specific culture, which manages to represent, in some way the irrepretable. Dante uses both procedures with the greatest success.

With regard to the last one, the reception of its description of hell becomes a resonance test for the receiver, which will perceive through the route through the infernal graves to which symbols, scenes, to what torment representations its imagination is cling . This activates in it a fund of depression schemes, of which they can be assumed that they are strictly private, since, as early acquisitions, they have the quasi-plastic status of scenic ideas born with the individual. They are allowed to activate in perverse metaphysical communications. The perversion is, first, a public fact and is only privatized secondarily. With this, the paradox of Christian ecclesial power has also been appointed, which for innumerable people became the hell of which they intended to free them redemption.

Dante, *Divine Commedia, Inferno*

, song 23: *Confitto che tu miri*, consigliò i pharisei che agenia *Porre a uom per loo a'martiri*

[The condemned that you look

told the Pharisees that it was fair *Adjust a man for the people*] .

The representative image of the infernal, therefore, absorbs a reserve of intuitions of depressive sufferings, whose common characteristic is its disproportionality. In depressive affliction the

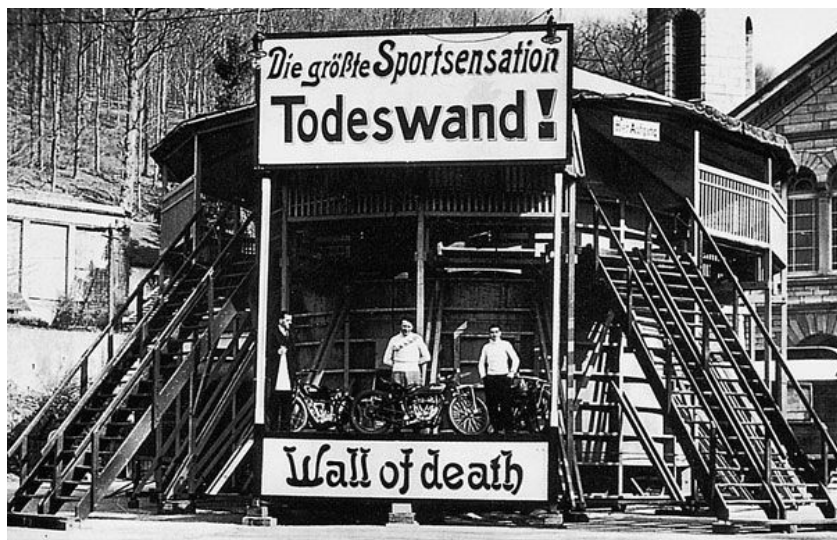
unimaginable is the most credible. It is typical of the depressive hell that no action in the world can bring to that state in the non-world, since the oppressive pain, in its diffuse omnipresence, without profiles, disproportionately exceeds the world itself and any possible action in it, by Very bad as it is, and disfigures them to de-realization. [275] Thus, the disturbing in Christian-medieval communication about the infernal *before* Any action or bad action to which God could respond with the eternal penalties of hell. This means that in depression the condemnation is prior to the fact and the hopelessness to its reason. The course of depressive life can be interpreted as an attempt to despair of generating its reason later.

When canceling the split between human finite sin and the infinite infinite consequence, medieval inferography half took out this depressive paradox from the abyss of the unspeakable; He tried, at the same time, to preserve the appearance of divine justice, by establishing between sin and consequence of sin a syndnials relationship, however weak it was. But for all participants in the evil game of the infectious communication about the greater evil it was clear that this union of logical consequence was brittle, and, precisely because the excessive suffering was so liable, from the dialogues and communications on hell proceed such a suggestive horror and such a strong attraction. After the Si-Even, apparently rational from the moral point of view, the shadow of the incomprehensible rose. The medieval sublime became evident in the meditation on the monstrosity of God, with which it disproportionate the representation. It is impossible for infinity to be something deserved for finite facts; At least, the type of calculation from which this merit could be determined could not be reproduced by human intellects. The one that, however, in Christian infernology, infinite condition will be considered as a result of responsible actions caused an endless demand for explanatory information on the foundation of this disproportion. Nor in Dante's hell the equivalences between human crimes and eternities of penalty disappear, as happens in all other ghosts of hell, because the transit of the lack of its consequence can only be done through an irrational jump, which is equivalent to an operation of Calculation with infinite value. Well, through which integral equation a judge of hell could calculate if human beings falsified occasional money or usually, who maintained sodomitic practices, propalted heretical

doctrines, gave bad advice or practiced alchemy, must be eternally submerged in burning fish or eternally locked up in close igneous coffins? The only answer to this question that does not make thinking degenerate immediately in malignant irrationalism could rely on the



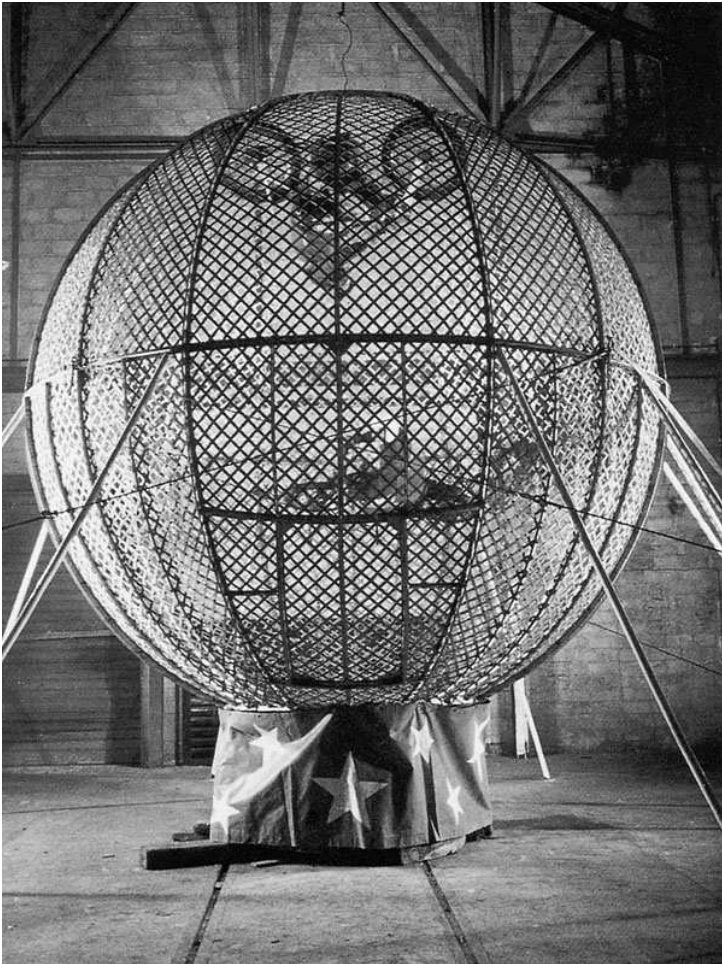
analogy



existential between the bad way of being of the sinner before and after his death: leaving aside for one and first time the climbing or staggering that we have spoken. *Indeed, medieval infernology - making with the Augustinian doctrine of the last states in the dark final books of The city of God*

- insists that God has not created the bad will or the disposition and circumstances of those who are prisoners of it, but that evil can only be clarified by their epigenesis from misused human freedom. According to this, hell would be nothing other than a reservoir of the states and circumstances that are followed by free communication with God. These negatives or rejections would be the material from which hells are composed, and what Dante shows in his fatal stays would be the autoringant essence of human negativity. Since God, in none of the orthodoxies, under no circumstances can it be identified as the creator of the radically evil, everything that cannot be redirected to the good source has to come from an additional origin, which as a rule is found in the human freedom for evil. Without this premise, the factual existence of hell, and of course the weighting of its facilities, it would be necessary to attribute them to the creative God; But, then, to the Lord both from heaven and *Civitas Dei* He would commit and ridiculous its evil creation, since a created world, to which by unavoidable implications of creation we must add a hell, should be considered, making balance, a failed creation: an idea that from the late ancientity would be constantly expressed Without dissimulation

by dualistic theologies, while what had to always be treated for Catholic defenders of good totality was to interpret the ill - human freedom.



If the orthodoxy reference is followed, a very strong light is projected on the abismatic relationship between depression and freedom. A hell candidate, indeed, not only has to be the victim of his lightness; And, above all, he cannot imagine as a carefree sinner who was placed *Post mortem*

before the unpleasant surprise of his condemnation. It could only, in that case, have caused or deserved hell because, with knowledge of the cause, I would not have made use of offers to avoid it. Not even the infamous frivolity of Don Giovanni, who burns in flames in a public scenario, meets the requirements for a

deserved income in hell. For this, it would be necessary for the sinner to, during life, would have been sunk with sufficient depth in hell, to know what eternalization - of what evil or misfortune - was the one that had to be avoided. The impenitent should not only have been able to expand with phallic frivolity during his unfair life. Rather, I should have been tested in real hell to be able to attribute, with all commitment, an informed interest in avoiding it.

Willenborg Autolooping, 1952.

Vertical wall circuit for motorcycles, « *Todeswand* »[Wall of death] by Pitt Löffelhardt, 1932.



What is being claimed with this is that he has known the maximum depression in a hell before hell: but, then, the argument of freedom is locked in a ruinous circle. Because who experiences depression from within is *Eo ipso* Too tormented for any choice, and who is still able to choose does not know how far the ordeal comes. Thus, perhaps the offender has known what hell is with sufficient intensity to have found in itself spontaneous against eternal fixation to him; But then you cannot speak of decision in the valid sense of the word, since the real infernal exceeds the freedom of the candidate to choose between

being for or against it. If an unfortunate one was currently in hell, only a pain would be left in place that cannot be desired but the end of that situation and not return-to-never-more: with what the idea is liquidated by itself of an election or re-election of hell. Or perhaps the candidate has not known enough about the infernal and was caught in the trap of a misunderstanding.

Globe of bars of the twenties for the « Todeslopping »[Death circuit]; The Varannes brothers during training for the so-called Cross of Death.

If the theorists of freedom now argue that the sinner, for his petulant distancing from God, has already been sunk in hell enough to be able to assume what his eternization would mean, they subtly obtain that argument of a softened concept of hell, by The one that every selfish moment is loaded and trimmed with infernal implications. Here the infernal is identified with the shelter in the false and is put on sale as something that human beings seek their peace of mind through guilty habits. With such arguments, theorists of alienation as a fichte and adornment have attacked the obfuscations of bourgeois and small-objective forms of life, considering them infernal circles of consummated fictitious life. But such error and comfort hells have little or nothing to do with the agudos hells of pain that are evoked in medieval inferfographies without any idealistic allegory. Only if possible to continuously transfer the circumstances of comfortable hell to those of the awkward hell, the thesis of hell as something chosen and deserved by oneself could establish into account a minimum of plausibility. But the argument of freedom has to fail in this matter, since such a transit is impossible, of bearable and assumed circumstances to other unbearable and unassumable, and that an insurmountable pit is opened between a hell and another. *From freedom, hell is inaccessible. No free will, no free life could ever enter him, no matter how much guilt he would have gathered any evil individual. Hell cannot be a morally conclusive result of a lived life. I can't win hell. The more strange, then, the fact that human beings know, however, of it as if they had been there were known or had criteria to evaluate reports there. Human beings, however, can never show conclusive how it gets to it: Nor does Dante try to describe at all a court or a measure of measure. What can mean this disproportion? If hell represents the morally inaccessible by antonomasia, what does it mean that innumerable affected confirm it*

as something that exists factually for them? If, on the one hand, hell, as we know now, is unredeemed and unattainable from a responsible life and, on the other, informed inferography are presented together with plans of the environment, occupants lists and regulations of the fiddle, this discordant circumstance can be interpreted from Two modes: on the one hand, that the infernal must be considered regardless of issues of access to it; on the other, that participants in communications on hell can only have a positive interest in it because the conception of this place is significant for their own situation in being. This is precisely what characterizes the position of the depressive, which necessarily has an interest in representations of depressive space because the Latin saying experiences with him: *tua res agitur* . His sensitivity for hell is fed with the certainty that he was already or is undeservedly in the place that could not be deservedly accessed. With this, the Catholic fundamental issue is turned around, why faults are accessed, and transforms into interest in the possibility of abandoning it, after one has been undeservedly found in it. Fair attraction of the nineties, *Huss Maschinenfabrik* , Amusement park, Bremen. Thus, hell ceases to be the monopolizing theme of a moralizing metaphysics of the beyond. Talking about him becomes, rather, the touchstone of an ontological deduction of the factual. Deducing facticity means demonstrating that it cannot be deduced, but only show. In hell it becomes evident as in no other phenomenon that existence has preeminence about essence. This is what postmetaphysical ontologists have: the *Brutum Factum*

of being given of something in something precedes any genealogy or foundation; The "there" mocks all deductions. The original dation and original chance cannot be locked in any principle of sufficient reason. Chance itself constitutes its own absolute quality. *With regard to hell as a way of original chance, the entire argument of hell is based on the there ostensive. Being-in-the-child is a way of being-in-the-world, as long as the world can be given as in - world.* [**]

The fundamental word Heideggerian "throwing", [***] As a referral to the indeductible to be in a totality of circumstances, which is called the world, it is only properly adequate to designate to be in hell. The launch of the existence leads in this case to be thrown in the worst place. (Thrown, therefore, they are only human beings to hell; if they were a world, they would get used to time). With this, non-moralized hell now shows precisely its claws. Having been there means, in a way, being forever "still there", since

hell *per se* It is determined as the place that only due to lack of departure becomes what it is. Who was undeservedly in the infernal without exit will remain in a way in it always, and not because for a reason still hidden he would have deserved, in spite of everything, be there and remain there, but because the factual experience of having been there throws a shadow that no later light can already erase at all.

Hell is himself

and his memory; It affects the experience of time of both those thrown in him and his evaded, and, truly repeating again, re -picks up his occasionally or chronically. Having to remember the lack of departure is part of the situation of lack of departure. But neither in depression are everything missing and their memory. The circumstance that I miss it - with Cioran can talk about the peaks of despair - can currently be considered in the mode of memory testimony that there is, despite everything, an exit of the without exit: a path that has not been Closed again, becoming a circular journey, and that will probably never close again. It all depends on how both moments are put in mutual relationship: I lack the exit and the exit. In their malignant configurations they show what in a pretentious sense should be called the infernal circle: the no exit takes the exit at your service. Of this type of infernal circularity is the movement in which the memory is systematically dominated by repetition. Here, the relative freedom that the exit provided acts as a curve that leads to repetition. If the most auspicious configuration is found, the purification circle can arise, in which the no exit serves as a repulsion point, of thrust, then, for the exit. In the purification circle the memory exceeds the imperative of repetition: that is why the memory (

Erinnerung) *It should be called rather des-interiorization* (Ent-
Innerung

). *The one who has left there does not return to the place or to the circumstances prior to the event, at least not by their own decision.*

Yes, once in possession of these definitions, we return to the diagnosis offered by the

Commedia

It is clear that Dante's excursions to the two lower worlds already presuppose the effective differentiation between repetition and

memory. Rather, both lower places
are

They themselves that difference. The alternative to hell exists because there is purgatory, and while the inhabitants of hell turn repetitions in no way out, patients from the mount of purification are subjected to the characteristic memories that possibly manage to free them from the fatal circle. But if the circles of purification are those that humanly make sense to travel, why does Dante care about descending to the bottom of absolute hell? Why was the poet not content with the visit to Purgatory, forgetting the hell without exit? To answer this question, it is not enough to refer to scholastic correction, which demands a triptych of the affairs of the beyond. Dantesque images of hell have an irreducible content of experience that is current, not dogmatically, but phenomenological and existential-anthropologically. When Dante puts himself to the task of investigating hell hard and testifying his circumstances, he recognizes that there is also a foundation of infernal knowledge that has fallen about him as a necessarily undeserved prior knowledge. If the authentic inhabitants of hell ask him about the reason for his stay there, he has to refer to a higher instruction or slogan. He is the memorious man who was wanted in heaven to penetrate the secrets of hell without having to remain in him as convicted. When he returns, he will have been in hell in the awareness that he did not take any guilty action there. You will have only been there so that your memory of the dead can have to talk about.

This privilege characterizes the position of the melancholic, which is the human being who will live in the shadow of the knowledge of what there is no way out. An impenetrable mandate has ordered him to acquire knowledge of circumstances whose authentic knowledge cannot be good for a human being. He knows that what he knows is not good; But he also knows that it is good to know what it is not good to know firsthand. If, as Aristotle teaches, all human beings want to know by nature, repel, however, in principle and in general, and also by nature, what is not good to know. However, there is intelligence of situations that were not known. No human being yearns by nature to know hell, but the experience of hell can have been given without wishing it. Just discover that you are there to know how things are there. "There may be a knowledge of the demonic without a belief in it, because there is nothing more demonic than what is in it" (Franz Kafka).

From then on the cover -up of the discovery should be the objective to aspire: what is followed that there must also be an aspiration to ignorance, which is barely original than the positive Aristotelian appetite. But just as there are means of the will to know, also the non-quer-saber finds its intermediaries. As a rule, the image

The horrible figure is compromise between the attraction of the discovered matter and the cover -up resistance. That is why in many cultures the images of horror have great cultural meaning: they are the most successful repress what they represent. They assure the participants in the cult that are in the place of representation, that is, in the language game, and not in the place of what is represented, in the torment. The informalized figurative horror, however, the one who cultivates modernity, also knows the reversal of representative suggestion. Since the bad image, so to speak, has grooms inside and outside, can drag users who cling to it, in case the impulse of what is represented than its resistance to it is stronger.

So: although the poet wanted to remain at a distance from the horrible, he descended to a hell that cannot be denied that he became his when he revealed to him and generate a resonance in him. Dante does not hide before his readers what happened to him *in extremis* , in view of Satan:

Io Non Mori 'E Non Rimasi Vivo;
Think Oggimai per te, s'hai
Fior d'Angegnò

,
which Io Divenni, *D'On* and *D'Altro* Privo (*Inferno*

, *Song 34, 25-27*)

[I didn't die, I didn't stay more alive; p

Iese for you, if any ingenuity have, which I put, deprived of both things]

.
While talking about the hell in which he was, he achieves what no normal depressive could achieve: he breaks the suggestion that produces the conviction that there is nothing inside, annihilated, that could become a matter in the public community. Addressing the reader - in this case in direct interpellation, in others implicitly - it manages to evade the stiffness of the dead. With his "think for you ... which one appears" the dimension of purgatory appears in

the middle of hell. If you have a hint of understanding you will know how I had to go in the most intimate circle of hell; He was not dead, nor was he in life. And you, reader, if you are not made of wood and you have been born from a mother, you also know what I speak. Well, I do not speak only of my hell, but also of the one with which you can comment, since you have abandoned a cave that had become too narrow to become this human being that you are; Yes, it is possible that only the attempt to abandon the narrow cave has become hell, as it will appear as soon as you have reached the other side.

This addressing the reader causes Dante's greatest discovery: purgatory is a place where non-bienaventurados will suffer

together

. Here suffering is connected with complicity or shared knowing: Con-Pade is possible because pain is capable of characteristic advertising. That is why interdepressive relationships, exposed, are already beginnings of roads that take outdoors, while, undercover and secret, they only produce insulation of infernal circularity. Hell became the purgatory at the moment in which a pillow appeared among its tenants on the limits of any pilling. If hell is revealed in de-solidarity and ex-communions, purgatory is constituted by the advertisement of the non-disseminable in the community of non-santeos. In the purgatory he really arises what the Modern Age will call solidarity

: The overcoming of the lonely infernal nights in shared, finite, expressable penalties. This pull to share suffering also makes it definitely clear why, in the

Commedia

, to the trip to the worst, a second belonged from the beginning, and why without the poet the poet would have been empty and mute at the bottom. Virgil is the great other, before whom and through whom we speak; The reader is, however, the other real: addressing him saves, because he provides words a destiny in the world and a human future. Then the miracle occurs: the poem connects authentic knowledge about hell with sufficient distance to protect from it. Dante's inferno is the document that will have demonstrated forever to return from hell is not only healthier, but also more interesting, than to descend to him. But if the undeserved hell, although nothing else was in that only case, was a fact, then the awareness of his facticity justifies the categorical mandate of representing it as something that under circumstances can be abandoned again. What circumstances are those, it remains until again notice as a secret of the poet. But Dante made no secret of his

ascension to clarified space. The return of the poet of the extreme
prefigures the therapeutic resurrection.

E Quindi Uscimmo to Riveder Le Stelle



[... for which we go out/ to contemplate the stars again] . USCIMMO



: We go outdoors, we go out: this is the only movement of movement that counts for insurmountable clarification. It is the verb of birth and clearing. A us and an outdoor movement: the union to life. *The closed knowledge of hell does not want to hear any exits. He seeks his own perfection as long as he transfers thinking to the heart of darkness. It makes its reflective movement as permanently renewed rejection of the start to vital projects and hopeful relationships. He enjoys his victories in a continuum to give in to the need to highlight the ridicule of the good will: of the poor tried cateto, which is encouraged by saying again and again that things go in front. The infernal thought observes with cold look the excitement of the hopeful part in leaving hell, and at the end of each way of escape the door of hell replays: hope has not to survive more than abandoned, and so many must fail times as necessary until she considers herself a part of the infernal circle. Faced with this, despair intends be like that*

. I am desperate, then I exist. And how many times am I or do I exist as desperate? As many just as I think I am. By self -reflection of its own style, a turn in to the most intimate point, infernal thought presents its situation as a result that would certainly accessible and irrevocable, definitive, for the subject. Dante himself immortalized the fiction of the accessibility of hell from the non-infremes and chimera of the possible entry into it, by registering his door: *Per me if you are the color città*, *Per me if you are L'Etterno Pain*, *Per me if you go for the endowment people*. He also speaks, therefore, in a way that seems to imply that being in hell is an issue of having entered him. He also assumes that the lost are a group that one could join. And it also acts as if the unforgettable pain was something that one could never feel before, as well as to have known it, once and for its guilt. If this were so, hell could be considered, indeed, as a possible goal of a trip to him. Then I could really hopeful myself, as they say about Satan, who wanted and produced his situation himself.

But this desperate action - which is already problematic in the devil: putting itself in the despair Meanwhile, I insist on this, and as long as that insistence is creating awareness and in the end it is clear in it that I am as I am. A fundamental mood can never arise only from this reflexive figure, nor the depressive, impregnated with the feeling of non-poder, nor the maniac, which bursts into power. The self that is affirmed, thinks, supposes, discovers or invents itself has to take out its content and mood, under any circumstance, of the resonance with a sound in front. This "tonic" discovery of oneself, as such a person and in such a way, always precedes self -affirmation or self -providing in a mood. Nor can the hopelessness despair itself, but only track, reflect their situation of hopeless, and, in any case, reinforce it by repetition of it. It makes so little sense that hopelessness is accessible through self -provisions of the subject as that hell could be for the sinner the result of his shameless life. Only when the fact of hopelessness is given and only because, in certain cases, it is really, the subject can apply the reflection to that fact and devote himself to the exercise of thinking lost. However, hopelessness never becomes possession of the thinker; Despair is never a result or its own production. Nor in the demonic circle the subject can be found because he has produced it in its entirety, but only because it has been suddenly found in his possible origin or starting point: the

unreasonable being-in-inferior, originally given, «thrown ». It must already be in the heart of the darkness who always returns to him again. Finding in it is absolute chance, which cannot be based sufficiently by any arrival, entry, to him, for any logic of access to him. Just as Plato, in his allegory of the cave, did not consider the speech valid not even refer to how the prisoners had reached her, as well as a corresponding allegory of hell could begin only with the mere to find himself there of a multitude of unfortunates: In any case, you could find out how a saint or poet gets to discover outside the existence of a non-infinite. You can only find the way out: hell itself is something that cannot be discovered or achieved, unless one is already in it. *The Virgen de Hierro de Nuremberg, instrument of torture, in use since the century XVI · Gottfried Helnwein, Illustration for E.A.POE,*

The well and the pendulum

. *This is what narrator Joseph Conrad has evidenced in his novel Heart of Darkness*

with a certain luxury of exotic travel images and discoverer metaphors. The philosophical ardid of his narration is that the history of the discovery of the horrible is covered with colonial decorum, as if Conrad would also want to reach the "true inner Africa."

[276]

For him, the black continent is forced, with furulary, to be the scene of a radically modernized experience of the infernal. In the jungle and among the "savages", the hero of Conrad, Kurtz, an adventurous and adventurous philanthropist, had nothing else in mind, at first, to intervene and ensure the right, or for their interests, abroad, abroad at the service of a "society for the suppression of wild customs." But that pious-cultural mission would not be carried out, since the jungle dragged the pioneer of civilization. The history of Conrad confirms, in principle, the exotic clichés of the naive European to which the jungle would have defeated and turned into one of those monsters that he himself intended to civilize. In the different commercial stations, rumors of their unscrupulous crimes, their enslaving magic and their orgiastic freelayes are run. When Kurtz is finally found by the narrator, he is already marked by mortal disease; In the deathbed fight with

something horrible, which seems to reveal his stay in the jungle; He dies in the midst of a bitter agony whispering:

The Horror, The Horror . *If at first glance it seems that Kurtz had been infected in the solitude of the foreign continent with a kind of African fever - with the debauchery of precivilizational stimuli, which are also present in the civilized being -, a second look frees ideas of a completely different nature about her illness. What Kurtz experiences on the African stage is a European and philosophical fever, but not a dionysian, but an ontological-fundamental. His horror does not come from the infectability of the polite, educated, well intentioned, by the drunkenness and delirium that make the civilized envelope jump, but from the helplessness in the face of the intuition of the absolute lack of sense of the factual. In it shock From the collision with the knot and simple fact of things, the individual fallen from all the shelter spheres discovers that everything he finds and leaves in this universe of proliferant multiplicity does not have the least importance and meaning. Something like Herman Melville in his novel Moby Dick*

, by interpreting the white color as a manifestation of the absurdity, of the lack of meaning, such as the "whole-color without color of atheism." [277] In view of the immeasurable green absurdity, the adventurer of the Congo feels vomited by all the wrapping and abandoned to its inanity. Discover that the world, in which it is undeservedly remains, is hell itself. The world is nothing other than the indifferent machine of becoming, which moves imperturbably in itself, inaccessible to a reason of being and sense some. *If the discovery of the pure and simple fact of the world was able to get a European and isolated European out of his boxes, it was because in the exotic hell of the facts he saw the reality of his lack of security and shelter reflected. It is his existential feeling of phenic immanence, which he had brought with him, what emerges in African solitude. The adventurer discovers in the jungle the second antisfera: the depressive space at its maximum cosmic. Indignantly, he stares his gaze to the moloch originally given of the real, humiliated and broken in view of the process of life that continues his absolutely indifferent shot. The antispherical minimum, the rotation of hopelessness in the most intimate demonic circle of the thought lost, and the maximum antispherical, to be surrounded by absolute irreferent exteriority, mutually question each other as the two necessary poles of an depressive ontology. They belong*

to each other as the casual isolated point and their entire casual environment. Also the gigantic depressive antisfera is experienced by hopeless as an siege of the environment. The dying adventurer joins for the last time and shouts at the jungle: "I will tear your heart! Thus, it is not the perception of existence in a surrounding space as such, factically present, which moves the discoverer of facticity. Rather, since the surrounding space returns to the individual its cosmic isolation, already existing, and reveals its being [Cogito](#)



He must take him to "I think I'm in hell." What seemed to be the jungle manifests itself as the space of the antispherical experience: around and everywhere the solid, factual world, which moves meaningless, perceived by the panoramic gaze of the isolated individual. Therefore, for whom he is in him, hell of the factual no longer needs to be any beyond; He no longer has to be imagined symbolically and visionally, as in Dante's poem; It is not any region on the other side, which could be achieved and crossed through a special mood impulse, but is always there, as more absolute, inevitably absurd, meaningless. The depressive subject is prisoner, such as being alive without access to the good shared space. Naturally, for Conrad also the ancient difference between hell and purgatory lost all meaning. What contributed the African adventure to the ontological apocalypse were only the romantic-colonial scenarios and the image of an en-another-part, in which the horrible truths seem more favorable to reveal than in the European felpudo of 1900.

The discovery of the nuda facticity is a process that can only be understood from the most advanced movement of European relations of meaning: he points out a phase of transit between the metaphysical conformations of spheres of ancient Europe and post -methodic conformations Modern. It belongs to the beginnings of foam. If in the metaphysical regime the meaning could only be generated through the foundation of the original sense, the need and the providence, the modernity went on to generate it through projects on the background of non-feeling, chance and prognosis. This transformation is experienced by those involved as a nihilist crisis; Its leads will be acute; Well, although the main nations of the new economy of meaning, not ultimately through mass medial sedative omnipresents, have become accustomed to a precarious state of postmetaphysical daily life, in transition areas and in resistance cultures, resistance cultures are They announce dramatic seizures. In nuclear cultures, post -meta -fysically correct, a certain diet of meaning is maintained (it does not always have to be the history of salvation), while the marginal and reactive are atibor again, or continue to be atiboring, of transcendent sweets . But if the bare factuality could already adopt, as such, the sense of hell, he would find it soon, even without colonial exotism. The rude hero of Conrad in the Congo remained European even in his agony, since he was not able to think about the nuda of what exists in its entirety without feeling it as horror: it is a last hero of the search for meaning, of a lost theologian. As if it were for the last time, tribute tribute to the metaphysical genius of Europe, as long as it becomes an abroad in a demon that rejects hell.

Chapter 7

How through the pure medium The center of the spheres acts in the distance

For a telecommunication metaphysics

Who is sent to the city with a letter has nothing to do with its content, but only with its delivery; Like the ambassador sent to a foreign court, he is not responsible for the content of the letter, but only for his office; Exactly an apostle must be first of all, only and exclusively, faithful to its mission, which consists of fulfilling the order [...].

I have not to listen to St. Paul because it is ingenious or incomparably ingenious, but I have to bow to St. Paul because he has divine delegate [...], is typical of the apostle who has power delegated by God to give orders both to the mass and to the mass and public.

Søren Kierkegaard,
About the difference between a genius and an apostle [\[279\]](#)

It is sovereign who can be represented as if he were present in his representative. That is why the great encompassing spheres - are conceived as political empires or as spaces for irradiation of truth according to the model of *Ekklesia* either *academy* - They need to develop the possibility of representation. Representation is the critical case and the normal case of telecommunication of power. From the typically ideal point of view, it is always the subrogation of the power center at a distant point, as if the center of the spheres possessed the ability to communicate through representatives or

emissaries with each point of its perimeter as in real presence. In that "as in real presence »the privilege of the sovereign center of stay It fits yes [280] And yet, be worth around, in a place away on one of its radios. Thus, the possibility of representation depends completely on that "as." That the representation takes place is something that is decided by the question of itself and how the representative produces the presence of the sovereign principle: and it must be mediated and immediately at the same time. Sovereignty is inseparable from its distance effect.

When talking about real presence in this tone and from this perspective you think about a double relationship. In principle, real by nature is a presence only if the center or source of power is present immediately in the place of its action. When the kings are installed in the cities - a scene originally from the representation of power before the fixed residences - give occasions to the peoples to verify, with their mouths open or with the closed fists, the presence of power, perhaps even the proximity of salvation. From the pharaoh of the early days it is said that it had to appear physically every two years in each of the 42 sections of the spheres_ii_cs5, each of which hid a member of the Osiris torn. [281] In his boat, accompanied by the greats of the Empire and the divinities of Horus, he carried out the procession as epiphany before the people. The procession is the archetype of power on trip; In processions not only the monarchs themselves move, also their representative images are conducted in a similar festive manner. The Romans of the Empire time, the Indians and the Catholics contributed the greatest phase to such image processions. Still in 1764, as a child, Goethe experienced in Frankfurt *In Praesentia* The brightness - although their reflections were ironic - of a real coronation. [282] When the winner of the Prussian army, Napoleon Bonaparte, in the autumn of 1806 he stopped in the vicinity of Jena, Hegel was able to conceptualize that presence speaking of the soul of the world that had been seen on horseback.

But, since the essence of the dominant center belongs to the ability to act at a distance, as if he were there, the figuration or the image of the powerful *in absentee* It is the touchstone of its real presence. Creating Maystatic signs of yourself, power sends representations that are present in its place where he is not, without

any loss of solemnity follows. Precisely where it is not where it has to be as if it were fully there. [283] Kierkegaard characterized this relationship with the concept of plenipotence, an expression that in a legal form articulates an ontological state of affairs, or rather an opposemiological one (because it is never only about the pure being - whatever that is - but always, also, also, also, also, of an alliance of being with its preferred signs). The formula of positive Ontosmiology says that when the being is the sender is still present in the representative's letters. (Vice versa is valid for refusal: if there is no full sender there is no full presence in the representative).



Praesentia Noce, emblem of the century XVII

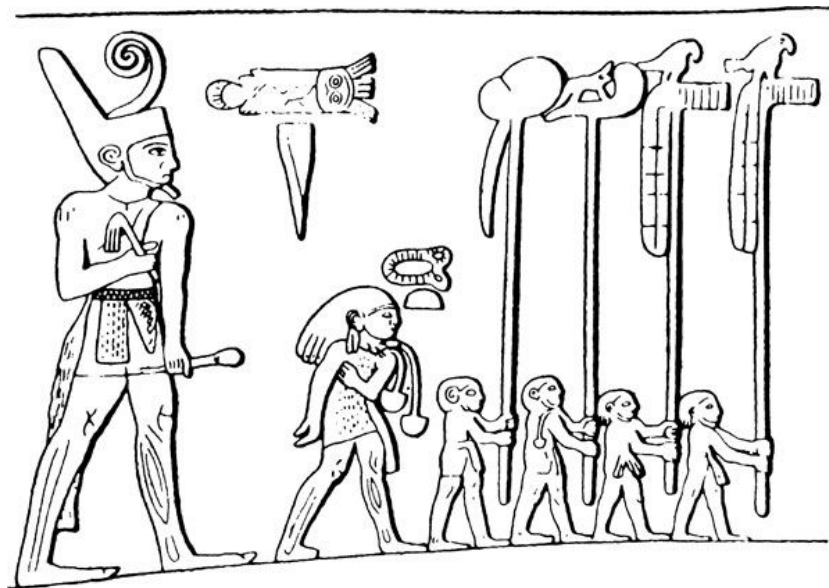
. Glowing bodies should not get too close to each other. For Christian culture, the paradigm of a positive encounter between being and sign is found in the Eucharistic ritual, Catholically interpreted: indeed, in that ceremonial the presence of the body and blood of Christ under the shapes of bread and wine is considered immediately real . [284]

Also for the concept of true or authentic icon, the privileged relationship between sign and be present is constitutive. This model concerns, in general, the official communications of the kings and the manifestations of the gods in the form of coded oracles, and, in convenient gradation, also to the "winks" of being, whose legibility was convinced Martin Heidegger still in Our century. Finally, the modern religion of art teaches that in the works of the genius the fullness of the creative power of the world is manifested. If, as a general rule, normal signs only designate something absent and that is why, for what they can represent it, the eminent signs, of full delegated powers, really representative - let's say onwards: the signs of being - have not only The privilege of representing the power center in absentee

, but also to testify and radiate their presence. The signs of being participate in the being itself; They have, in turn, the power of being as they represent and present at the same time the power that has sent them. Only thanks to this real participation of the full sign and the plenipotentiary messenger, the power center is revealed, in the overflowing deposit of the being, with the capacity to expand and transportation: yes, only by issuance of messengers and signs can achieve An effective space for large format units. When being and sign they constitute a common amount, what it is about is of the power of being there , imposing, in signs. Signs of being are signs of power, not only because they mention what they represent, but because they are what they represent; A Real Sign Must Not Mean But Be



. But how can something, which represents, be at the same time represented? Is it even possible the presence of what is designated in the sign?



Icon procession in Athos.

Pharaonic procession with placental standards. *The example of the apostolic mission in the early days of Christianity allows us to recognize how to these questions, in a case of great importance, they were given an unconditionally affirmative response, although radically problematic. It could even be seen in the Apostle St. Paul, for how it relieves and highlights the meaning, in an effective way until today, the classic discoverer of the principle of real presence*



. Therefore, the discussion about the possibility of real presence in works of art or sacred writings is, according to its deep structure, a dispute around St. Paul.

Images of Lenin at the May 1 parade in the Red Square in Moscow, 1985. The true emissary can only patently represent the Sovereign Lord if, as a bearer of signs, he participates at the same time in the substance of the Lord and the manifest in real presence; Exactly in that sense Kierkegaard makes the apostle Saint Paul say in an inner dialog Jesus Christ.

[285]

The expression "revelation", therefore, designates a state of things that involves the fundamental reference of all metaphysical

telecommunications: when the center is trusted, distant and discreet at the same time, in a special way to his elected messenger, he enables him as his president. Meanwhile he has full delegated powers, this representative must be able to link with the recipients of the letter and make them responsible for their reactions to it, as if the divine center were present here immediately. Listening to the messenger must mean the same as listening to the Lord himself, and rejecting the messenger must be as significant as the decision to reject the Lord. *Thus, in a first reading, Pauline Plenipotence can only be done thanks to the burden of unconditionality that the messenger brings its letter; Its praxis will not consist from now on but in the clear and precise transmission of it to the recipients. Produces in the medium* A state that, before all work or mediating effort, is manifested as the real presence of the Lord in the elected messenger. Only thanks to that supposed presence in him of the sender can transmit the messenger the message, forgetting himself and without disfiguring it, as if he were complete missive. Therefore, according to the idealized model, only when the messenger is a *medium* Of course, the letter can go through him without being assumed, on his part, an essential complement of meaning or even co -authorship; In a way, the ambassador must become a *neutrum* , as if it were a mere channel; The construction of channels was always a lords, and the cleaning of channels, the first obligation of a servant (starting with the self -limited). In this context, it is essential of a tube »:



Tanquam Aqua Per Tubam . Johann von Kalkar, Effusion of the Holy Spirit ,

XVI

, detail. *The mediality of the medium is not differentiable, therefore, from altruism or oblivion that is presumed: that Moses has a heavy tongue or that St. Paul composes the most ingenious prose, both are equally insignificant for the use of those figures in the Telecommunication of God. Well, although Moses was even more clumsy than he really was, he would have had the same as the law in the two tables, written (even in the second writing after the access of Moses' access) by the authentic finger of God; And if St. Paul had been more eloquent than it was really, and could rival Plato and as a poet with Shakespeare, his ingenious and poetic accessories to the gospel would not have had any relevance for the fulfillment of his mandate, then, even as Great author, he would only have to say that Christ is the Son of God and that the path of salvation leads through Him. While it is limited to taking the letter to its recipients and legitimizing appealing to its assignment, the exemplary apostle cannot increase the substance of its mandate with ingredients of their personal talents or obscure it due to idiosyncratic limitations. But the fact of that Transmit the letter and*

that This arrives by means of his ears of a circle of listeners: that is the creative act of history by antonomasia, because, immanently, it is he who triggers the critical moment of the religious decision in the receptors. If you look more closely, the pure being- [medium](#) The apostle is not at all, then, a mere issue of a postman or envoy, as they want to believe the Kierkegaardian examples. Well, when the mailman takes a brief to the city or when the envoy to a foreign court fulfills a mission, it is true that they act with a specific delegate power, but their mandate can be sent to a really existing, localizable sender and, by speaking philosophically, finite, which, as far as he is concerned, has the full freedom to revoke his order; In special circumstances such a sender could also make the decision to satisfy his interest in carrying out himself, in person, a specific communicative act. In case of necessity, the sender can explain his postal letter to the receiver himself, reconvening the written matter oral.

[286] [A real king would be free to appear in person in a foreign court and, in direct confrontation of majesty to Majesty, to superflit the intermediary.](#)



The mandate of the apostle, on the other hand, cannot be reviewed by a return to the immediate; The sky - if he ever did it before - no longer sends personal shipments after the ascent to him of the messenger; The state visit of the upper to the lower one has become historic and will be as unrepeatable for all time. (Something analogous is worth the prophetic vacuum through which, directly to the dictation, Allah said, or rather his spokesman Gabriel, a human writer, an illiterate name Muhammad, and who closed forever after this unforgettable event). [287] Illustration of the

Theosophische Wecke , Amsterdam 1682, by Jacob Böhme. In other words, in the case of the apostolate it is a transcendent matter of messaging, which can never be completely resolved in analogies with immanent telecommunications. Since the letter, sent from beyond, received here, is unique and paradoxical, the messenger is also placed in

a unique paradoxical situation. The apostolic messenger becomes for God's communications into a agents

irreplaceable, because the sender God, if that messenger suffered an accident, could no longer appear in the world in his own real presence to conclude his matter. This already applies to the only mediator by nature, the God-God, but also to his first apostolic selection, of Pedro and Paul especially. The meeting at the summit between the hereafter and the most here is developed now and forever at the level of representatives.

Post Christum resurrectum *The sender totally put into the evangelical process and from its withdrawal of the meat it fully became a reportable (preaching), fully in media society (church), fully in informative processing (theology). Therefore, the two magnitudes subordinated to preaching, church and theology depend completely on apostolic plenipotence and, due to understandable circumstances, they cannot be more solidly founded than this.* But can a delegation of powers such as Apostolic, in the sense, at least, that the conceptual game of "baseing" be understood sufficiently enough? With regard to the certification of Plenipotence, this, according to its internal structure, can only be sustained self -founded or circularly, and even its impressive historical success, as a justification document of its truth, only enters into indicative consideration, but not decisively. The only criterion that identifies the apostle as an apostle is the circumstance that he says it: from what is followed that the risk of believing the messenger is always incompartible and not reduceable for nothing. Considered from the point of view of the theory of truth, it is not true that billions of Christians could not be wrong. Although they were even more numerous, nothing more than a group that has successfully organized its illusion or self -deception could be very well; All together could have paid too much to a complex of misunderstood testimonies. All of them have only the testimony of the apostle, while the apostle, in turn, cannot do anything other than to repeat whenever he says what has been commissioned, and that he has been in charge of saying that. In that circle it has to move, and that circle is the one that makes it strong. In an analogous circle, the existence of the Messiah itself was already imprisoned - called according to your own statement - because to the question of how to endorse its quality of Messiah,

otherwise, otherwise, that: "He says it", or: "I am". *In the case of the Apostle, which is presented as a president, if you think about that conclusive phrase: "he says it," one runs into a situation still much more tangled, since the apostle does not speak in his own name, but also that Execute another. What he says is that he is the envoy of one who in turn said he was the fiance. He does not speak for himself, but by The other and, rather, from he. Here now appears the difference that decides on the statute of such speeches: it is not, in short, the apostle himself who speaks, but another who speaks, "as in real presence," through him. Therefore, to say that he speaks of another and on the other is not enough to characterize the peculiar of the apostolic speech position. If I only speak by*

The sender would be nothing more than a normal transmitter of signs, a *Porte-Parole*, as a government spokesman or a press manager of a large company, and only an agent or rented larynx would be seen. He could never claim full powers for the matter of his letter. As an employee of an instance that buys speeches, it would not be a sign of being, a bearer power of absent-present truth, but only the representative of a power that, in turn, only represents another power, as a spokesman for a Multinational represents a company address, which represents a Board of Directors, which represents shareholders, who represent their greed or their perfect right to a premium for their investment.

Therefore: apostolic discourse can only be asserted by a new, specifically Christian form, of medium

-ism. The medium -sized turn supposes, in short, that the apostle, in an ontological change of subject, also exchanges its own voice with the voice of the other. This realized Kierkegaard when he tells his Saint Paul that "God himself ... is the speaker." San Pablo Real provided in a famous passage from his epistle to the Galatians (2, 20) the formula for that change of subject: "And I do not live, but Christ lives in me." In the magnificently falsified speech of Jesus to his apostles when sending them around the world, as it appears in

the Gospel of St. Matthew, this medium - The twelve, his troubles to come before Jewish or Roman courts: *What you should say will be given to you at that time. You will not be those who speak, but the spirit of your Father who speaks in you (Matthew 10, 19-20)*

. In the text of San Mateo, the date of the problem of the martyrdom to Jesus himself, sender-muddy, who, without false reservations, seems to plan the strategy of the strategy of Public-Relationships of a suicide sect. The foundation of the possibility of apostolism resides, clearly, in a medium-sized relationship, in which the apostolic agent inserts in the subjectivity of the issuer as if it were its nozzle, by formulating it anachronically, its *Sound-track*, its resonance box. "And I don't live, but Christ lives in me", "the spirit of your Father is the one who speaks in you": the pious story of the reception of these ghostly words has contributed to reducing the eccentric character of these models of these models of Speech to an expression of submission, so that the question for the subject's sharing could not be seriously regarding the Apostles-Messiah relationship. If we are right with our fundamental analysis, according to which every story is history of relationships or circumstances of animation, and if animation relationships represent

Arrangements of the distribution of subjectivity, then the assumption that with that evangelical agreement between messianic and apostolic subjectivity has been revealed a new status quo of animation in great cultures. For an entire was that new [Arrangement](#)

Among messengers - it could be said: the apostolic contract - marked the standards of intense conformations of I in the Christian sphere of apostolate. In view of the testimonies presented, it is evident that what it is about here is in a monotheistic way of mediumism. If someone has ever listened to an American preacher of the southern states, he knows how far the pneumatic debauchery still comes in our time. However, the belief in the unique God and in Christ he had founded herself on controversial confrontation with the oldest forms of mediumism, with the enthusiasm of poets, the trance practices of archaic ecstatic religions and the oracular hermeneutics of polytheism of polytheism . If the first Christian theologians, Justino, Tatiano and Teófilo de Antioquía, preferably evoke the monarchy of God, is above all because the advantage of being a Christian as best could be explained for them was in

contrast to the disadvantage of pagan delusions. The service is understood as a guarantee of the emancipation of the soul of its occupation by local demons, more modernly: by subpersonal partial impulses. Erik Peterson has repeatedly repeated this conception from the perspective of the century XX : «The doctrine of the monarchy of God is a sign of sense of spirit; The polytheistic proclamation, on the contrary, the expression of a "possession" of the poet's soul. In poetic enthusiasm a metaphysical pluralism is expressed that has, in short, a demonic origin ». [288] Resisting these vigorous words, the opposition refuses to talk about wisdom *versus* possession when it comes to determining the dynamic character of the apostolic change of subject. For apostolicity presents itself, in its key statements, as a special and chosen form of obsession, whose peculiarity is that the total penetration by the only Lord cannot be reflected (or only too late and supplementary) [289] precisely as heteronomous and alienated possession: it is presented, rather, negatively, as a release of subaltern demons; positively, as an opportunity for cooperation in the monarch project of being. (And only when the charisms become too loud and pneumatic Logos . *His faithful and bras are individuals in a trance without a trance: that is, what in humanism is called personalities. «The spirit of your Father [To Pnéuma Tou Patós, Spiritus Patis] is the one who speaks in you ».* It is curious that until today theologians have hit this phrase so little, and this is because in the most important institution of the intellectual culture of old Europe, the university beat the Homo Academicus about him Homo Apostolicus

; Theologians are also, for a long time, more theoretical than announcers or preachers, and the few who are not even attract attention from their dogmatic chairs as what Max Weber called "chair prophets." Academicism is the most effective instance of containment of mania, and not ultimately in the faculties of theology. But the psychomonic dynamics, the obsession with the necessary one, remains powerful even after such supports and refrages. Even possession, being possessed, for the median, in the middle term, possession that founded individualism, belongs unequivocally to that order, since when you speak for yourself it is

the

Sensus Communis He who speaks in you. Even in contemporary theories of the ideal situation of communication and justice as Fairness Derivatives of the monotheistic communication model are involved: without voodoo-minmonary vessel, no communication that produces truth). The God of the apostle is, therefore, sovereign because he lets himself be represented by him as if he were present immediately in him and speak through him. The apostle, meanwhile, participates in that sovereignty because he, a chosen and pointed out by God, has completely mortgaged the unity of its existence to the unity and uniqueness of its issuer. In the Apostle the sovereignty of the Lord becomes the obsession of the messenger, but it is successfully presented as the highest possible way of disobessive identity of the self and as a self -ability from the foundation of the reasonably person. *It is natural to place this coincidence in parallel, fundamental in personality structures in monotheism, between self -possession and possession for another with the difference, due to Roman law, between possession and property, since also an individual who possesses himself and possesses his life de facto It may very well be owned by another: this is shown by the old slave system, as well as the Christian position against the God who is not by chance is invoked even in modern times with the liturgical titles of Kyrie and Domine . That is why in the Justinian code the slave escape from a crime of author, can be inculpated, Furtum Sui*

, that is: through the flight of slavery the mere holder of himself wanted to unfairly rise to the category of self -owner (which, as is known, only achieved the proletarians of the early Modern Age). [290]

Similarly, non -believers can be considered criminals who have stolen God, their creator and owner. In Justinian's code they could verify that the human product of theft cannot be the possession of anyone, nor of the thief himself, and can always be claimed by the true owner. [291] Considered under this optics, Satan's rebellion also meets the factual requirements of the author, since he stole the giver of being fleeing and carrying with him a good of another. *These circumstances are the most favorable for the situation of the Christian apostle, which belongs to his God but that he can wait in the beyond being co -owner of himself: in that condominium that the tradition calls Paradise. Less favorable is the compulsory military service*

situation in the Burgués National State, which - as authentic Leviathan - in the case of war assembles their rights as the owner of their lives and may demand dying for the homeland, as if will deal with the authentic life giver, which can claim what he had borrowed; From what can be deduced, by the way, a latent persistence of the most rough relations of possession in the center of political modernity. [292]

Thus, the letter of the apostolic messenger transmits, at the same time, two potentially very infectious impulses: he speaks, on the one hand, of the fact that by the recognition of the new single Lord it will free you from ancient easements; He states, on the other, the recommendation to enter the constantly growing circle of the messengers possessed by her and in her favor. The messenger is successful only when he manages to convene and motivate second -degree messengers, which happens when he convinces the letter of the letter of the advantage of becoming herself into a transmitter of it. Today called Effect-Rred was already exercised by earlier ecclesiological communications. Without these infections, a mere information process in the world could not arise from a mere information process; Without the Apostolic Nave Effect, an empire would not be carried out in the Empire, no operating church in the entire imperial field, no chrystepse. [293]

Organized, no great animated interior, in which the privileged of that empire of participation-according to the unsurpassed Paulino-Murate formulation of the Proprium of spherical existence - "weave, live and are." On the background of these considerations, an efferological definition of apostolics can now occur: Apostolic action is a spheropoietic praxis that contributes to the construction of the monotheistic macrosfera: the chrystosphere or ecclesiosfera with all its subdivisions in episcopates and parishes (spray districts of sprinkler Holy Water).

[294]

Therefore, for the effect-thoroughness an anticipation of the integrated macrospherical final state is constitutive. To appear this one need to launch forward, on the way to the alleged final result of evangelization, namely the expansion of the letter throughout the land orb inhabited by human beings. The apostle anticipates in a hurry the REGNUM either

Imperium Christi , for him already current, for the rest of the still hidden world. By virtue of this it works as the herald of an emperor, whose access to power the majority has not heard anything yet, and whose empire, however, together with his new one, is when he arrives. The severity and drunkenness of his mission resides for the apostle in which, as a messenger of the future, he opens a gap in the world not yet informed, as a plenipotentiary representative of a hidden majesty, which until then only speaks in his own letter. The mission of the apostle,

therefore, implies as any telecommunication at the beginning, a monopoly or, at least, a right of unique representation. Who wishes to enter for the first time in a monosphere created evangelically has to pay the news directly in the apostolic distributor; Who, on the contrary, does not know anything about the new Majesty, will have some news soon or afternoon of it through the aggressive propaganda of their messengers. The Early Missionary Church produces a spherical whirlwind that anticipates its coming successes. (On the contrary, the Church after the Enlightenment is one that is skilled, above all, in the proceeding of the balance of its failures).

The determining characteristic of the Pauline mission is its very commented turn from the Jewish enclave to the villages of the *Orbis Terrarum* : An expansive gesture that can only be understood in the light of a macrospherological analysis related to the form of the world. St. Paul, as a political head of the early Christian community and as a strategist chief of that dissident theocracy of telecommunicative that dismembered Judaism, understood before anyone else who was immanent to the Christian Gospel its own concept of the world, said philosophically: an ontological horizon, and that the objective validity of the message depended on its universal factual expansion or what was valid for it. *The reason for this was in the circumstance that the truth that Jesus had embodied was not a theorem such as, for example, the Heliocentric Hypothesis of Samos Aristarco, against whose truth value did not attempt the fact that for two thousand years he did not find practically any supporter. The truth of Jesus, on the contrary, involved, at the same time, a macrospheric figure of alliance and an offer of spherical intimacy relationship. Relationships, alliances, marriage commitments, cannot be exposed as a hypothesis, but have to be updated in summary judgment, so to speak, if they want to be "true." Ontologically the Christian truth had the structure of a universal truth and, precisely, of an imperial truth, and hence, to be valid, it had to be present currently in the entire field of the Empire. In that sense it was really a news*

, because the news has their real moment currently of the broadcast and in the effect they cause in the receiver. If the Christ event was not to

be an internal matter to the Jews, which would be diluted in a small war between supporters and denaders of the Messiah around the synagogues of Palestine and the cities of the Empire, had to demonstrate in the center of the world the universal virtuality of the speeches about that man coming from the periphery. With the Pauline mission, the expansive yearning of a really existing Christianity is revealed, and with it, the problem of an efficient, universal system of propaganda. From the restlessness and commitment of the apostle for special tasks and its purpose of arriving in person, to be possible, everywhere, the claim of universality that it has for the announcement of its good news can be deduced. The "peoples" to which San Pablo is rushed-it seems that he toured more than 10,000 kilometers on their missionary trips-represent the ontological-political-played "cosmos", in which the quintessence of the Hellenistic idea of Ecúmene and the quintessence of the Roman-Augustal Universal Circle that had just been established. If, in the face of all those imperial consummated facts, there would not be an imperial area of preaching of the same amplitude, in which the other was heard *Evangelion* , there would be no man who could direct this second empire recognized, and, in the absence of an authentic lord, there would not have any commissioners who could be present *In Nomine Domini* at all strategically important points of both the center and the periphery. Thus, the apostolic impulse acts as a battery of meaning that loads itself. [Also the two fundamental words of the new apostolic telecommunication,](#)

Ekklesia and Evangelion

, they are models or patterns that mimic the imperial action at a distance, since the *Ekklesia* "That later became the church," it didn't mean anything other than the meeting of the listeners who were "summoned" by the arrival of an imperial herald for the reception of a side. With regard to the emperor's very news, sometimes it was considered and appreciated directly as good news or as a blissful statement, for example when what was announced was a victory or a happy offspring, and in those cases it was called "evangelical" . The Parallel Apostolic Network could be oriented according to these standards until she was able to become a market guideline in the field of good news. [295] In Jesus' statement that the kingdom of God was
present

Among the Jews, St. Paul saw the opportunity to advance from the Jewish enclave to the interior of the political cosmos of Rome. With this, the imperial complex latent of Judaism was liquidated to the offensive: it left the messianic province to claim for a man of Jewish origin, finally, a real real empire: one, by the way, in which, as would be more afternoon, the identity of imperality and communications would be developed more intensely than what was done in the Empire of the Romans, the Persians or the Seleúcidas. A not so far away this second empire will be given its specific constitution as a church: something that for St. Paul was really beyond the current horizon of the thinking and desirable, since, as is known, he had a very short term until the reappearance of Christ. *Discharge of its precipitation, the claim of Universality of San Pablo also includes a demand for integral imperality. As such, under the circumstances given, it can only be explained taking into account the political cosmogram of the Imperium Romanum*

. *It was no accident that St. Paul imagined - although he did not do it that way, consequently - his missionary itinerary as a kind of journey, of a circular trip around the whole world inhabited by human beings and dominated by the Romans: the Mediterranean ecumen. Although their factual trips were rather restless linear paths from one side to another, in their imaginary, and in that of their successors, they are assigned the importance of turns to the world. (For unknown reasons he ignored the piece of North African arch of the terrestrial circle). To some extent, then, Pauline Apostolic History is also a Christian periégesis: a journey around what is worth seeing according to the scheme of the ancient description of circular perplays or trips; It is, at the same time, an expedition like Alejandro's, but Christian. That is why the typical-touristic preeminence of the place completely yields to the typical-very mission, in his own caravan and only see the environment through the color of the crystals of his conviction. Outside has nothing to look for, unless it is the opportunity to announce your new one. This leads to the concept of the world of the ontologist in Tournée: The world is for him the compendium of occasions for propaganda scene. In the aforementioned place - the end of the letter to the Romans - San Pablo expresses the statement that "he has fully fulfilled, in a circle," his mission (Greek: K'yklo, Latin: per circuitum) (Romans 15, 19): A daring thesis that gave church historians occasion to ask if St. Paul,*

when he wrote this, had already made the trip "missing" to the most extreme west, to Roman Spain; In the context given, it is necessary to read it as an index of the geopolitical basic scheme, yes, ontological-spirit, of the Pauline movements. Indeed, as has been said, the demand for space of the apostle for letter to the entire world had to follow, bad that, "in a circle" the contours of the Roman ecumen. In the exercise of that mission San Pablo was right to rely not only in his right of Roman citizenship (*Civis Romanus Sum*), but also in its understanding, as adequate as subversive, of the

Imperium , for him, the Querigmatic strategist, was clear under any circumstance that *Imperium*

, as a concept, it meant in the first line command and, with it, plenipotence, and that the Empire, as a political space, was nothing other than a system of distribution of Roman orders and a catalog of directions of people with the obligation to obey. Of himself knew the apostle that was the delivery man from the absolute: so, that he, that he,

All Things Considered , he was on his way in the field of power of the other emperor as an imperial delegate or vicar or as a general of his own right. From there, all conflicts due to the antagonistic coexistence of one empire with another are followed: Protoescens of the church-state dualism of ancient Europe. If the apostle wanted to make consistent use of his full delegated powers, that is to say his *Imperium Evangelical*, he had to present himself as representative of the eschatological Lord and take care that the factual delivery of the Gospel was archived in minutes as action carried out with legal force. Not in vain the

Apostolorum Act They become the normatively most important literary genre of the first Christian centuries: they are ecclesygen literature par excellence. For his reason the whole Church was called Apostolic: with that word he soon raised his telecommunicative banner. This adjective can never be taken sufficiently: Christian-Macrospheric demand of space was only specifically realized as an apostolic empire, apostolic narrative, apostolic network. As is known, the acts of the apostles do not repeat the letter itself, but to archive where and how success it was announced and how they went to the carriers of the letter. Therefore, the history of the apostles, even more than the history of the martyrs (not to mention the subsequent history of the saints), is the central genre of the Christian discourses of the parallel eschatological

empire, aka church, precisely because it records the History of the distributions of the letter: the history of the Church deals with the routinization of a mail of grace. For these minutes, the point of view of the full delegated powers plays the governing role, because the apostle preaching were equivalent to binding, officer saving actions, aimed at the respective peoples, so that any record note on a fact of an apostle presents Notice about the delivery of a document to a missionary receiver.

As well as the Empire or the modern State, in regard to its transmissions of orders between lords and vassals (or between public and citizen institutions), they postally ensure the absolute accessibility of the receiver to news of the lords or of the administrative authorities (So, for example, a waiter cannot receive the enrollment order), also the apostle has to tie their listeners forever and make them responsible for the eternity of their response to the message heard; The announcement of this responsibility remains - until the intervention of the Enlightenment against the ecclesiastical regime of fear - the act of speaking of the last instance of the apostolate and ecclesial psychagogy. The Christian message always comes as a certified letter, and having accepted it, even if it was only distracted and with reservations, means the same as the signature of the receiver in a delivery receipt. *Not ultimately, this is what Kierkegaard thinks when he attributes to the apostle the plenipotence of giving orders to both the mass "and the public."* It is understood why this thesis contains a nice and mischievous anachronism, since Kierkegaard knew better than anyone what is a modern audience: namely, the prototype of private people whose behavior when leafing down the books is marked by an aesthetic relief and not would admit in his life orders from an author, no matter how much adopted the attitude of a eschatological plenipotentiary commissioner or a medium Sneaky artist. The modern author is per se A spirit without plenipotence. The inability or lack of winning to give orders distinguishes the writer in the Apostle's book market in the community, especially the author called great, who with the generosity of intelligence invites readers to worlds created by him. "Who, indeterminable reader, but the hero of a story has ever made a proposal in life?" (Peter Handke). He does not demand faith or special adhesion, he is content with which he is cited. And precisely in that interaction relatively free of power, hospital to some extent, between extraordinary writers and

not so completely extraordinary readers, modern society seeks its freedom as a balance between obligations and exemption of obligations. When the reader receives novels or poems, it happens in the certainty that these "texts" are not orders to present themselves to rows or on the state's side or on the side of truth, and that books do not force any eschatological decision. That is why the books, as a rule, are buyable and their buyer can be considered, at least within the limits of copyright protection, as its holder and user. Isn't the reader [per se](#)

The human being who is happy to move forward without any decision? He feels free as he understands that someone who seems to give orders most of the time is only someone who brings quotes. And really, is freedom different from the understanding of the difference between an order and an appointment? *With regard to Kierkegaard, a melancholic semi -star in her name*), he mocks the illusion of the public to be able to judge everything with aesthetic carefreeness, in free privacy, without any power: also the absolute and its paradoxical communication. But it never came so far as to say that modern mass literacy represents only a trick of power, that with the ability to read at the same time endosa to the populations of the bourgeois national states the obligation of reading the orders of its lords hidden or manifest; With which, to be more exact, only the manifest sovereign appears ordering, while the hidden, on the contrary, keeps his incognito betting on seduction. That modernity has only achieved *de facto*

A change of structure of obsessive possession for something or someone: that idea was well understood by the century XX , that he had to do his own, absolutely typical, experiences with the totalitarianism of telecommunications in Liza. Only a general media theory could appear on that background. [296] That the global announcement and proclamation space of the Christian message was effectively conceived as eschatological imitation of the imperial sphere of the world and the Roman presence of power in the "Earth's orb" Mediterranean demonstrates practically all the early Christian literature from the apocalypse of San Juan to the Augustinian doctrine of *The city of God* . *God's informative system copy and overlaps the media system of the dominant universal power everywhere. Not only the Roman media and channels were couz: their famous light feet would surely have not successfully advanced without the Roman roads, the "structural lines of power,"* [297] *And without the translation of Aramaic to the two universal languages, Latin and Greek,*

*the message of a certain anointed one from the east would never have reached the relevant world, to the west Mediterranean. Catholic telecommunication begins with translations and the passage of Asia to Europe. The early authors, Cipriano, Lactancio, Arnobio, Augustio, Aponio and many others, did not hesitate to Christ the title of *Imperator* , that in the context of the Christian history of militancy it must be translated rather as "general" and in the manifestations or evidence of Majesty, as "emperor." [298] The Roman title of Emperor is not a simple political expression of rank, but, at the same time, a theological category, yes, even ontological, since it does not refer to anything other than to the regent center of the imperial cosmos. In the speech of house theologies and state of the imperial era, the *Imperator* It is the irradiation center of the*

Potestas same in its universal extension, conforming of the great world, and with it, in one, the theophanic representation in human form of the foundation of the world, Hellenistic-romanly interpreted. Faced with a greatness like this we had to introduce a Christus Imperator As overpujante, since he is also in charge of an empire, call REGNUM

either *Imperium* , which is true that it does not intend to be from this world, but that also demands, indeed, respect in this world and is announced in a peculiar

*Imperium of news, in a parallel ecclesial empire. In the language game of early Christianity that speaks of *Christus Imperator* , the imperiomorphism of the ecclesial announcement space is outlined. Unequivocally mimics Virgil's theological-imperial thesis that with the domain Augusto arose a*

Imperium Sine Fine [on earth, with the difference that the Empire of Christ also promises a heavenly continuation.](#) The two decisive apostolic biographies, that of San Pedro and that of St. Paul, bring to the maximum the Christian imperial complex and their political ontology, because in those cases the martyrdom of the delegated messengers in the capital of the empire had to be put in the

Proceedings . The notes of the minutes that refer to San Pedro and San Pablo have almost the range of history of being, because officially pointing out the transfer of the imperial claim of Jerusalem to Rome, and latently even more: from the Roman César to the Roman bishop.

View from the geopolitical perspective of Rome, the death of the miraculous rabbi Jesus was nothing more than an unimportant event in the periphery, small foolish news of the chronically agitated Eastern border zone, of which in the capital you could pass, without more, to the agenda. The vast majority of the Romans had not heard of Jesus, in the same way as the defeat of Varo in the Teutoburg forest also knew much less than what the German legend wants to recognize; The Empire practically only communicated its successes and almost never its problems: imperial communication was widely organized around the standard of acclamations-

semper-victor

(while, on the contrary, the current post-imperial national states can only communicate their problems and almost never their successes; the dominant culture of correction has relegated the exaltation of the hero to sports information, economic news to economic news and *Charts*). Only the two apostolic martyrdoms were events in the political center, in which he was forced to repair the metropolis itself, although nothing else was for a brief moment, since the one that were given precisely there was part of an intuitive Christian campaign around To Rome, in which random and Roman procedural habits also played their role: according to Roman legal practice, the main cases of the provinces have just been seen in Rome, which led to the transfer of Pablo de Caesarea to Rome and also To his martyrdom, possibly happened in the context of the non-excesses after the fire of the city. The nascent Christianity could not do without the capital of the empire as a broad station of his message, because only what was said from Rome was able to demonstrate the ontological relevance of the new news empire. To implement in the capital the pirate station were essential apostolic acts of Rome. Only the most prominent carriers of the message could provide them, Pedro for his last Roman scene, Pablo for his process transferred to Rome. That the minutes of Pedro and Pablo close in Rome: that is the final stone, totally tight, of the evangelical architectural project and the central indication of the demand of a parallel and transcendent empire. [299] The Tomb of San Pedro in the center of the capital of the world: it is not known what institutionalized Catholicism could have had without

that sign.

The consequences of that martyrological-apostolic subversion of the capital were extraordinary; For them the Gólgota moved typologically to Rome, the marginal event was repeated in the center, and for the Christians the sky over Rome was now as open as the sky on Jerusalem (and it possessed Post election the maximum opening), although the Roman would still have to appear for a long time as Catacumba. The records of the martyrs, which refer to Rome in the first place, constitute according to political ideas the most important part of the apostolic acts, since they consign the march to the center as well as the plurality of imperial cities, while They record the history of injustices throughout which the real empire is becoming more and more deeply, in front of the empire of truth, in debts and guilt. The Christian accounting was soon thorough here: yes, only its reliability provided the evangelical empire parallel a minimum of administrative and semi -phase coherence.

The debts of the Empire with Christians become the capital of the Catholic Church: this is the primary sense of the new literary genre martyrology. Every Martyrium narrated is a promissory note, a debt certificate, that the world has to make the overmunic effective. In the form of increasing mountains of martyrs, a capital of narrative stories is accumulated, which as a second preaching ring are placed around the first preaching. This Querigatic Capital process - the exploitation of preaching or remunerative repetition in telling convincing stories - produces an alternative universal history and introduces a universal era of communications, in which Christians could only hold each other about what there were occurred to fellow specimens of faith in this world.

The late sum of these narratives was taken from Santiago de la Vorágine in his *Golden legend* , which appeared before 1273 under the title



Vitae Sanctorum A Praedicatore Quodam

and that was for centuries the most popular book in Europe. Only at the beginning of the Modern Age was achieved, against the martyrological-apostolic monopoly of the acts and make stories about non-moralties and non-sontantos in society. Yes, it can be of the opinion that it was the revolution of the short novel or the story that enabled the telecommunicative process of modernity, while the emancipation of the mundane narrative currents of the *minutes* . Modern Age is the form of world whose good news is that there are also other events worthy of narrating and not just those of sacred history.

With the novels, the stories, the new stories, properly begins

what can be called an information process; Well, while medieval communication means, above all, the vibration of societies in evangelical redundancy, the modern current of information inaugurates the essential confrontation of intelligences with the unknown, the exterior and so far not given; THE MATHEMATICAL CONCEPT OF INFORMATION OF THE CENTURY XX *The last consequence is taken from this orientation to innovation, while determining information as the new, systematically relative, by antonomasia and conducts it, thus, quantification. In the postmedieval communications the heroes of the novels surpass in rank to the saints of the legends, and while the Christian narrative informs about San Cristóbal in the river and about the martyrdom of the perpetual santas and felicitas de Cartago, the modern narrative presents stories Turbulent of lascivious monks in the ark of clothing or loss of a walker rogue.* With regard to the Gospel, however, it has its own novelty criteria in all possible environments, because, as eschatological information, it had to cause, in short, in all contexts an equally incredible effect, equally paradoxical, even where , in ecclesial redundancy and triviality of the environment, it seemed reduced to obviousness. It was necessary Kierkegaard's negative apostolic genius to defend the Christian madness of faith in the face of the temptation of Christian normality, as well as in our time the negative rabbinic genius of Derrida seemed necessary to protect the messianic madness of continuing to expect something that cannot be have any presence or current affairs of the temptation of philosophical and theoretical-communicative normality. *As stated, the Ecclesia Apostolic had to become a kind of structural photocopy of the Roman Empire, since it provided the only structural model for the existence of a great space of serious universal character, transferred by the dominant center. In this ecclesial "heliographic tracing" the structural lines of imperality as such appeared more clearly than in the original, since the Church could be limited to a cut of the political macrosfera: to its telecommunicative nervous system or the ethereal computer body of the empire of the empire . In these structures we had to look for the answer to the question of how to face the Lord in the innumerable points of the orb orb and what signs of the being were necessary to guarantee their real presence in plenipotentiary representatives. Solar Estela of the Acropolis of Susa, the end of the third millennium B.C., Libation before a God.*

Indeed, an existing real empire, due to the mere fact of its existence in space and time, is the answer to the question for its presence in signs, since for the empire to be it means as much as maintaining coherence and unity, and this wants say as much as being able to reach the center from the periphery through the transport of signs and be able to gather the missives that intend to reach the center. The Empire is



a semi-phase coherence. The signs of the empire join the center with the periphery, certainly not without connection places, but always so that the representation of the real presence of the center at the distant point can be successfully maintained. With this, the Empire - like the Church, in parallel to it

- is a system of distribution of magnificence signs of those enjoyed by the receptors; Because the periphery cannot be linked to the center only through physical violence, that is, by virtue of a principle that repeats; To be attractive in real presence at the remote point, the center must be noted through the issuance of participations in the desire to power: that is, through signs of the being that can be considered as actions of the central power by the representative of it on the periphery.

Consequently, the essence of imperial and ecclesial telecommunication can only be understood from its *modus* of emission, effusion or irradiation. The update or face -to -face of the center at the distant point implies a kind of telepathy, it could also be said: a telecatic technique of issuing signs of being. In the representative, the distant heat of being as an imposing current irradiation must be perceived, and the voice of the Lord has to be audible to a thousand leagues away from the throne room and the Foreign Ministry of the Empire through adequate tele-phony systems, that, in correspondence to



status quo From the history of the media, here they are still authenticated writings and sealed postal letters. (Only the modern "radio" dissemination managed to carry out the short-circuit audiophone between the voice of the leader and the ears of the people: with results that tries to give an account of the medical research of fascism). [300]

Listening at a distance of the Lord's voice in his edicts and decrees must immediately cause the authentic representative effect, while he, on the other hand, is now capable of magnificence and feels energized to act to act *In Nomine Domini* by the enjoyment of shared power. To the *Tele-or* [In the writing, a certain tele-vision is always added, which, by virtue of the image law of the emperors, distributes their effigies throughout the empire and claims everywhere the cultural reverence before them as before a present imperial substance.](#)

Apolo-Cosmocrador of the house of Apolline de Pompeya. *If you want to understand more accurate modus of the isolation and sending of signs from the power center. What, in doing so, appears in the focus of analysis is a nuclear radiocratic process, in which a distribution of being through irradiation and sending of images is reached. Helio with*

quadriga, metapa of the temple of Athena in Troy, first half of the century

III , *State museums of Berlin*. Neoplatonism formulated this mysterious procedure in principle with the no less mysterious concept of

Emanation (Αρόποία) , *which is normally translated by irradiation or emanation. If one refers to the Heliological representation scheme, the extravagant idea of a radiation causation loses a lot of its esoteric appearance. Can't the sun of being imagine as a point that explodes, that by its Explosio continues*

It radiates and sustains everything existing around itself? The difficulty that the concept of emanation raises to vulgar thinking is in the demand of the platonizing ontology of understanding that the upper sun not only sends rays of light that fall on a world of objects formed with independence of it, but that with the light you are They radiate and display, at the same time, the forms of objects: according to this, the donation of light consumes the donation of essence to the thing and also enables it to be recognizable by the intellect. Before, when considering the platonic simile of the sun, we already dealt with this fact at another projection angle. [301] With this, the emanar, as a fact of the donor center of being - consistent by Plotino and hyperexista - is analogous to the solar irradiation model. The "externalization" of the light source consists in sending a totality of discrete amounts of light that are individualized as rays and as pure images. With the solar ray, it can be explained more easily than with anything how to be in a sign that comes from it is still present, at the same time, like himself. Hence there is hardly any ontosmiological idea that does not imply a photocradiological component. In the same way, the reference to a Maystatic complexity is not missing, as a rule, in which prince's companions and delegates appear as subordinate presences that bathe in the Lord's brightness. The server is The effective sign of the majesty. Plotinus did not hesitate to illustrate with feudal images the idea of the participation of the representatives in the true one;

With his help he explains how, as a rule, the representative and second [before](#)

The supreme and first:

... as the lowest hierarchies go in the parades in the parades, and are following positions of greater consideration and dignity each time, then the Court, which is already real, then the highest dignitaries after the king: and only after Of all of them the king, he, the great in person appears; And those around him invoke and throw themselves to the ground before him, if they have not left before, happy to have seen him (

Discouragement V, 5, 3, 23). This



PASSUS It makes it clear that Majesty forms its aura as a crown of staggered power lights around itself, a crown in which representation and participation mean the same. At the same time that from Heliology, the most important sources of images for signs of being

Continuum

of breath, whose front remains linked through the atmospheric current with the original source of exhalation; Only the bolt descent from the blood from the heart of being to the organs cosusteed by it is really a model of sustained participation of the envoy in the remitzer: as long as the river as such is the *Continuum* between source and mouth. [302] *Light, air and blood are means by which the autotransport of the dominant principle from the emission source to the distant points can be consistently represented. The three converge, spiritualized and logicified, in the word of the Lord, which can manifest*

itself as order, warning and teaching. After his departure from the emitter's mouth, this word must cause the president's listener, a habing, a synchronous resonance, so that he continues to say and continue ordering what was introduced in the magisterial word: a process that is repeated until reaching The periphery, in which the word of the Lord can no longer be repeated, but already only executed and followed, or, if there is currently nothing to do, memorized and stored for later. In this way, the language that the Lord speaks becomes compliance and model of everything that blood, air and light communicates in their emanations. In the word of the Lord, the sum of everything that can be the sign of being, articulated in the Lord's throat, transmitted through the real emitting system, perceived in the transmuted heart of the messenger, repeated by the mobile apostle or by the mobile apostle or by the Light officials, and put into practice on the periphery by obedient hands, who, however far they are, will always be sure they do the absolutely correct. If the emanation process is summarized, it results in the following: a single commotion in the center, so to speak, which begins as lightning, crosses the space as a signs process and ends in a hand movement. The earliest, most precise and beautiful representation of the idea of emanation comes from the era of Pharaoh Amenofisiv, who tried to replace the "Olympus" of ancient Egypt with the cult of a single god, the almighty sun, stunned, and that under the Name of Akenatón, "the one who pleases Aton," occupies an outstanding place in the history of the proto -imperial experiments. During the Akenatón reign representations appeared in Bajorrelieve of a dominant sun that addresses human beings disconcertingly: from his round body he sends a plethora of individualized rays to the earth, each of which ends in a human hand! No subsequent theory, neither the Plotinic nor the Pseudo-Dionysics, ever reached the power of suggestion of this protoimagen of all emanation: if the one, indeed, has to donate and dominate everything, its emanation-translated into ideas-must end In operational hands, no matter how they are interpreted as dadive hands above or as the hands of a servant in the human periphery. While using the definition that it is sovereign who can be represented as if he himself were present in the representative, the model of all sovereignty remains the akenatonic sun, which shines on the empire as if every ray from it ended up in a human hand in a human hand . Never a principle was better represented on the earth than that

sun, and it was never clearer than the representatives of the sun, the hands at the end of the ray, remain the sun itself in another state. On the hands-ray the source of being is presently in the field, and every hand, as a good-habit, is, at the same time, stately and helpful, donor and receiver. It is the prototypical image of the posterior hands of priests, who bless, and those of officials, who write (also, it is true, from the hands of the treasury, who loot entire societies and justify, in doing so, as collectors sent by God). What, on behalf of that hand at the end of the ray, the sun does. It is my light that is radiated by you, for the clarification of your dark life: the solar Eucharist. Sol's hand shows that the sign lives. To achieve the entire dimension of ontosmiological possibilities of self -representation, the only thing that is missing is that being converted into hand could also speak: but the doctrine of being that becomes language will be expected until the metaphysics of the metaphysics of the logos

of Philo of Alexandria and that of the Gospel of St. John, of him dependent. *Akenatón and Nefertiti under the solar disc, Amarna, century XIV A.C.*

The Tele-Manrability and Tele-Orality of the sublime emitter, which is understood from afar, has already been reflected insightfully in philosophical ontoteology at an early time in the history of the theory. Nowhere is this clearer than in the famous Pseudo-Aristotelian comparison of God with the Persian emperor, who from his palace, hidden to the world, constantly finds out, through a system of signs and emails that encompasses the entire empire , of everything that happens in its scope of power. This analogy of the great King expressly illustrates that concept of telecatic monarchy from a sovereign center, which both in the missionary logic of primitive Christianity and in the imperial Claudio-Julian theology, although especially in the domiciana, it had become the model of thought and action of true political imprint.

For reading the following passage from the Pseudo-Aristotelian writing [Kósmou permit](#) It will be useful to remember the probable date

of its composition: the eighties of the century *Yo D.C.*, in which the regent emperor, Domitian, who occupied the power of the year 81 to 96, had been made to deal with the title of

Dominus et Deus in the context of an autocracy rise in tone of the court in front of the Senate and the people. The anonymous author of the treaty About the world

It adopts this formula instead and assumes that it was the Persian treatment for the sovereign. To his reflection on the sovereignty style of the God superior to the world, he predicts the consideration that it is impossible for him to personally take care of everything, but his own - like a motionless engine - is to move in motion through a single Powerful sign the entire domain apparatus, for whose performance, finally, everything happens, even in its lower detail, as corresponds to the intentions of the omnipotent wisdom of the sovereign.

Nor is it typical of gentlemen who dominate human beings [...] having to worry about any job [...], no, it has to be something like the great king. To get the maximum of dignity and majesty, the installation and organization of the Court of Cambises, Jerjes and Darío was sumptuous. He tells himself that reigned in Susa or Ecbatana, invisible to all, in a wonderful palace and palatial enclosure, gleaming gold, amber and ivory. Many portals, one after another, distant halls many stadiums from each other, fortified with bronze doors and powerful walls. Out, in formation, there were the most notable and distinguished men, partly personal guard and entourage of the King, partly guards of the different units, the so-called goalkeepers and listening, so that the king himself, called God and Lord, see everything and he hears everything [...]. All the domain of Asia, limited by the western part of the Empire by the Helespo, by the Indo to the east, was distributed, according to the peoples, among generals, governors and kings, the servers of the great king. They depended on corridors, emissaries, messengers and fire signs observers. So impressive was the organization and facilities, especially the positions for signs of fire, that signals were sent to each other from the borders of the empire to Susa and Ecbatana, that the king learned the same day of any novelty that

occurred in Asia [...]. Thus, if the idea that he would worry about everything was outrageous, he acted himself, he took care of surveillance and government everywhere, even more improper would be all this of God (

About the world
, Chapter 6,
398a-b) ·

In this telecomatic model, the sublime acirugía of the Lord is definitive: his obligation to refrain from any intervention of his own. This impact without acting is only compatible with its sovereignty under the condition that its being and will in some way converge consubstantially in the system of representation and execution, so that the sovereign, without moving, such as the Aristotelian engine, with a Barely noticeable word manages to induce a balanced and irresistible correct march of things. It is true that every thing also follows its own path, as corresponding to an immanent entelechy or an inner purpose, but the coincidence of all directions is determined to the maximum by a general plan premeditated by the royal intellect. *The fact that this Persian, Roman-hellenistically stylized king From his empire almost at the same time that they occur, he identifies him as a topological relative of that "omniscient" that has provided the logical mold of the specifically monotheistic conception of God.* [303] He embodies the infocratic power of power of a mature imperality that dominates because he knows, and knows how to know everything. The context gives detainee

Dieu Règne Mais Il Ne Gouverne Pas . *Therefore, the plastic examples of the Pseudo-Aristotle have more objective content than their reflective comments, since in those the telecommunicative base of power is transparent while the comment is groped in the philosophical-originary fog. The argument does not develop an explicit model of emanation, but, in return, the semiotic-theopathic character of the represented domain mode is both more clearly indicated. This justifies above all the unequivocal simile of the trumpeter located in the same context: When the leader and creator [...] makes a sign to any creature, each and*

every one of them moves incessantly in his course and limits [...]. This event resembles [...] fully to what happens especially in times of war, when the trumpet gives the signal to the army. Then, everyone who listens to his call or takes his shield or puts the shell, the third swells the pimples, the helmet and belt, there one embroidered his horse, here another goes up to his war car and another more disseminated The slogan [...]. Everything swallows around the trumpeter signal, as ordered by the commander. Thus you have to imagine things also in the universe. Everything is moved by a single impulse [...], by a hidden and invisible force. Although this does not prevent her from acting or that we create in it. Indeed, also the soul, for which we live and have houses and cities, is invisible and is only known for its effects (*About the world* , 399a-b) . *The mode of action of that government by issuing signs is not yet properly telegraphic or cryptotelephonic and yet presupposes the experience of "telepathy of power" through writing; It works as an order whose compliance would have been exercised, so that the sound from the instrument conducts a clear path to the maneuvers of the servers. The trumpeter appears as a herald of God King . The fascinating allusions to the pyrotechnic posts of the Persians, from where signs of light are sent, have, above all, objective affinity with the radiological model strictly between center and periphery, both ways; In fact, a complete emanation system belongs not only the first legs, but also the return paths or the reflections of the light. [304] That the simile of the great king has a descriptive force for Persian imperial theology, historically, is something that can be doubted for good reasons, but of so much greater informative value is, on the other hand, for the situation of the early Roman imperial era. In it, especially after the eruptions of the*

Furor Caesarum Of the Emperors Caligula and Nero, outside of any human sanity, the question of the metaphysical style of the imperial exercise of power began to consider increasing; The claims to the title of Deus Domiciano pointed out the appearance of the critical case of the theologization of imperial existence. Now, the semantic reserves of classical Platonism-the medium, because of its autocastration by academic skepticism, had no importance for the theological-political sphere-manifest as an important source, of which, under external conditions that are not They seemed at all to Athenians, they could derive fertile stimuli again for the interpretation of the foundation of the imperial exercise of power. That the political theology of victory would represent the semantic central nervous system of the state ideology of the

imperial era was a fact that did not remain hidden for anyone from the cultural revolution of Augustus: the winged victory becomes under the first autocrat in the goddess of the goddess Imperial mail that through regular success notifications must convince all citizens of the advantage of being Roman. In any case, at all points of importance, the fundamental theopolitical decisions of August throughout. This is shown, for example, in the cult of the adoptive father, César, for whose divinization he could achieve the title of *Filius Divi* (son of God); The sacrificial slaughter of three hundred citizens of Perugia before the new altar of Julio César in commemoration of the March IDUS The 40 (especially if it is considered that around 97 B.C. the Senate had banned human sacrifices in any form); In the same direction the fabulous link of the family novel itself with the Venus genetrix



, Romulo's protomadre, and

Mars Ultor , the father of Aeneas. Such comics about divine families prove that Augusto considers participation in the ultramundo as kinship and not as an emanation, so that the communication or transmission of essence occurs conventionally by the original forces of blood and semen and by the legal magic of the adoption, and not because of "irradiation" or "emanation," logically and ontologically more modern. The genealogism blocks well with the conservative, ancient-Roman career, of Augustus's cultural policy. Even the fact that on his altar of La Paz would represent the figure of the Pax As a mother land with sprout on the knees you have to interpret it as an old Roman gesture calculated. At the beginning of the emperor cult, at the same time, elements of representation of representation act, since Augusto not only presents himself as a relative, but rather as envoy of the world of the gods; This is already manifested in the title of



Soter

or Salvador who had imposed in the eastern half of the empire even in the life of the emperor.

[305]

From the geopolitical point of view, the ideas of Epiphany in relation to imperial sovereignty, according to their platonic-popular

logic, belong more to the Hellenistic cultural space than to the Italian; They are absorbed, in principle, and only with effort, by the Roman idea of *Divus* , which has its center of gravity in postmortal apotheosis. But the contemporaries of Augustus, and above all the following generations, had to also represent the *modus operandi* of the Maystatic Cesareana Glory with radiocratic metaphors: what was manifested, among other reasons, in the Broncine Nimbo or Radiated Crown or Aureola (disappeared today), with which, together with the obligatory cornucopias, the third of the altars to the altars was adorned Augustus, erected shortly after the death of the divinized emperor. [306] That Augustus appears in subsequent series of coins, in an idealized image, "ray crowned" [307] indicates its association with astral gods. Julio César apotheosis was ratified by representations of the comet appeared during the consecration of its altar: as if at least in this only case a mortal had been completely transformed into a sign of radiation.

Jupiter Dolichenus (Baal) with the goddess Victoria, Early Imperial Era, Wiesbaden Museum.

Therefore, the fact that subsequent time emperors often tend to symbol The radiocratic thought model that predominated both the exoteric astral religions of the Sun and in the subtle emanationism of neoplatonic photosophy. Hence, the theological-solar episodes of Roman imperial history are symptoms of a general political-mediatic tendency to the creation of emission monopolies that, even in their failure, represent the authentic spirit of time. That Nero was already placed the ray crown of the God of the Sun is more than an act of hysterical foul of scruples, and it was not just a circus crave (motivated by the patronage of the sun in the cars of cars, favorites of Nero); He points out, rather, a situation in which the emperors looked pressured to play the role of first actor in a universal helio theater. The first obligation of the sovereign is to shine, say goodbye. The telecommunicative substance of Imperium *It forced the Romans, previously oriented rather tellurically, a forcedly subtle radiological-scratch attitude. And since Nero was represented as God of the Sun in a gigantic statue of 120 feet high in the entrance lobby of his palace-aestatua that was later transferred to the Colosseum, called by her-, the monarchical-solar motive converted In an obsessive vision for the Romans.* [308]



Divus Julius, commemorative currency of the celebrations of César's apotheosis, during which a kite had appeared. When Adriano, between the years 118-125

, erected the pantheon, the temple of all the gods, the reasons for astral theology acquired an architectural expression, evident to foolproof.

[309]

Anyway, we had to wait until the century *III* so that with the Syrian of fourteen hest years (218-222 A.D.), high priest of the god of the sun, Baal, of Emesa, was openly proclaimed a solar theocracy (a typical, otherwise case, of matriarchy [Per Filium](#)), and only under Aurelian [Sun Invictus](#)

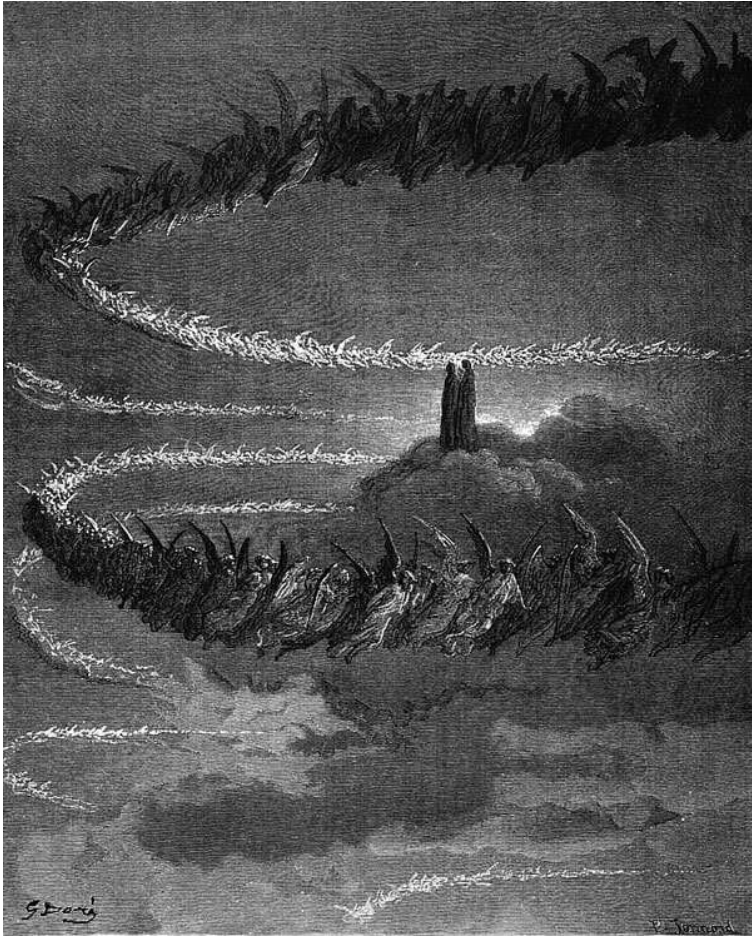
(On December 25, 274, which was to become the Christian Christmas party) The domain of the incarnate irradiant principle was first of all the world an consummated fact, at least symbolically and for a scarce year (the reign of Aureliano ended with his murder in September of the year 275). The god of the circus, Sol, who protected the quadrigas in car races, after his crossing with the Persian-helenistic cult became a symbol, also imperial, of monotheism. *To his ascending career, that despite popular primitivisms he seemed philosophically acceptable, something may contribute the equalization of Sun and Apollo, especially in the cultural circles of neoplatonic inspiration, among which the etymological reading mode of the name was extended divine Apollo , the non-numeral, which was used as a superior wink. Even when the Diocletian absolutist, who reigned between the years 284 and 305 as the last Dominus et Deus , made the Aurelian cultural innovation back (while by the elevation of Jupiter and Hercules to the main gods of cult carried out a conservative re-romanization at the expense of orientalism, which continued to be powerful despite everything), they remained in force essential emblems of solar henoteism, for example imperial nimbos as essential telecratic symbols. And, finally, when Constantine, after his victory over the Milvio bridge, tested the sign of Christ as a symbol of success, there was no more brake for the amalgamation of solar and biblical telecate symbols. For his victory over the God of the Astral Sun, Christian theology led to Platonism in a more effective way than any philosophical-Pagana reaction could ever have done it; For Christianity was not only, as has been said, Judaism for the people, with a messiah arrived and permanently present; Also the Christianized empire, in turn, was neoplatonism for the people, with a baptized king-philosopher, as a politician of emanation in the center. Cardiocentric emanation (custody of the century XVII). Today's Europeans are not clear most of the time what this fusion of imperial and Christian broadcast technique would mean: it was the alliance of technologies of meaning with greater repercussions in the history of Europe; He kept form during one was the ancient-European semantics of the baptized powers. After all, the double system of the apostolic and radiocratic Majesties lasts at the same time in Byzantium until 1453, in Western Europe until 1806, in the Russian foothills until 1917, in Austria until 1918, and persists in the Vatican until today, to spite of the typical naivety of philosophy*

historians to think that neoplatonism was essentially apolitical. Considered under the aspect of the Platonization of the Empire according to the power emanation model from the Imperial Center, the Julian reaction

(361-363) *It was already a company over; Julian's heliolytric panegyric* (EIS TON BASILÉIA HÉLION

) It is nothing other than the exercise of a ruling high school student, plus a seminar job than a poetic anthem, plus a romantic report than a real manifestation of power. In Julian's solar vitalism, the Sun appears as God of Mediation and Intervention, which infuses everything existing, consumes it, congregates, purified and adorns of beauty. The Emperor Juliano celebrates even Helios as the founder of Rome. [\[310\]](#)

In its rays the eternal flame guarded by the vestals is lit. It is the guardian of both the human race and the Roman Empire; Before all time he created the soul of the Emperor Julian so that at the time he would enter the succession of the Césares. [\[311\]](#) But, be under the *Sun Invictus* or King Helios, or under the [JUPITER OPTIMUS MAXIMUS](#)



or under it *Christos Kosmokratator* , the sense of

Imperium

It could never be anything other than the centralized force of order and command of the radiocratic emperor by virtue of its telecommunicative, bureaucratic and later also episcopal networks. The emperor is the medium and

The message, and as long as both things play the role of messenger and mediator between the world of gods and human receptors. That the light can appear immediately in the role of writer and writing at the same time is a fact that is shown in the famous episode, released by Eusebio in his *Vita Constantini*

of 337, from the legend of Constantine's conversion, when before the decisive battle against Majencio the "most incredible divine sign of all" appeared: Around noon [...] he saw with his own eyes, "he said," in the sky, on the sun, the sign of the cross formed by Luz. And he saw an added inscription: "With this sign you will win." [312] *This synthesis of telesettura and writing of light, telegram and photographism, which manually illustrates the logic of emanation telecommunication, appears frequently later in the Christian visionary culture, and more evidently in the Paradiso of Dante, whose singing 18 appear seven times seven letters of light in the sky flying in formation that come together and make up the written line Diligite iustitiam qui iudicatis terram [Appreciation of justice who judges the Earth]: a phrase that can be read as the obligation of the worldly princes in their status of God's officials. With regard to Constantine, he not only managed the radiocratic Majesty machine that made his position and his person shine, for example forcing his army, for the most part still pagan, to recite on Sundays a prayer of thanksgiving to the thanks to the God of the Sun as a proportion of all victories; but also experienced, at the same time, with the apostolic mode of domain when, without major considerations, he appeared before thousands of listeners in reflexive preaching as an interpreter of God. [313] Dante, Divine Commedia, Paradiso*

, singing 18: Cousin, singing, to sua note Movienti; Poi, diverating mon di questi according to ...



[The compass of their song moved;

And then form one of those signs ...] . The ontologically decisive implication of political emanation resides in the systematically necessary presumption of the possibility of pure power currents through pure means. The function of all telecommunication is always to cancel precisely the distance from which its name comes: just because it must be done proximity what was remoteness can take place communications at great distances.

[314]

Thus, as long as the telecommunication is essentially de-alexing, it cannot recognize the reality of the distance between the issuer and the receiver, and must ensure, destroying the distance, the real presence of the order and its giver in the place of the I receive as if everything happened within the greatest proximity. That this was possible in practice, together with the imperial mail - the

discredited *Cursus publicus* , strictly monopolized by the Roman Court -, especially the shipping system between officials, shipments that were supported everywhere in the empire, almost with a real presence, through the presence of Roman offices and Roman weapons, the *Officia* and *munera* Imperial. That the presence without distance from the source of power at the distant point would also become theoretically plausible and morally enforceable, emanationist logic was responsible, which under this point of view can be considered the authentic theory of the media of the empire. The idea of emanation was made in a discreetly powerfully powerful way, even in innumerable contemporaries that would not have understood a line of the writings of Plotin *modus operandi* of the imperial delegation and the ontological self -transmission of power. That idea is the hermeneutics of the sun, which can be interpreted exoterically and esoterically. From the emanative model the conception of the radiocratic space arises, in which the irradiation center communicates everywhere in substantial identity and uniform face -to -face.

Considered under this point of view, neoplatonism is shown as the veiled political ontology of both ancient and ancient-European imperial culture. His strength lies in the fact that it is articulated in the most sublime forms of discourse while it can also be reproduced in astral myths and popular irradiation. Under his magical variant thinking of irradiation has survived to the primitive esoteric of the century XX *And it has been updated and materialized, at the same time, by the electronic telepathy of the modern communications technique. If Plato is already practically dead in the philosophical seminars of the present, beyond and affirmed the Atlantic, he continues to live authentically, however, in the Science fiction .* Louis XIV Medal, 1674. Let's retain: In really existing monocentric macrospheres of the type of empires, the power "comes out by radial emission of the irradiant center, analogous to the sun or God. (Also the reason for "leaving" the power of a "source" has remained even in the constitutional formulations of modern democracies: what is strange in it is not that today, according to the democratic fiction of work, "all Power leaves the people », but the highest discourse on power must always count on a " exit "). Positively expressed, the emanation - as lightning self -communication - ensures that the presence of the

transmitter in the transmission and in its place of reception can be considered given and effective in truth; negatively, you have to worry about preventing the messenger and

medium get bother when entering between the order and its reception. With this, the idea of emanation contains a double condition for successful communications of power: they are possible shipments and pure and penetrating deliveries! Because, on the one hand, there are pure or absolutely behavioral channels, for which, on the other, as useful-Ágile spirits, they run from here to there, at the highest possible speed, pure or absolutely selfless messengers, forgotten of themselves.

With this, the axiom of all the ancient emanation techniques says: the medium it does not bother! What can also be expressed with the phrase: the medium He doesn't have himself! This is worth so much more radically the more sacred the sender; That is why God always has disinterested troops of angels who are under the orders of superdesintened archangels, while the emperors, from the augustal reform of the public service, have to settle inside and abroad with almost-unrewing officials under the Directorate of almost-unstoppled ministers. While using this "almost" officials always have a reason to work on their improvement. Well, when



*medium Only almost-survey, the corruption of the service is dangerously close. If
he medium*

He introduced into an official messaging mission, even openly, his own interests, he would be unfaithful to his assign and central. In this way, he would abuse delegated power using him for himself. Abuse of power by representatives of the Lord is the compendium for antonomasia of everything that should never happen in a system that operates with the fiction of pure representations. If, despite everything, this happened, the prototype of the bad and evil would have entered the world. The evil in the era of metaphysical missives is the self-reference of the representatives: good, on the contrary, telecommunicatively reformulated, it is the self-communication

without limits of being. Therefore, all the ancient culture of the domain rests on the ideal of the asceticism of the servers and the fidelity of the officials, where asceticism and fidelity are only two different expressions of the same expectation of disinterest in the personal mediators of the central power; To that ideal corresponds to the technical level the assumption of perfection in the emission channels and in the material media, an expectation that can be philosophically translated as a presumption of transparency. These means, both humans and materials, the best thing they can do is fulfill their function as neutral, patient and faithful to their rank as those standardized papyrus classes from the delta of the spheres_ii_cs5, of which the best are the best They knew how AUGUSTA

either light (which were supplied in rolls of 24 cm wide), the best role of antiquity, reserved for the Imperial Foreign Ministry, and as

HERATICA , the role of imperial bureaucracy (of

20.3 cm of width), which used the Roman administrative apparatus and notaries or writing from the south of England to Mesopotamia. [315]

(The rest of the papyri, in bourgeois qualities, were marketed in somewhat narrower rolls).

Just because paper and officials are patients can affirm their formal coherence large spaces of power. Here the format is the message, because by formatization neutral matter becomes a pure means that is reserved for exclusive uses by the Lord and his representatives. Once the Lord's will is put in writing, and exactly on such supports capable of infusing authority, the edict or the rescript, after abandoning the Foreign Ministry, it must always be read clearly, even if the text was code; The signed writing [316] and seal must unequivocally communicate what is the order of the Lord, and the transmitter should not remove or add anything to the meaning really present. [317]

The pure representative finally decides, at the time of reading what really means the master word. That this decision is made correctly is something that is ultimately based on the fact that the sender is thought of in it.

Antoine Coysevox, LA RENOMMÉE DU ROI (Luisxiv's fame riding on Pegasus), 1702, marble sculpture from Marly gardens, today in the Louvre.

But only when the representatives act without selfishness and negligence, and when the channels in full the message without loss or stagnations, the empire's rays can penetrate freely through pure

or diaphanous means and produce their effect, in real presence, in the destination place. (Remember that medieval cosmologists created with the concept of the diaphanous the very powerful concept of a permeable mediator). [318] A messenger who thinks of himself does not execute his mission with meaning: this is the eternal concern of the sender in monopolized emission systems. When there is a reason for such distrust-and when would there be, since these are mere human intermediaries?-We must first guarantee that the representative does not develop ego, yes-very, someone who could think first in itself. Rather, his ego must be seized before the hiring and replaced by the subjectivity of the Lord.

Before the representative or agent can be sent, he has to give up his private self and change it to that of the Lord. That this cannot happen without any formality is something that is understood by the seriousness of the matter, because what is here is nothing less than a total change of dedication of practical life. From the feudal investiture rituals and the ordination festivities of the Catholic priests and monks to the contemporary formalities in the delivery of official appointments, the ritual and formal-legal circumstances that accompany all those acts of change of subject have always been of great relevance . In a Byzantine form of the century *XIV* of official oath is said among other things:

I swear before God and his sacred gospels, before the venerable cross, giver of life, before the Blessed Mrs., the Mother of God Hodengery and before all the saints, that throughout my life I will be a faithful servant of our powerful and holy prince and emperor Nn, faithful not only in words but also in those works that good servers do for their lords [...], I am the friend of their friends and the enemy of their enemies, and I will never make plans against their majesty [...]. I will always be a true and faithful server of the emperor [...] As the truth effectively demands it from the straight and authentic server with respect to his Lord, and if he ever fell with God's permission in disgrace or exile, I will accompany him, I will share his Penalties and I will arrosar the same dangers as him, even to death, and this while living. [319] These oaths were repeated on the occasion of the choice of a new emperor, were kept in the archives of the palaces and settled in a registry; Also the patriarch

of Constantinople and the ecclesial prelates had to make such solemn promises since the century ^{VII}

. In them, the essence of the alliance between the Sovereign Lord and his subordinated representatives appears in all their formality, since officials must be forced here before God and the saints to remain united to the emperor, even in case because of a revolt Palaciega or a sudden and fatal change of external circumstances this were separated from power. The oath of staying until death at the service of a fallen man means the same as the renunciation of the right to ever think for his own benefit. With this, Sovereign is not only who can be represented as if he himself were present in the representative; Sovereign is, rather, who can move his representative to never decide more arbitrarily about the exceptional circumstance, although it had been in fact. The true official would therefore be the representative who receives all his power from the Lord to whose service is and that from any other point of view makes vote of helplessness. [The ideal representation begins, according to this, with a relevant medium -sized medium change: a process that Sigmund Freud, from a delayed and small -sized position, misunderstood as the formation of the superego; Since what is treated in the classic representation systems is not that a private instinctive human being, who would like to live sensually at his expense, an inexorable vigilant, in the most effective way through humiliations and restrictions, is internally implanted \("The childhood of a boss"\), but that the individual changes his entire small \(erotic\) device for desire for a larger \(political\) and thus becomes a participant of a much more powerful structure of subjectivity and a context of much broader power will. This change - which already apostrophicated as an apostolic change of subject - is the foundation of the ethics of the great culture, while an ethic is a service ethic and \[Eo ipso\]\(#\)](#)

An ethic of mandate and obedience in the radios of regal and imperial power. From this point of view it can be very well theoretical-medical, *a posteriori* , the prohibition of narcissism and the taboo of selfishness, extended until recently without exception in all great cultures. Since they cannot yet be functionalist, in the metaphysical era, moral philosophers have to represent positions and functions through feelings and efforts; Classic ethics cannot do anything else, therefore, to deduce good features to the service of a man of proven altruism and humble effort in the fulfillment of the duty of the Lord's representative. *That humans in fixed official*

positions and in the mobile messaging service can forget themselves to better remember what the whole or their center has commissioned them: this anthropological, fantastic fiction while essential from the point of view of The architecture of power, was the one that even made possible the ethics of ancient Europe (and ancient Asia) of the Service Service. It is, at the same time, one of the sources of the Taboo of selfishness, which has been in force in all societies, both archaic and developed, while they were constituted pre -unindividually, without ever having felt an apex of need to provide explanations of it. The conviction that it is not fair to think about itself than others, and, above all, that it is reproachable Prosperately the typically liberal idea of a socially productive distribution of work between diverse selfishness. This will be achieved by only the philosophical-moral revolution of the modern era, which led to a progressive neutralization and naturalization of the so-called evil. That revolution begins in the Thomas Hobbes system, which with the construction of the state machine had created space for a systematic calculation with the lower or selfish mobiles of human beings, especially fear, comfort and hope of personal benefits, personal benefits, [320] And it finds its provisional end, after the intermediate steps of utilitarianism and vitalism, in the generalized acquittal of Niklas Luhmann of the structural "arbitrariness" of the subsystems. The guide concepts in the foundation of Luhmann's trial are differentiation and self -referential unit, and both mean otherwise that nothing works if it is not selfishly (in what the only thing that is not very clear is whether or not it can be theoretically reflected Selfishness, as a mandatory rule, of systems).

In classical thought, on the contrary, selfishness meant the first movement of the bad and perverse, and its symptomatic critical cases were the Ya-Querir-Servir of the servant and the misrepresentation in the own interest of the letter by the letter by the letter of her bearer. This produces the two cardinal types of political crime: revolt and betrayal. It would not be easy to say which of the two was considered the most atrocious grievance or injustice in the traditional moral system. Not surprisingly, Christian satanology presents the prince of demons as a fallen angel: he is the prototype of the unfaithful messenger and at the same time rebellious, who stole the message confident, the divine ray, and returned him in his own benefit. When Dante makes the Gross

Architradores, Casio and Judas annihilated eternally in the three jaws of Satan, he confesses in favor of the idea, inevitable from the point of view of the metaphysics of the service, that betrayal is the extreme evil. For San Agustín, the use for something other than due to a stately letter destined to be taken, that privatization by the messenger of a luminous embassy is the beginning of the perversion or the twist of the creature outside its Face-à-Face

With the Creator, and that is why Angelica infidelity or the fatuity of the intermediary is for him at the beginning of the human-synatic history of decline. On the contrary, it is a new fidelity of messenger, starting with the mission of Christ and following the Church with its surrendered signaling, which must inaugurate the history of salvation; In this one, an apostolic system of information would be launched in which, thanks to a wise censorship of the missives by an attentive central office, the Church of the Bishop must be re-realized, with imperial scope, pure representations through selfless intermediaries. *In the universal field, the bureaucratic evil, the vain intervene and put a trick of the ambassadors and the tendency of the officials to self-service, must be repressed again and again, always again, either by more hard controls of the benefits or by systems more efficient education and reward; Only in a permanent self-calling can the idea of "public service" be rolled to its supposedly pure and genuine origins. (It is no accident that the neoconservatism of our day, especially the US American, has characterized the issue of state officials as a Self-Serving Class ; It reaches great successes among the public when they attack the parasitism of public servants that nobody serve; Within that same scheme of criticism of bureaucratic evil, in Europe a speech on corruption, formalism and waste) dominates).* As regards the criticism of the impure medium, its spiritual summit is shown in the controversy of the "pure" communicators against the intermediate empire, a arbitrary accrued, of the signs: a controversy that has been articulated exemplary in the expression of Jesus : "It is written, but I tell you!" This turn remained virulent until the theory of the most important media of the century XX , that of the Canadian Catholic Marshall McLuhan. Its nutritional soil is the criticism, known in the ancient Judaism, from Pharisees to Pharisees: which

can be put into an analogy with sophists' criticism of sophists in Greece. [321]

Here the member of a group of a culture of writing refers to the orality of the Lord, pretending to remember it as a valid fundamental relationship. He says, as a rule, that he feels obliged to protest against writing, which becomes increasingly arbitrary, and his creatures. Thus, the spirit asks for explanations to the letters, as if its only legitimate function was to serve discreetly when you want to-give oral. Who speaks "from the spirit" likes to behave like life itself, which departs from the dead, exterior, supplementary.

This criticism, which constitutes a constant of the history of the western spirit, is directed against the permanent rebellion of the secondary, which from the theological-linguistic point of view appears as a manifestation of the bad or evil semiological. To it the permanent conservative revolution of the declared primary is opposed. For supporters of the first words, they are issued by gods, kings or geniuses, it is harmful to inflate or assemble the intermediate kingdom of the comment, and what tries to bring to power to the interpreters or experts of secondary words. When the signs no longer want to serve discreetly, [322] *but they make their way with naked and brilliant breasts to distract things; When signs interpreters do not want to read selflessly, but to infiltrate their autocratic interpretations in the masterful words and kill canonical texts with their paraphrases; When the exegetes become impertinent and often claim that there is really no original, but only versions, somehow all equally legitimate: then it is when for the defenders of the first signs things get serious and the time has come in the that the angry server of the signs must throw the narcissistic intermediaries from the temple.* [323] *With regard to pure representation in the political space, its waterfall obviously begins at the cusp of the metaphysical pyramid: with the figure of the monarch, which by the logic of his position feels urged to present himself as a lieutenant and administrator of the divine powers, or even, exacerbating it teocratically, like his incarnation. The aforementioned cases of the degree Dominus-Et-Deus , from Domiciano to Diocleciano, unequivocally emerge the incarnation trend; Aureliano, beyond the title, claimed for himself divine essence and was announced in coins as a man who was already born as God: Dominus et Deus Natus .* [324] *These theological programs did not correspond to old Roman traditions at all, but were released by the advanced self -reflection of the imperial exceptional circumstances. That*

for the emperors the being-like-God only meant a rhetorical figure and that they took it, rather, as a psychological commitment due to status, it is something that demonstrates, among other things, a passage from the educational treaty that Seneca wrote For the young Nero, [About clemency](#) , in which Emperor's philosophical mentor tries to be a timely managed to have to be a God: *This is the maximum servitude: not being able to become smaller. But you share that imperiosity with the gods. Because they also have the subjects and is so little allowed to descend from there as surely. You are attached to your height. Our movements notice them. We are allowed to get out, return and change your appearance without public expectations or scandal: it touches you in luck, just like the sun, not being able to remain hidden. A lot of light falls on you (Fine against te lux est). All eyes are aimed at you. Do you think you leave home? No, you get up like the sun. (Prodire you whores? Oreris). You can't talk without the peoples that are everywhere listening to your voice. You can't get angry without everything that had been around (Quidquid Circa Fuerit) It would be moved. [325]*

Here, the commitment to be a sun is still reflected with stoic media, it does not turn to the affirmative with neoplatonic concepts. And all the more clearly, therefore, the telecommunicative or telenenergetic quality of imperial life manifestations appears in the mirror of senneca. *The philosopher's educating commitment intends to install the emperor in the role of the great communicator to La Redonda, everywhere: this can already understand the special accent that Seneca puts in the Clementia of the prince as an anticipated allusion to a lordship or radiocratic domain in the mode of irresistible self - communications of the substance. (Here suddenly refulges an analogy with the Chinese philosophy of the stately domain, in which the reason for the exercise of power by renunciation of the intervention is much more elaborate, where the stealthy infocracy of the emperor is based on a system of spies, informants, complainants, extended throughout the Empire). [326] The speech of the Clementia It already contains, in addition to this, a submissive concession of the philosopher to the Cesarean autocracy, because objectively it does not refer to anything other than what in Cicero's time would have still been called Humanitas*

: a quality that after Augustus could no longer be claimed from

imperial superhombres, especially not after Caligula, than for his *Philanthropía* either [Clementia](#)

It was offered to a solemn solemn sacrifices, and not just lip exercises.

[327]

That at the beginning of the Roman imperial era, humanity will become princesca clemency - that is, in humanity from above - it reflects the separation and enhancing of the Caesars in front of the Senate and the people, as well as the reconversion of [Clementia](#)

in *Humanitas* At the end of European absolutism (from the early century XVIII) *pointed out the reintroduction of the princes in the average humanity of the bourgeoisie. Throughout an era there will be the phrase that it is sovereign who can use indulgence, to be Clemente. The stately clemency paradigm - the decision of the victorious Augustus of not punishing the conjured Cinna - is brilliantly highlighted by Seneca in his writing. Indeed, with that act of perfect stately intelligence Augusto managed to end the civil war and return to the empire that long peace that history would have to remember as Pax Augusta · Seneca's writing*

About clemency It remains, with everything, one of the most doubtful achievements of adaptation to the time circumstances of a first -ranking thinker; The attempts of the philosopher of guiding the Nero guide failed, as is known, before the Moral Insanity of his pupil. *In the character of the teenager Nero seem He urged him - to him, whose will was contrary (I invite*

) - To accept the role for the drafting of the executive document of the conviction, he shouted: "I would like not to know how to write!" (*Vellem Litteras Nescirem !*) Given this, Seneca makes the following consideration: *An expression worthy of all the peoples that inhabit the Roman Empire [...]. That benignity of your mood will be transmitted [...]. From the head comes out (Exit) health.* [328]

Seneca had not yet understood that for the young Nero the human showing was interesting especially as a theatrical gesture, but he did understand very well that the function of the emperor was to be a center that under any circumstance "comes out" something. As regards the successful broadcast of a convincing *clementia* message, the Romans would still have to wait for it to Emperor Tito Flavio,

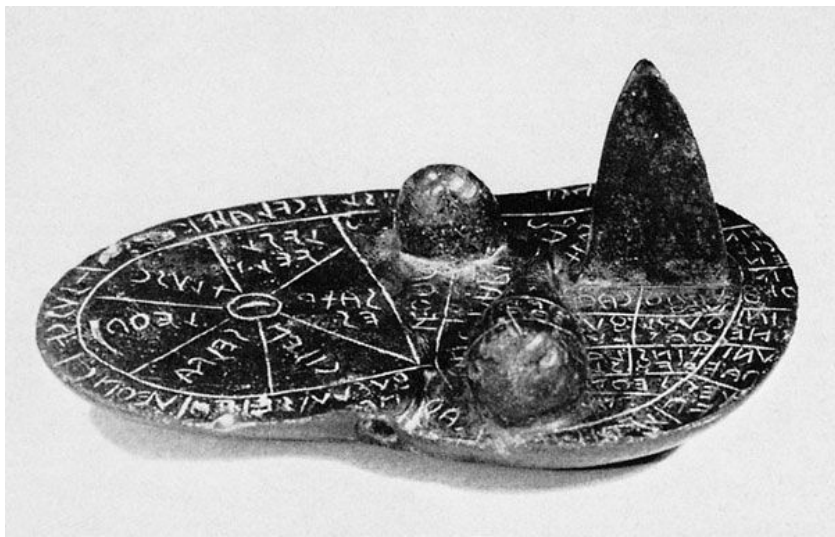
which, during his two -year reign (79-81 D.C.), managed not to sign any death penalty.

[329]

While the emperors used stoic language games than Platonic for their self -interpretation in office, manic temptations from their situation on the cusp of the terrestrial circle caught attention only in the form of private psychopathies: a discreet and wide pit, however , separates the

Furor Caesarum

of the



Furor Platonicus ; Too much value would be attributed to the ghosts related to the god-man of Caligula if they wanted to interpret the light of the Hellenistic doctrines of the unification or of philosophical gnosis. In their

SOLILOQUIOS

, the Stoic Marco Aurelio followed the hygienic strategy of self -examination, with the wise care to keep trends to manic inflation under control, inherent in his charge; What mattered was to reject the temptation of splendor and magnificence: "Everything happens flying in one day, both the praise and the praised." [330] Who, as sovereign, would only like to be reflected in media close to the Court, in acclamations, rumors and praises, in poems of tribute and adhesion and in flattering prose, would be lost in a jiffy as a lord of itself. It seems that after the emperors-philosophers of the century II

Stoic reserves are consumed in imperial self -reflection.

However, the subliminal, long-term Platonization of the position of Emperor Dominus, which will be transformed, meanwhile, without a solution of continuity of style, in the Byzantine theocracy. In all this, the supremacy is won by epiphanic trends: emperors fall progressively, both explicitly and implicitly, in the suggestion of thearchic and radiocratic self-preparations. They interpret themselves, without exception, as signs of being, shining on the background of empire and world. *It is no accident that Diocletian, in which he breaks the absolutist wave, as in his time Alejandro el Grande Court officers and employees, in correspondence with the mode of stately domain "in real presence."* As light appeared Ex The East, The Emperor, together with his corregentes in the Tetrarchy, could be placed between the ray crown in the closeness of the one - herself a functional emanation of God, so to speak, from which the sovereign rays come out to the edge of the land globe -, Although you can no longer talk about divinization in life in Dioclecian and behind it. Also the mediate origin of the Emperor of the Sun - the *Tenno* Japanese has claimed for itself

XX *An analogous myth: its offspring of the goddess of the Sun Amatrasu - presupposes the possibility of pure representation and claims for the Lord of the Empire the real presence of fullness. Hence the essential ray crowns, which make it clear, with sensitive evidence, how in the empire the power granted and the distant light coincide.* The decisive issue for the subsequent development of the imperial history of the media is, now, the one of whether the two fundamental types of communication, founded plenipotencia and metaphysically, from the center of being, the apostolic and the imperial, they can be found otherwise That is not in conflict. The fact that in the times of friction between Empire and Church - from Nero to Diocletian - the bishop's plenipotencia and the fullness of imperial powers cannot be reduced to a common denominator is not surprising or historical or systemically. But how both sources of emission are configured when the controversial antithesis between Christianity and paganism has ceased to be the main issue, since the empire itself has been placed under the Signum Crucis ? The response to this is found in the history of Christianized imperialism: as it has already been shown,

Christianity did not have, first, to be imperialized, in turn, since it was already constituted by itself in the form of an empire, both in the Pauline development line such as that of the Roman-Petrinic (which did not harm its community reality, intensely local). This Christianized imperialism was doubled: on the one hand, in the history of the two Christian Roman empires, the Byzantine, as continuation, and the sacred Germanic Roman Empire, as transposition; on the other, in the history of the papacy. For both groups of phenomena, who wants to experiment how connections, of great historical impact, between emanationist radiocracy and apostolic logic of emission became. The fact that empires are permanently agitated in communications on glories of the monarch, successes and tasks of the empire, and that in that self-excitation they find their media foundation of unity, it can be concludedly ratified from the analysis of the ancient cult of the sovereign and its Transformation, of imperial field, in charisms and distributions of power enjoyments. For architectural reasons for power, an imperial space only has consistency as a semi-manager of an agreement on a state of fortune or prosperity present, or on its restoration from decline and danger. But that this agitation of the empire in communications on its state of grace now also includes in its issuing service to the apostolic representatives of a eschatological kingdom of salvation, of a Christian sign, is something that must necessarily consider as a historical-medical curiosity.



Here the problem is highlighted, which has never been systematically treated, how great political and ecclesial bodies from the end of antiquity to the threshold of the Modern Age have organized and based their semi-parish coherence. *Thus, from the theoretical-media perspective, both historical-cultural questions-how is the Christian empire possible? And how is an effective papacy possible? - They are only complementary formulations of the systematic fundamental question: how is the synthesis of emanationism and apostolate possible? Only from this point of view the history of the media can follow the track of the secrets of the political macrospheres really existing in the metaphysical era of European civilization.*

Etruscan oracle of the liver (model for teaching).

[331] The spherical nature of the sacred empires presupposes, as we have seen, an opening of sufficiently penetrating space, produced by the radiation and emissions made from the regent center. The question about the confluence, or cooperation, of the productions of apostolic and emanationist signs can be transformed, in turn, in this problematic approach: how is it possible that the dominance over the messengers becomes a radial emitting power, and how it is possible, on the contrary, that the possession of a ray emission leads to power to speakers? (You have to repair, here, in the double irrepressible meaning of the expression "emission": emission of rays, irradiation, and shipping, mission).

It is easy to assume now - and the empiria confirms it prodigally - that the Liaison Between apostolic and emanationist motifs it can be woven from both sides. This happened, on the one hand, while the charismatic type of the ruler sent by the gods for the good of mortals is immediately included in the order of the apostolic

succession, as happened in full rule with Eusebio de Cesarea, in his praise dedicated to the emperor -Constantine Skirting, which he placed directly in the first guard of the envoys of Christ when he dared to call him the thirteenth apostle; On the other, as long as the apostolate was supercharged or loaded with epiphanic and emanationist motifs: a feature that will characterize above all to the hemisphere of Greek orthodoxy. In the Hellenistic paradigm of Christianity,

[332] *By Platonic inspirations, not only was the "Christology from above" formulated and successfully imposed an iconology, pneumatology and a politology that can be synthesized in the image of a "apostology from above." Preaching and manifestation are approaching in this hemisphere, occasionally to the point that the apostolic mission is absorbed, so to speak, by the epiphany.* This illustrates in the most obvious way the cult of the "unpainted icons" of Christ, of which the most famous in the century SAW became nothing less than *Palladium* , that is, in the protective sign of the empire of Byzantium; This image was even carried out by the Roman-Oriental Emperor, in 622, in the Military Campaign against the Persians, a campaign that was considered a Holy War. The radically epific legend intended that the mysterious images of Christ would have taken existence by direct projection from heaven or, according to a contemporary expression, "theographically", painted by God (more frequently yet: "aquiropoetically", not made with the hands). [333]

This can only be imagined so that a beam of rays from the supramundo threw the *eidos*

Of Christ directly on a land canvas, materializing it in that way. According to Byzantine logic, then, heaven is continuously emitting images. Apostolic representatives are kept short with reins, while the upper world reserves preeminence for their permanent irradiation in the lower. *A completely different image is offered in the Latin West, where the apostolate of the Bishop of Rome, for its amalgamation with the spirit of Roman law and the imperial bureaucracy, becomes widely a matter of sacralized exercise of power, while, by Systemic reasons, to the reason for the epific appearance of light in real presence, it is only allowed to play a meager role. Pedro is not present in Rome as the diaphanous messenger from above but as the apostle-*

pietra, less as auolate icon of the gospel than as the first vassal and founder of the REGNUM parallel. Anyway, the depraved political relations of the West do not allow us to think until the century VIII in an eminent role of the Bishop of Rome. Only after the establishment of the Papa-Empreodor duo in the century IX

, the European problem of representation developed its characteristic antithetic drama. From the political and legal-economic emancipation of the West of the primacy of the Byzantine Emperor-commenting with the coronation, similar to a coup d'état, of Charlemagne by León III on Christmas Day of the year 800 in Rome-, during the European Middle Ages- Western the Pope and the emperor depended on each other as Siamese twins, which could not be separated because of interior organs. They shared the unspeakable secret of a common usurpation, although in the papacy the symptoms of pathogenic pathogen emerged with greater virulence and were a reason for more spectacular statements and more extravagant gestures.

Hans Memling,

Santa Verónica, ca

. 1440, Washington.

The voices of the papacy is his jealous rivalry in the face of the Byzantine, calm and safe theocracy in itself, provided with all the privileges of legitimacy and continuity, no matter how much he often found in a labile and unrepentant state. Only with effort he managed to forget in the city of the Tiber that already in the ecumenical council of Constantinople, in the year 381, an anti-Roman tendency had been imposed on issues of the direction of the Church.

[334]

(Lacan's thesis that the unconscious is structured as a language could be modified with an eye on the position of the potatoes stating that the unconscious works as a position or an impossible dignity).

The initial step towards papal autotherapy was the complacent participation of the Roman bishop in the imperial project of the great Franco King Carlomagno, which was interested in the resuscitation of an imperial structure of the Roman type in the European northwest with the Franks as a fundamental people. For the good of that great empire plan, Charlemagne was willing to ally with the only source that an imperial crown could confer in Europe. The high role that had to fall on the papacy in the coronation of the Emperor of the West and that could be considered as a re-transference of the Byzantium Empire towards Rome only meant, however, in principle, a first help for the structural complex of inferiority of the Holy See. As soon as the neo-western axis between Rome and Aquitaine was consolidated, apart from weak protests from the east (only in the year 812 he was scheduled to recognize the second western empire as magnitude and subordinate authority: in analogy with the graduation of Diocletian between Plenary emperors, the augusts, and supplementary emperors, the Caesars), and after a territorial complex in northwestern European soil had been formed, whose domain could be interesting for a theocratic institution, the papacy - after its recovery of the "pornocracy" Noble-Roman of the century

X - He had to prepare his second blow to compensate with his own forces by the Byzantine humiliation. This could not happen otherwise than through a declaration of spiritual war to the "own" empire, that of the *Romanorum renewal* From the Ottonians it had come out more

attractive than ever. He would have to respond to the papacy's sovereignty complex paying tribute to the claim of leadership of Rome not only in the spiritual field but also in the profane. The emperors of the Holy Roman Empire never managed to correctly understand that the role that had been attributed to them was that of a "interior" Caesar in an Augusto papacy who, instead of the impossible Cesopapism in Rome, to what he was to aspire was to a solution was to a solution Dual, that is, to a Papocesarismo or Papoaugustismo, certainly with strict preeminence of God's representative about the monarch: a preeminence that in the Eastern Personal Union did not imply any uncomfortable dualism, but that in a dual system in itself triggers explosive conflicts. Against his will, but impotent, a degraded Roman Church had to contemplate how the emperors of the century

X , on the other hand, they had assimilated to the Byzantine model and labeled themselves of apostolic monarchs. Without real enthusiasm, still Carlomagno had to hear hymns of clerical praise aimed at him as a second Constantine. Otóniii, as the son of the Byzantine Theophanu educated as a theocratic prodigy child, already understood as "another San Pablo" and copied without blushing the Paulino-Justinian formula of Servus IESU Christi

; In documents of the time, he is represented, as a protector, on the Holy Spirit and in possession of pneumatocratic symbols of plenipotence such as dove and chrism. That Rome will not like such Germanic Byzantinisms is something that does not need to demonstrate carefully. It means a collection of Roman forces that Pope Benedictoviii, in the coronation of Emperor Henryii (then called the saint) in 1014, staged the ingenious occurrence of placing an imperial globe in the monarch's hand and introducing, with this , as a papal gift to the emperor, a symbol that implied the omnisoberanía of Christ. The meaning of the act, which raised the donor and postponed the receiver, was evident, especially since an imperial globe is an object that cannot reject the receiver. Enrique refreshed the hand in which the imperial globe had been placed soon passing the abbots of Cluny the gift of the Roman bishop. The epic of the posterior imperial balloons (there were 36 objects of that type in the cameras of the treasure of the old Europe) has been exposed by Percy Ernst Schramm in known research, with as much

liveliness as it allows such a monotonous issue. [335] From this background, the reasons

ad hoc For the attack of the Roman Church to the Empire they seem plausible and transparent: in its chronic part they refer to the clear instrumentalization of the German ecclesial-imperial system by imperial power, especially by its prerogative of appointing bishops; In their current aspect, they **Vicarius Dei and how Caput Ecclesiae**

, he dismissed three false potatoes and placed in office a "true", his own candidate. With this, the Byzantine scar opened again in the Roman system as a German wound. The reaction did not wait for long. The current neurosis symptom of the Pope is the incomparably brutal and prophetic draft (not published in his time) of a decree of Gregoriovii of the year 1075, of doubtful fame, under the title of **Dictatus papoe** , with which the insubordination campaign of Rome began against the Empire and the reconquest of the European Church for the Roman curia. Some phrases of the twenty-seven stipulations containing that document pray: 1. That the Roman Church is only founded by God.



8. That only the Pope can carry the imperial badges.



9. That all princes have to kiss only the father's feet. 10. that only its name must be named in the liturgical prayers in all the churches. 11. That the Pope's name is unique.



12. That the Pope can dismiss emperors.

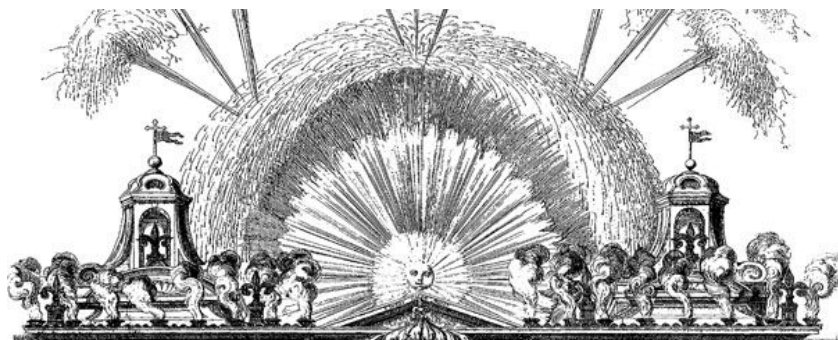


19. That no one can judge him.

23. That every Pope is sanctified by the merits of San Pedro. [336] With a certain right, the self-examination of the papacy with respect to the empire has been interpreted as the first in the European revolution series. [337] If this interpretation is worth it, somewhat too theological and favorable to Rome, the [Dictatus](#)

It points to the turn to a strong neoapostolic spiritualism and its fight against the semi-patent commitment of the episcopal feudal lords with the local salvation forces, which barely concealed the accommodation made everywhere in Christian symbols to the old

noble-war and magical-ethnic traditions . The "Pope Revolution" points out a first centralist attempt in Europe of ecclesial-neo-Roman inspiration. *From the theoretical-media perspective it is evident why this meant a charismatic centralism of radically apostolic quality. The papal offensive had imposed the goal of reforming the space of Catholic salvation as a political-spiritual empire; What mattered to Rome was to get that ideal situation in which a single carrier of salvation - the Vicarius Dei*



- It would have ended with the ancestral ability to automation of the innumerable disseminated cults, satisfied with themselves, with all self -supply in this sense of families, tribes and semi -speaking peoples, to turn all Europeans into immediate salvation receptors of the Roman source . The Catholic ghost of the central point, which came to power with Gregory, saw the Holy See surrounded by a Christian humanity in which any individual was understood as an immediately Roman soul from the spiritual and legal-ecclesiastic point of view.

With this project it was evident how far a pure aposto -colracy could go in the imaginary. To a Roman monopoly of emission of such amplitude could only be aspirated with the help of a disciplined group of apostles for whose creation the essential medium was the imposition of celibacy. The "Pope Revolution" involved at least this point indelible consequences: he contributed his own to create the type of ecclesiastical belonging to an order, without family, socialized in a large maternal-economic body, commissionable and usable by Antonomasia, that Ecclesiasticus which depends not only on the history of school intelligence in the Middle Ages and in the Early European Modern Age, but, even more, the Catholic Universal Mission in the era of discoveries.

Who wants to study the history of globalization will do well to consider the participation of the papacy in the formation of an elite of children of the Church Mother, capable of broadcasting in telecommunications views with unexplored areas of the earth and with unknown recipients. [338] Only those Papamóviles apostles, almost programmable without context, were appropriate for the entry into the world foreign service in the early Modern Age. And only a papacy who, together with the insistence on the stone aspect of San Pedro, also achieved a neopoulina mobility, was able to show himself at the height of the challenge in the European multiethnic situation, and even more, then, before the globalization. For this reason, Catholic Romanism could not be allowed to be scattered in the sacred lethargy of bizancio pneumatic monotheism, but, with greater or lesser continuity (dispensed with Aviñonesca depression), from the *Dictatus papae* "Until the French Revolution definitely led him to the defensive," remained the apostolic attack.

That Roman Papocessarism - exceptions of the brief moment of triumph under Innocentiii (Lotario de Segni) - could never carry out its structural objectives, it is understood by itself from macrospherological aspects, because the Roman central station never possessed the connection facilities that would have been necessary to effectively penetrate local salvation spaces. With his specific possibilities of emission was never the Pope in a position to separate the regional regional powers from his sacred sources, or to remove his magical layer from the princes. The central magical stations, the carism carism carisms, remained active everywhere. Rome and his bishops barely baptized local healers or saviors and teach the priests of the peoples some sequences in Latin. It is no coincidence that - as Marc Bloch has shown in his famous book - it was French royalty that would take political strength from his former taumaturgical power of salvation and face the papacy at the height of his power: he took the freedom to move and direct Aviñón to the representative of Christ as if it were one more vassal. [339]

For the rest, the German imperial space remained virulent also in its failed figure; He continued to pierceous late flowers until the century XIX ; Yes, until Hitler's time, of course. Critics of the German mentality thought, surely, to be able to perceive in this footprints of an imperial frustration never forgotten: what cannot be understood but taking seriously the concept of empire as a

reference to a system of appetite of insurmountable power for a long time . Indeed, it will only be repealed by the success system of modern capitalism and its "business cultures." [Constantine column in Istanbul; The statue lost at the top of the column, a renovated statue of Apollo from Ilion, showed the emperor in a ray crown, holding a globe with a winged victory.](#) Berilo balloon with bronze niké, presumably of the century

V

A.C.

Trajan column in Rome, since 1588 crowned by a statue of San Pedro.

Marco Aurelio column, crowned by a statue of San Pedro in the time of Sixtov, 1589. *Still the founder of an imaginary, new, gnostic-alemán spirits, the initiator of German idealism and subsequent politician of chair in Berlin, Johann Gottlieb Fichte, in the eighth lesson of his Erlangen courses* On the essence of the sage and its manifestations in the field of truth *of the summer semester of 1805 - medium year after the autocoronation of Napoleon Bonaparte as emperor of the French, in Paris, in the presence of Leonvii -, under the title* Of the regent

, presented a real theory that can be interpreted as the update of the German mysticism of the Empire with the media of the idealistic philosophy of reflection. For Fichte, the regent is a pure representative of the dominant idea and, within that property, unrecusably an epiphany himself: he recognizes himself as one of the first and most immediate servers of divinity, as one of the bodily existing extremities, by means of which she intervenes directly in reality [...], he never wants, without more, that something happens, but what the idea wants. While he does not speak to him, he also shut up, because only for her has language [...]. In this way the idea captures him and penetrates him completely, absolutely and without reservations, and there is nothing left of his person and the course of his life that does not burn in it as a permanent offering. And so it is, then, the most immediate manifestation of God in the world.

[340]

This paragraph allows to recognize that German idealism also, both in its theory of signs and with its politology (and with its idea

as an official), is in the *Continuum* of the logic of purity of old Europe and represents, with it, a late chapter of the history of transparentism; The theory of the Fichte figure is about the last living icons; He wants iconostasis as a government. From the plot point of view, Fichte's theorem constitutes the point of suture between the world's premodern and modern interpretation, since, on the one hand, he repeats the classic metaphysics of his oblivion, but, on the other, on the other, in his foundation He feels committed to a logical modernity that, renouncing the propositions of the old ontology, forces the absolute to pass through the eye of the needle of the reflexive-reflexive subjectivity.

Suntuosa Decoration of Elpidio Benedetti on the occasion of Luisxiv's healing party, detail. Naturally, the Fichtean Conception of representation does not belong to an apostolic perspective, but emanationist, because the regent, as a figure of being, is immediately irradiated in profane reality, with greater accuracy: he activates himself as irradiated radiation. But also the papacy, who seems to be all his achievements to apostolity, could not subtract at the culmination of his triumph to coercion to self -represent epiphanee; This is shown, above all, in the omnipresent language game of sun and moon, with which since the century [XI](#) The papal propaganda tried to illustrate the primacy of the papal light against the imperial light receiver.

Of these laconic sketches, perhaps over-opened, so many things are inferred that the possibility of pure representation, even in the nuclear space of metaphysical telecommunication, in the case of the representation of the god-man through a Vicarius either *Servus Christi* , from the empirical and historical point of view, it was still problematic at every moment - not to mention the logical and systematic analysis - since the presence of the issuer was scattered and scattered both in emissions and in the envoys. Not only the emission mode was crossed by an impenetrable ambiguity, because of the oscillation between the apostolic standard and the emanationist; The envoy, in turn, could not be uniquely identified, because at the time of maturity of the conflict the representation of God had broken down into three claims of the greatest rank, the Byzantine, the papist and the imperial cesare produce a corrosive effect on all simple belief in representation. That the papacy, in

addition, will present itself temporarily schismatic, as a monster with two, sometimes even with three, heads, made the encounter between being and sign somewhat chillonously grotesque.

The juxtaposed signs of full of presence. But how to identify the authentic representation? The recommendation of the parabola of the Lessinguiana ring, that of recognizing the true ring of salvation for its benefactors in the life of the bearer, could not be applied in this case because each of the three representation systems knew how to claim the fullness of the fullness of the fullness of signs of success;

de facto

, each of them was capable of issuing and produced by itself the confirming signs of the fullness of truth in life and coverage for real success. So that each one, in its broadcast space, the reason itself was fully »: In a world that deserves that title the criteria or indications of the truth of the world image can be found in the world itself, except the special truths revealed, which are necessarily presented from the outside, and those disturbing empirical signs, which indicate that This world, no matter how much it is perfectly worth it, can be involved in a concurrence of worlds that has to avoid or win if you want to stay.

In a disturbing way, the commitment formula of religious peace after the era of confessional wars,

CUIUS REGIO EIUS Religio , was anticipated by the Christian triathlon of Byzantium, Rome and Aquishrán: in fact, then, throughout the Middle Ages; Only from here any principle of peace came out, but a rearmament of the spaces that each one claimed to hold the true representation of the divine. What ideas has to become a human being of God and the signs of being is something that depends, then, on what sphere of representation is for the chance of birth. This prefigures the war of salvation spaces and signs spheres. The European history of the last millennium has been structurally and factually for good stretch the development of controversial tensions between the centers of maximum representation: both intramonoteistic tensions, which were presented as

struggles between the fractions of Christianity, as intermonoteists, while World War Among the caliphs, as representatives of the prophets, on the one hand, and the three cusps representatives of God of the Christosphere, on the other. The naive expression of historian "World War" discovers here its deep structure, given that the World War phenomenon can only be understood from the collision between positions on the present salvific, represented to the greatest range, and among its emission systems. "The empire is mail, and mail is war."

[341]

Of what follows that any sufficient theory of the full sign, the issuance and the acknowledgment of receipt is the subject of the main status.

In this monotheistic universal theater, in which various supreme messages are broadcast or proclaimed within the world by the highest representative instances, the Jewish people occupy a separate place, dangerous, exposed to dangers. The extraordinary and eccentric of the Jewish position is announced, in principle, in which it is not consistently integrated into any of the three Christian empires of representatives, although the fragments of the Judaism of the diaspora could have been integrated more or less without conflicts in the structures Policies of Christian domains. Judaism - not as much as ethnicity as a position in the monotheistic message space - was sentenced to eccentricism because, for its mere existence, it constituted the thorn in the flesh of the Christian theologies of representation and their political devices. *If the Jewish event was seriously contemplated from the Byzantine, Romanapapal and Germanimperial perspective, its presence indicated the disagreement with the axiom of the Christian world: that in the person of the crucified and risen Pharisee, Jesus of Nazareth, the Messiah announced by the prophets, there were Appeared in bodily presence the anointed king of salvation, to fulfill the prophecies and, beyond the borders of Judaism, restore all human beings prepared for the good news to the kingdom of salvation of a God who was none other than that of the Judaism. If until the year 135 in Palestine and then in the diaspora there was still Judaism as "imperturbable" Judaism, it was only because I would never have been able to accept the doctrine of the messianic presence. Thus, as Judaism could only persist through denial and as a denial of the alleged messianic event, the existence of that people adopted an*

inevitably anti-Christian feature in the eyes of the Church and the Christian State. The Antichrist was not something that was to be feared by Christians as a varial to come: as persistent prehistory of Christianity, he was older than this. The diabolization of Jewish resistance was the closest response to this. That pagan peoples did not have often easy with the acceptance of the Christian message was something that from the perspective of the missionaries could also be clarified, perhaps even forgive, because the Gospel was a completely new, unusual and unprecedented message for them. For the non-acceptance of the good news by the Jews, other rules of the game were worth; They had to explain the new messianic for a long time, they understood her better than anyone, but they considered her as false news, not to say as a heretical doctrine blasphemous. For most Jews the incident of Jesus was nothing other than a sum of seductive misunderstandings: a whirlwind of errors, grouped around a demonic central error, the illusion of the Messiah. If the Orthodox had been able to follow the events of the sadly famous Sacred Supper, in that macabre lamb and blood-vino food they would hardly have recognized anything other than a lack of elevated taste to the delirium. With angry perplexity, and even embarrassment, the bulk of the orthodox, Pharisees and people, observed the unfathomable loss of prodigious rabbi hybrid, which gave importance to their supporters with illusory self-designations and had exceeded the limits towards the abyss with its unforgivable « I am »(Marcos14, 62).

From the Jewish point of view, that messianic "I am" is a mere scandalous expression and with it an empty sign that does not have any metaphysical solidity. Just considering that, in spite of everything, perhaps a complete sign would already be an indication of an infamous mental crisis. The propositional predicate, the true Messiah, cannot be present in the subject of the proposition, the self of Jesus, and, apart from the scandal, the speaker cannot produce with that statement, in the best of cases, rather than what Medieval linguistic critic will call a

Flatus vocis , a breath of air through vocal strings that resonate without manifesting anything that makes valid sense; In the worst

case, a demon would have taken over the subjectivity of the speaker to place in the world a terrible vocal chimera that, reinforced in writing, would have to raise entire worlds of illusion and deceived conscience. As it was impossible for Jewish orthodoxy - from side to the moment, the liberal, compromised Hellenist current - would overcome itself, deciding to answer affirmatively the question of the messianity of Jesus, for her, from the perspective of history sacred, and if it is dispensed with an eventual temptation, momentarily fueled, with the incident of Jesus had not happened *nothing* . *The consequences of that option can never be sufficiently assessed for nothing, for the absence of messianic presence. Well, from the perspective of the assets, from now on Judaism became increasingly The coming of God within the Christian face -to -face systems. Christian conscience could never forget about everything that looked at her from outside a witness who could not hide her disdain for the error of the face -to -face. The truth is that: if adopted, although nothing more is for a moment, the Jewish position with respect to Christian innovation, immediately the question of what Christians did to follow successful so irrepressible and zeal so Deconsidered a messiah that was not there, or, rather, that was in Mero. What does it mean to make a faith profession of the real presence of a God never appeared? What does it mean to translate a non -valid message to all the languages of the Earth, and erect pulpit, bishops and schools in all corners of the orb for the promulgation of an empty sign?* The questions are of a frightening irony, since they mobilize contexts and hypergrade relationships, over -objective, superridicles. Never a mere private desire would be enough to evoke, or from afar, objects of so much weight. What do those Christians who have opted their lives to an empty sign and load with all the responsibility of spreading it? Where does the power of the sign of the Cross come from, if the crucified Pharisee in the middle had no metaphysical preeminence in front of the two evildoers of the left and right? What moves Christians when with so much impetus are placed in the succession of a powerful power that could not have any power?

These idealized "Jewish questions" are also not raised from the perspective of a strange culture, such as from the point of view of a stoic or Buddhist analytics of illusions. Stoic or Buddhists are not genuinely interested in a figure called Messiah, and they have no

opinion about the circumstance of whether a certain person has been that or has not been; Nor do they want to acquire any, because, from their point of view, having an opinion on that matter can not lead but to a superfluous narrowing of consciousness. Therefore, its exteriority in front of Christian affirmators is of another quality completely different from that of Judaism, which in messianological matters is condemned to a strict position, and the case, as is understandable, to a negative. While Stoics and Buddhists face the Christian thesis of the presence of the Messiah, so to speak, from an exterior exteriority, which does not harm, in principle, and leaves any option open, as who says, the Jews correspond to the Jews, *post Christum crucifixum*, the position of interior exteriority; His does not have systematic weight because, as intimate denial, he moves the root of the entire system of face -to -face of the sectors. *Therefore, occasionally and symptomatically, Christianity dreams of forcing a posteriori*

Jewish assent. For this, the legend of the bleeding icon of Constantinople, which Santiago de la Vorágine was significant: one day an image of Christ of the Church of Holy Wisdom was attacked with the sword by a furious and wounded Jew in the neck; Then a jet of blood from the image came out and sprayed the Jewish renegade; Scared, he threw the image in a fountain, where it was found later; and the Jew abjured his obstinacy and turned the Christian God; A similar story is told about Berit, in Syria; There, the blood shed by the image of Christ was collected in a bottle that was taken to Rome and preserved in a church. [342]

Stories of this type celebrate the revenge of the full sign on skeptics. For the rest, the genre of miracles of icons and miracles of hosts, together, is characteristic of a wave, rather epific than apostolic, of persuasive fixations of signs in front of a skeptical medium.

As we have said, Jewish negativity was so heavy because neither could the stateors deny that the Jews are the people who should know. Therefore, the systematics of Christian truth, the apologettes, are forced to be interested in the reasons for the Jewish error. Here begins what since the century XIX It will be called criticism of the

false awareness. Already Tertullian, in his writing [Against the Jews](#) (Chapter 14), he tried to explain his non-adherence to the feast of messianic presence from a deeply anchored misunderstanding and the second, in Majesty. While the second coming will be made with all evidence, the first one only manifests to faith; Therefore, with the arrival of the evidence, panic will assault the majority, while for believers it will mean the fulfillment of their hope. Therefore, in relation to that difference, Christians, by their faith, are already in possession of true understanding, while the Jews prefer their usual obfuscation to the revolutionary truth.

The tragedy of Judaism, in front of the Christian world, arises from the fact that its refusal has more than any other; They have, so to speak, to stay away from the celebration of others and cannot dance around the golden calf of the presence. If there had to be reduced to a concept of Jewish spirituality to The own religion. In the Jewish signs of being, there may, in any case, references prior to a future presence, always referred to later, but no full, fulfilled moment, in which the nuptials between being and meaning will be held. For Judaism they are separated forever signs and presence of God through a Maystatic distance. The signs, read in the Jewish way, stimulate ontological discretion and mean reserve against profusion. *If applied - as a historian as a semiologist - that same discreet optics to the Christian phenomenon, the question of what or who Christians properly represent when they refer to a first sign, whose fullness is denied, and what happens with Its plenipotence when they refer to a promoter, whose messianity challenges the original carriers competent from messianic hopes. What happened, then, basically when the assets became independent of the denaders? Is the independence of that strong yes that can be strengthened and regenerated by its own means, without affecting any attack outside? What even means representation when in a short process the representatives have eliminated any questions that there has ever been somewhat representable? And what is or means that presence, which depends so completely on representation relationships that with all the pressure of imperial authorities could perfectly go through real although it would never have happened? These questions, which were to inevitably appear in the Judeo-Christian border line*

and whose potential of force can never be valued with sufficient height, after the secularization processes of the modern era and the rupture of the Christian informative monopoly in modern society became Thus, in questions of each one; But, as such, they are no longer explicitly raised but are withdrawn due to that word of each one: indifference. The modern formula of missionary law - which anyone can represent fully legitimately what seems correct and worthy while causing violence to anyone, as well as anyone can speak without representing anything - has only solved the problem in appearance, making it invisible inside of a relaxation only in sensible and intelligent half. That is why everyone shudders, surprised, when someone, with a dangerous word, removes the old secrets of plenipotentiary discourse and their presence in the profane media.

An event such as the death in accident of the Princess of Wales, Diana, and the funeral honors, without a couple, of September 6, 1997 in the Westminster Cathedral and in the streets of London, an event that for its resonance in the mood and the media acquired a quasi-numinous dimension-he talked about the broader transmission or coverage in the history of television-left modern intelligence in an eloquent mutism, which may not ultimately be explained by its anticipated replication of the Logical-mediatic and logical-metaphysical issues that are precisely raised. The power of the messengers goes much further than the message: the whole story of Christianity demonstrates it and the great media lightning of our day make it clear from time to time; That power comes so far that the representation and transmission of a message achieves validity as its own activity and its own right, regardless of whether the representation is backed or not by the presence of the original in the image, regardless, even, of the question of If there has ever been an original. *The representation has preeminence: this is the definitive information that can be achieved by the hypothetical adoption of the Jewish position against the Messianic affirmative. The Jewish look confirms without flashing: that the bizancio emperor-papa, the Roman Pope and the German emperor-as well as the long series of apostolic princes in the old Europe-each one shows each other in their own way*

and with their means as Vicarii dei on Earth, despite the fact that in the core of its there is a Jewish representation - an empty sign. From this an important consequence can be extracted: that the emptiness of a sign will never baffle those determined to represent. Nothing manages to divert the impetus of the representative rage on his way once he has already reached a critical moment for the gain of authority and routine. Representing, understood as its own right activity, aspires to be the representation of a fullness: a fullness that can only be assured by the total determination of the sign to be transmitted by the work of the messenger itself. A messenger who cares about his strength cannot do anything other than transmit a strong information from a strong sender and trim with his own power of the sender (and with that of the sender, his own). It is not transmitted more than what the transmitter transmits. All systems of desire for power and meaning rest in that proliferation principle. If an interpretation is sought for this - naively considerate - disconcerting relationship, it is immediately shown that the fullness of the sign itself is a function of its full determination by the representative. If the presence of God in the sign was undoubted general evidence, a chain of representatives could never be formed, since everyone, and always, would immediately perceive the presence of God. In that case the interpreters would be superfluous and even a hinder. Only if God is undercover may appear intermediaries who intend to have looked after the curtain; Only if God is not manifest makes sense the claim that sometimes manifests itself. This clarifies the position of the intermediary, whose mission always begins with the unsurpassed decision of placing himself between God and the receptors of the signs of his presence. The messenger's decision is the fundamental mediocratic relationship that constitutes and maintains the large groups symbolically. That condition can never be reflected in the metaphysical system of emission itself; not to be negatively: as a condemnation of false apostles and mendace priests in equally constructed emission systems. In the apostle of another religion and in the heretical dissident he can easily be recognized that he has named himself or has been believed something, successfully, himself. On the contrary, their own mission, convinced messengers feel much more - all one more dimension - more objective and, consequently, more seductive and compromising. Seen from the genuine representative, it would be true even if he did not represent her;

And this assumption is totally consistent because, on the one hand, all representatives must be representable, in turn, in principle, and because, on the other, every representative was preceded by another, in fact, until he reached that Paul with the that the Christian squad begins. In the jargon of the ontologists and theologians of the encounter, the march in a messenger squad likes to reproduce mystifiably under the formula that God and being are the ones who have anticipated the presence and speech. Actually, only a previous messenger can anticipate the present.

What we have just designated as "messenger decision" refers again to the phenomenon, repeatedly mentioned, of the change of subject; Because of its psychological form, it means the subject's consent to undergo a great preceding complement: an other interior, whose greatness

per se

release the impulse to its propagation or public transmission. If the complementor were nothing more than the friend or the beloved, the language of that love could be consumed in private whispers, and an eventual surplus of his could only be published as literature. When the beloved is God, the statements of love and loyalty have to present themselves as a big mission. The messenger proves his love for the great other speaking of love for a third party. We return to realize how microspheric motifs break into macrospheric praxis and provide your personal hue. The sharing of subjectivity with a monotheistic format interior leads - as we have already said - to a true, veritative stress, which must be downloaded in missionary praxis. For the human partners of that duo with pretensions, it would almost be unbearable to be unchanged with a great God without an empire. By nature, that great God is the providential fellow worldly bigger. To help God to achieve his kingdom and participate in that enjoyment of the kingdom, it develops in the human partner of the God in the form of kingdom and demand of the kingdom the unity of action to serve and issue, as an necessary entry in the apostolic contract . From these considerations it follows that the representation of the absolute is an act of its own right, in which the represented is manifested at the same time that the representative or - given that this is not possible immediately - does so in the image, in the news . Representing means producing images and words, and filling spaces with image and word presence. As a gesture of its own nature, that representing is originally theopoietic, divinizer, and corresponds to the Greek verb *Theopoiein* , turn into God: a word in which, as in Latin Divinization, the active contribution of the representative in the production of the sacred image was already clearly expressed. Of course, that word had to be banished from the positive vocabulary

of monotepathic metaphysics and the Christian religion, since it only seemed usable for the theopoesies of pagan or heretical positions, while its own doctrine could not be reflected as theopoesy, Teo *FACTUM* , fetish, but exclusively as doctrine received, accepted, objectively true. The representatives who want to be pure lead to the idea of being authors of God's words or image sculptors, as before evil, although

de facto

are involved in an endless process of formulating and reformulating theopoietic. The tougher the issuance process, the more the mount of historical formulations of the representatives is stacked: and among them there are many to those who no longer dare to resort to the "pure" representatives they exercise as such. (Around 1996, Juan Pablo II expressed 94 times, in official demonstrations of the Holy See, recognitions of guilt and weighing for the errors and injustices of his predecessors and the Catholic Church in general). *From Giambattista Vico, the founder of the sciences of the spirit, which, as it is clearer every time, had to be called better science sciences, the argument that before modernity the historical reality of the peoples has been placed on the table is made of Eo ipso theopoeally and that the science of human beings must, therefore, the science of self -creative life forms. With this reference, the reason why in modernity poetology - even and precisely in the first things - has finally arrested in rank to ontology and theology: the reflexivity of modern communication relations made the character Artificial and smelling of the metaphysical essence of messengers, officials and signs, in general, to such a clear light that it seems impossible to never return to the self -deception standards of ancient Europe. Never again the sender will be allowed to separate so much from the transmitter that the metaphysical and feudal idea of the pure delivery of objectives can continue to be worth. Have you not included heaven, the crisis of the authors? And is not the crisis of the representatives the pendant*

necessary towards the twilight of the absolute sender? Where have the forgotten porters of themselves be, who previously occupied all interesting positions? Who does Martin Buber still think (except in himself) when he says that who does not think of himself all the keys?

Now it would only matter if theologians got rid of their professional label and recognized themselves as Teopoetas, and that, then, the ancient theological faculties would be rejoined with comparative literature and cultural anthropology. Was it in vain that Plato thought of the poets when he coined the word Theológoi ? Who could even speak of God or gods without confessing poet? This rule also encompasses God and the gods, as their self-portraits are presented as a rule as revelations and their poems as creations of worlds. The porteros of before, the apostles without me, have been unmasked as authors and rewriters of their deliveries; And this not only since Joseph Klausner (introducing the explosive loads of Nietzsche in Judaism), in his book on San Pablo 1939, presented to the apostle of the peoples as the authentic founder of Christianity: a thesis with which he has connected the Jewish philosopher of the Jacob Taubes religion, radicalizing it. The idea of the transmitter - whether it is - pure, forgotten of itself, totally transferred to the sender, has been widely liquidated by itself due to a simple increase in attention to problematic points. As can be said in a relaxed tone, the great senders are fictions of representatives, arising from the spirit of imperial distribution of the desire for power and meaning. With regard to pure emission transport, as relatively better they are guaranteed today is with private messaging services, which are made to face their selfless punctuality, forgotten of itself. All other distributors, also the sacros, can be recognized, in turn, as media business people, seeking participations in the missive market, and this generally for reasons that could not be easily described as detached or forgotten of themselves. (Well, what is more selfish than the safeguard of identity interests in beneficiaries of traditional positions?). Anyway, in modernity it is the sender who pays the bearing, while in the metaphysical era the receptors were in charge. Wasn't the economic history of classic monoteys a great attempt to make the bearing not the sender, but the receiver? Monotheism was erected about an economy of thanks: dependent on the advanced thanks of the recipients for missives who deserved any bearing and justified any refund. Modernity put instead the economy of the greedy they invest as long as they can expect to receive more than they risk.

A last insurrection of the metaphysics of the porteros was reached in the century XX , curiously on the side of a Jewish theology that began to be interested in St. Paul as a secret agent of

a universal Jewish mission. If St. Paul must be claimed as a general apostle of Judaism—who have made authors such as Rosenzweig, Ben-Horin, Taubes and others with the passion of irony—then the ghost of the pure messenger is of no use. For San Pablo, in relation to Jewish embassies, he is in debate in principle as a falsification, in a second look perhaps as a secret agent, but in no case as pure envoy. Be that as it may, the cited theologians criticize in the first place the religious-national hermeticism of historical Judaism and reproach it not to have satisfied their assignment, formulated by the second Isaiah, of being the light of the peoples, because of its rigid ethnic closure . [343] On the contrary, Paul, the dissident, the apparent traitor, would have done justice to the universal missionary assignment of Judaism, although not with a message that could already be worth, without more, as a message from Israel. Ben-Horin, who has especially agreed, in connection with Franz Rosenzweig, the Jewish theory of the mailman, says expressly about it: *Was that message still Israel's message? The [...] question was denied by historical Judaism. He felt betrayed by Paul, not represented [...], and yet it was Paul who fulfilled, on behalf, Israel's commission to be "light of the peoples." Franz Rosenzweig observed once it was not Judaism, but Christianity, who extended the Hebrew Bible to the most remote islands [...]. The Bible of Israel [...] for the propaganda of the faith that Paul carried out became the best-seller of the ancient world. [344] With this, Paul, as Jewish apostle, is provided a posteriori by the religious-national sender of a universal religious plenipotence. The whole argument is loaded with historical-theological irony, meanwhile, according to him, Christianity put into circulation by Paul appears as Parcel Service*

for the distribution of ancient wills in the non-Jewish orb: with which the new wills were to be considered as problematic supplements. To whom this argument seems indecent to consider that the early ecclesiastical historiography, on the other hand, interpreted the dispersion of the Jews throughout the empire - after the destruction of the temple in the year 70 and, completely, after the uprising of Bar K OHBA in 135— with an analogous argument as

PRAEPARATIO EVANGELICA , *where there were already Jews could remain more easily Christian missionaries: what may also be*

worth as a classic parasitological figure of thought. This construction allows to recognize what it costs to save the sender after the messenger is already there as naked. Above all, it is interesting because it identifies Paul as a messenger who also after Damascus's experience was wrong. If he had correctly understood himself, he would never have to say that he was not himself, but Christ, who lived in him: rather lived in him the Deuterisiac mandate, for which the preaching of teaching and figure of Christ was only one coverage form. This argument leads to a semi-psycho-analysis of the apostle, which makes a Christian secondary process of a Jewish primary process dependent. Not another is the meaning of that "recovery of Paul for Judaism" on which certain rabbis dialogue with such academic weekends with certain Christian theologians.

The primary process is Jew: with it the existence of a prophetic unconscious is established, and, like any authentic unconscious, neither can this not issue what was instilled in it. Consequently, this unconscious cannot speak of choice. If we express it positively, extrapolating the references of Rosenzweig and Ben-Horin: the volume of desire for power of the Jewish unconscious promises more than what the interested stakeholders could claim, since it offers or puts before the sight the insurmountable. Nothing provides more anticipated imaginary taste of power and real taste of power than the marking of a subject with a sign of chosen. No one will want to free themselves from such an unconscious; Yes, the predestined will never even analyze it and expose it, thus, to a critical trance. You have to distrust here, more than in any other case, of the ghost of self-analysis. That is why Sigmund Freud, the inanalyzed "prophet of the unconscious", in which the unknown of the prophet was perfectly marked and perfectly ambushed (not repressed), did everything possible to erase the footprint that led to his own case. With great suggestion art he directed attention to the libidinous-sexual unconscious of profane neurotics and took care that the libidinous unconscious of the chosen one would not be discussed. *The Mission of Secret Agent of San Pablo would have, therefore, to mark the non-Jewish peoples with the Jewish unconscious and with its sign, that of the election. As Jacob Taubes implied, in an interpretation as enlightened as a fatuous fire, for that exit of the national-religious closure of Judaism, the founding act of a new people*

of God would be fulfilled outside Judaism: a people of God who is Defined by Taubes, who are not strange, otherwise, sudden elitist tones, as a strictly universalist and egalitarian project. [3. 4. 5]

According to this, the meaning of the Pauline mission would have been the transmission of the privilege of choice to [all](#)

the peoples outside the "really chosen people." Choice for all: a paradox that, naturally, can only work in latency, because when it appears explicitly ruins its agents and agencies. The sign of belonging to the new inclusive-exclusive people of God could no longer be injured, be transmitted as

Character indelbilis

To the body of men: that is why St. Paul saw no other exit to repeal the law of circumcision for the followers of Christ Male N-Jews.

With this, the first sign of the choice went to the choice. For this reason San Pablo had to emphasize a sign transferable at all costs: hence his obsession with the cross. It only served as a representative sign of the non-transferable protosign. In its interpretation and propagation it can be verified that the central operation of Paulino thought is the recoding of the choice, predestination. This only succeeds if you can achieve a superior concept of circumcision that saves the meaning without demanding the act: and St. Paul found that concept. Being circumcised means for him: having accepted a weakening by faith in a suffering god, to participate later, forever, in the most sovereign system of enjoyment of power and meaning. As soon as it is known what circumcision is metaphor, the metaphor can be changed. The Pauline metaphorization of circumcision is prefigured in the Jewish precept: "You have to cut the foreskin of your heart and not continue to be hard head" (Deuteronomy10, 16). A degree of circumcision thus has to happen, certainly, in human beings that, otherwise, always defend themselves, unwaveringly, their arrogance; This, assuming that monotheism makes sense, and that human beings can become community by well integrated

humiliation. (Lacan, incidentally, from a fundamental cryptocatholic position, adhered closely when proceeding with St. Paul, compromising his patients, since they could not be circumcised, the creed in a symbolic castration and in a constitutive deficiency).

The sign of the suffering God, the cross, points to those reborn in the process of transferring and expanding the consciousness of chosen. Hence the

pathos *Steurological of San Pablo; the cross, Staurós*

, It must replace the knife of circumcision, but you have to print the same information in the baptized meat: choice for all in the pneumatic people! According to San Pablo, the unconscious has the structure of an impossible link. *Only where the discreet transfer of the source of desire to be a choice also for non-Jews believers is established-by unconscious infection or conscious assumption-identification with the law and with the precept of love. If this ethical transfer is taken seriously, the theory of the Cartero of Christianity is not only a desperate construction of theologians to save the Jewish position in its historical peculiarity; It describes a procedure that, despite its barely bearage, belongs to the positive history of ideas and the moral process of Western civilization.* This apparently last regrowth of the metaphysics of the mailman, who pretended that the Jewish letter be distributed globally by the Christian mail, was overcome again by the Protestant Seglar Theologian, Jurist, Sociologist and Philosopher of the Eugen Rosenstock-Huessy language with a theory with a theory General of the postal deals that, in their eyes, had to, at the same time, the authentic theory of cultures and communications creating peoples. Rosstock-Huesy, together with the Jewish philosopher Franz Rosenzweig for an exasperated friendship, considered his mission to reject, from a Christian perspective, the ironic theory of Jewish evangelization

Per Christianos . This could only be achieved by a radical extension of the evangelical base, previously dating the good news, which are thus rolling up to the beginning of human communications. If Christian apostles were to be more than secret agents of a Jewish unconscious and distributors of the best-seller

Oriental that the Old Testament supposes, which must be distributed throughout the world as a supplement to the new one, they needed a sender behind them that had more than sending and

saying, from religious-universal objectives, that the religious-national program of Judaism. *Rosstock believes to be able to identify that sender: he finds it in a theological procedural figure, in a generalized linguistic Holy Spirit. The ingenious Rosencture maneuver consisted of separating the miracle of Pentecost from its date and distributing it throughout the history of language. It takes the date of this event until the beginning of language in general and even the first gestures of communication Face-to-Face*

Human, and makes it chronic becoming, after Christ, in the history of freedom and revolution of Europe, America and the rest of the world, as long as free discourse is already possible. For RosenTock, the recoil to the first beginning of the language is important, first of all, because only then can the pluralism of the starting points, the guidelines, for the conforming communications of villages. "It is unthinkable that, when speaking, we do something different from human beings of all time." Rosstock considers the streams of the one hundred thousand languages spoken by archaic human groups, and that at the beginning of the imperial era they converged in rivers of educated languages and universal languages, such as gigantic call procedures, in which, everywhere, the dead ancestors, together with their wisdom and obfuscation, they speak through living generations. "Tell me who speaks to you and I will know who you are." "We are children of listening." [346] From this point of view, the entire archaic era, as well as the Old World, becomes a projectual of the Plenary Speak. Before Christ, four linguistic currents that condition four ways of listening and transmitting. Fruit speech is possible in the [Continuum](#) of the words of the ancestors and the dead, in the

Continuum of the doctrines about the celestial phenomena, in the Continuum of the songs of the muses and in the Continuum

of prophetic speeches about the horrors of the end of the world.

Only in the listening of the speeches that arise from these sources

Humanity becomes an instrument of music and discussion, whose resonance is proven with more demanding messages each time.

Excourse 6

The decoronation of Europe

Anecdote about the tiara

If one day a philosophical story of the shells (which seems irremissible also on the head that inside her. The members of Premodern Humanity declared their attitude towards the world for their hats.

Among the most external capital or capital ideas, crowns and bishopal mitras have an eminent range, and not only because by their round shape they cover the human head in a closely adjusted enveloping figure, but because by themselves and for their ritual use They indicate the presence of majesty or divine consecration in a head. If, in addition, consecration and majesty, which are normally different charisms, they would be exceptionally in one and the same head, so that the miter and the crown coincide, this would confirm the optimistic hypothesis that human heads are also worth as carriers, said Philosophically as sub-stages, of the highest thoughts both profane and spiritual. Of a superior idea or thought thus, taken over the head (or materialized in any other way), it is, above all, when a human individual is distinguished by a singular co-reciprocals as the center of humanity or living principle (*Prince*, *Prince* , the prince).

This coronary optimism is in Europe a historical event, whose history begins in the century XIV Early and ends in the middle of the century XX ; and that arises as the story of the rivalry between potato headflows and heading headers: we must not be a medieval history specialist to know that, in the end, the Pope's head was in

front, which means that he got A considerable advantage in the crowning over other covered heads. How the Pope won that advantage in each case is not something not discussed even among the connoisseurs of the subject. He can only use the fact that the issue of the supreme crown began in Rome under Bonifacioviii - whose pontificate,

1294-1303

, is considered the high point of the fullness of papal power - and, in principle, in the direction of a duplicity of heights.

The starting situation of development had been incubated around the change of the century XII to the XIII , when in the masses of consecration of the Pope the deacon cardinal placed in the head the new head of the Church, after the miter, the papal crown, which at that time only showed a single ring. For the carriers of both headdresses their symbolism seemed evident by itself: it was clear that the miter, by virtue of the pontifical function (*pro priest*), was used liturgically, at the Mass and on any other occasion to the bearer's discretion, and that the crown, on the contrary, extraliturgically, as a sign of power (*Pro regno*), in solemn public appearances, receptions, transfers and similar circumstances. [349] In the imposition of the crown a formula was used that is appropriate to remember those born later the symbolic realism of medieval thought, since the papal crown, as such, is called since then regularly *Corona sive regnum* , as if expressly accentuated that the crown does not *means* power or royalty, but *is* Power or royalty.

In this situation, Bonifacio comes into play and adds the second floor to the papal crown. Apparently, the second ring only has the purpose of symbolizing the double power of the Pope in spiritual and temporal matters: research wanted to see there all kinds of pious matters related to the doctrine of the two kingdoms, which is absurd, since the Difference and configuration of the kingdoms in the dualism of Mitra and Corona was already articulated sufficiently. Actually, the second ring is an escalation in the crown. This escalation responds to the provocation from imperial headdresses, since the *Imperator* , on the other hand, it carries, as the Pope, both a clerical miter and his imperial headband, which from the Roman optics could not be accepted without disgust.

The sense of overcoming or overpujimiento of the papal crown is

evident: now the juxtaposition of miter and simple crown is considered unsatisfactory, and is corrected by overlapping two rings in the temporal crown. Obviously, Bonifacio does not attack the emperor on the side of the miter, which does not allow any gradation, but on the side of the crown. With this, the Pope's head, crowned by the Biregnum , he becomes a carrier of an idea of Majesty that exceeds in a span the Emperor's head along with his superstructures, so that the end of the operation was achieved. In fact, Bonifacio raised the REGNUM On his head the measure of an entire stick, which some contemporaries already called hybrid resumption of the self -cultural of the pagan emperors. The Bonifacio Crown is, so to speak, the extralitururgical seal put on the thesis of the suspicious bull UNAM Sanctam , whose final phrase says: "We manifest, declare and define that it is absolutely necessary for its salvation that every human creature obeys the Roman bishop." This obedience or submission (Subesse) It is not claimed so much for the bishop that the miter carries as for the consecrated César that is doubled REGNUM

. The two -story Bonifacio crown is the fulfilled expression of the culminating Roman PapoSarism. This climbing was clearly understood by the whole of the European princes, very sensitive to the symbols, and spontaneously paid with the same currency. But it was not the emperor who countered the papal blow, but the King of France, Felipeiv el Hermoso, who with Anagni's attack takes away from the representative of Christ the pearly crown of his head. Bonifacio did not survive much time to the monstrous act of his imprisonment by agents of a temporary power; died in the same year 1303 for the repercussions of that shock humiliating. At the Vienna Council, Felipe managed to force Bonifacio's second successor, Clementev (1305-1314) , to the repeal of the bull UNAM Sanctam

in what was referring to France. With this, from Vienna, the deposition of the two -story crown by the Pope was an consummated fact. After a short trial period, the serious attempt to raise the papal head to the sky failed before the earthly resistance. In fact, the Pope could no longer raise his crowned head over that of a national king. *How, considering these circumstances - after the out of service of the Biregnum*

PapoSarist - could take shape, however, under the pontificate of the same Clementev, the three -story papal crown, which has become

classic, the so-called Tiara, is an issue that the historian of the head-covered ideas would have to deserve a more detailed analysis. In our context, it is enough to point out that the Pope, who had his hands tied in front of the King of France, bet, really strengthened, by the symbolic rivalry with the German emperor. The Coronation of Henry (1309-1313)

In June 1312 in Rome for a papal legacy he offered the auspicious occasion to return the papal primate to the traditional fight against the Empire. It is understandable that, because of the humiliations suffered, in Avignon an exacerbated sensitivity with respect to the crown. With so much more pleasure, the fact that the German ideologues of the Empire gave them to speak with their exalted theories about the crown, which they attributed to the emperor, because of their triple crowning, the preeminence over all the princes of the world (as Christ as Christ He would have symbolically carried a triple headband: the crowns of clemency, of justice, of glory). *Regarding Tirognum Imperial, was made up of the German silver crown of Aquothers, of the Longobarda de Hierro crown of Milan or Monza and, finally, of the Golden Crown of the King of the Romans, who reached the head of the Emperor by the hands of the Bishop Roman. From what we know, on the imperial side it had not thought to gather that trinity of crowns in a single crown of floors. It is only interesting for the subsequent formal development of the Roman crown of the Emperor, which presented a compromise figure, composed of a miter and a conventional crown, in which the metal structure of the crown enclosed a somewhat reduced conical miter itself. She is the prototype of the Peralized Pontifical Tiaras. But the question of how the Tirognum at the head of the potatoes after the Biregnum*

It would have caused such a great rejection that Bonifacio's successors were forced to give up him. At this sensitive point in the history of the papal shells a significant hole appears. If we pass the page we run into the simple and categorical affirmation of historians of the liturgy that from 1350 the

Tirognum It became the "characteristic coims of the potatoes." But on how the imitation of the Imperial Crown came to the Pope's head, with respect to this the courtesy of the liturgologists. It is understood why, since, if the documents of that embarrassing issue were still

accessible, they would have inevitably speak here that they were precisely the weak post -bonic potatoes who, in a symbolic escape forward, were adorned with a superimperial crown. The curious thing about the story lies in the circumstance that they could do that without again awakening the jealousy of the French kings: something that betrays enough about the relations of power and meaning of the time and about their interpretation by the protagonists of the scene European

For what follows, this contains the decisive information: it was during the pontificate of the Aviñón potatoes, theological puppets of the French kings, when it acquired defined profiles the habit of carrying three -story crowns among the successors of Pedro. With their ironic tolerance, then, the French and their kings indeed a new semantics of the crown, according to which she is no longer *REGNUM* , but only the



REGNUM . But the meaning, as is known, is a broad field. For the first time, on the head of French potatoes, nominalism successfully moved to praxis. A crown is a crown; Power, on the other hand, is power. Thus, since in the logic itself a deep crack was opened between words and things, between images and power, the French kings did not need to feel caused by a superior crown, which ostensibly before everyone had the sense of symbolically compensating a papacy to a papacy humiliated in front of a spectral empire. Under the smile of the French, the avian potatoes could abandon themselves to the ghosts of a special hat. Ego Sum Pope , French engraving of the century



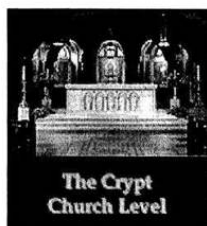
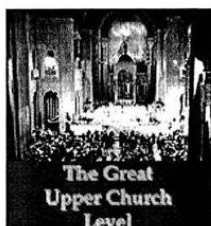
XVI

. *Tiara crowned by a balloon on the statue of Gregorio el Grande, by Johann Michael Feichtmayr, 1766, Church of the Convent of Ottobeuren, plaster.* During the following two centuries the head coverage of the potatoes ceases to count among the highest objects of reflection of the ratio of the old Europe; Only with the reform is a new dispute around the papal crown, a dispute that is announced in a flow of statements about the multiple sense of the tiara. Marcus Antonius Mazzonius, in his brief *Of Coronis Pontificis Maximi tribes* (Rome 1587), did dozens of possible and real meanings parade, thereby insinuating transit to a theory of the inexhaustible sense of the crown. [350] The three floors of the papal crown mean practically everything that can be brought up with respect to number three, of the people of the Trinity to the group of the theological virtues faith, hope and charity. More interesting than

these exercises of [Verbositas](#) Baroque of theologians are the iconographic developments that are still added at the tip of the triple crown a balloon crowned by a cross: with greater prominence, in a tiara that is occasionally placed in the statue of San Pedro, represented in papal ornaments, of the church of San Pedro de Rome; Similarly, although staring at a statue of Gregorio el Grande in the Church of the Teatinos de Munich and in Ottobeure. [351] What real potatoes of the century XVI They will carry tiaras adorned with balloons is something uncertain, although very likely; The reason was in the environment and corresponds to the title of *Orbis rector* , with which the popes were approached in the coronation according to the Roman misal of the century XVI ; [de facto](#) , certainly, as shown, the popes were less the rectors than the notaries of globalization.

[352] [In the addition of the world's globe on the cusp of the tiara, the last step of a symbolic escalation can be recognized, with which the head of the counter -reformist Church intended to assert once again its demands of supreme terrum coronation in the era of the incipient Terrestrial globalization.](#) *The rest of the story is lost in the conventional. Only once again a certain attention attracts: when Piiovi, after the peace of Tolentino, in February 1797, he had to sell the Tiara of Julioii silver gala to pay war contributions to the young General Napoleon. (Napoleon himself, by the way, after his spectacular autocoronation in Paris in 1804, in whose course he offended the present love of the present Pope, no longer used the crown for representative occasions, but, as the first monarch since ancient times, the Gold laurel crown again). Only after another one hundred and sixty years, on November 13, 1964, there was a movement for the last time - but who can say such a certain thing in such matters? - in the issue of appropriate papal coal, when Pablovi, towards the end of the Vatican Council, in a solemn, exciting action for eyewitnesses, deposited their personal tiara in the council room, offering it as a gift to the poor. He never put a tiara again. It is not clear that this would also compromise his successors. The Vatican and the informal liturgology prefer that in this case vagueness reigns. According to the status of things, it does not seem to understand the deposition of the crown by Pablovi as a confession of which the later potatoes can no longer go back. In fact, the two successors of Pablovi, Juan Pabloi and Juan Pabloii, have assimilated to the new standard; Both renounced coronation and carrying the tiara. It can be assumed with certainty that Pablovi's tiara*

went on sale even during his pontificate; According to rumors, it seems that the New York Time Life publishing house was done with it for an unknown sum, which would perfectly enter the image of the crown deposition by Pablovi, because without the change of the tiara for a sum of dollars at least seven figures The gesture of a dedication to the poor would have been empty. [353]



We at the Basilica of the National Shrine welcome and appreciate your comments. E:mail: shrine@cris.com

Sure is the fact that, a few years after his self -discoronation, Pablovi discovered his special love for the Catholic Church of the United States and wanted to express it by giving it on February 6, 1968, his personal tiara to the Basilica of the National Shrine of the Immaculate CONCEPTION FOR YOUR PERMANENT EXHIBITION. It may irritate a little to Europeans sensitive to the signs that the last "active" tiara is today in Washington D.C., although reduced to an exposure object. Seeing in this the symbol of a transmission of the empire to Americans would be an exaggerated

interpretation, especially because the tiara is not a unique object, so that even the sale of a tiara to non-European and its conservation by US Catholics would not prevent
per se

The return to that habit of covering your head. *HomePage* of the Basilica of the National Shrine of the Immaculate Conception, Washington1996.

Chapter 8

The last sphere

For a philosophical history of terrestrial globalization

*Oh, human race, how many storms, how many losses, how many
shipwreck you have to suffer; You have become a monster of
many heads, which aspires to many things.*

Dante Alighieri, *Monarchy* 1, XVI, 3

*... And so the globe of the pirates, unstable, in the stormy ether is
floating.*

Henri Michaux, *In other places*

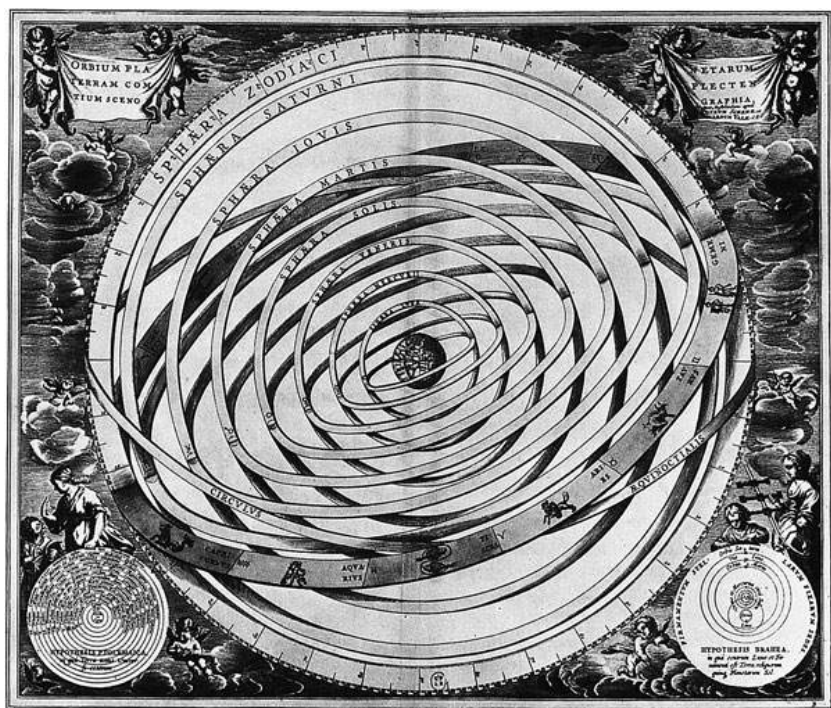
1 The wandering star

When Greek geometers and philosophers began two thousand five hundred years ago with the globalization of the universe, they directed an irresistible formal intuition: their interest in the whole became inflamed due to its round perfection and its geometric constructibility. For them the simplest was both the most complete, more complete, more beautiful. Therefore, the rational cosmologists of antiquity, after their successful appearance in the old academy, go through being the most distinguished between the stands. Who was not then a geometer or ontologist did not use as a connoisseur of beautiful things. What was the most beautiful, heaven, but the materialization of the optimal envelope, which is the whole? «Do you know his name? The name of what is the one and the whole? His name is beauty »(Friedrich Hölderlin, *Hyperion*).

To that aurora or deployment of the general form on the matter in general, an aesthetic of perfection could only contribute. If both the subtle and the compact had to integrate one day into a single intuition, it could only be in the form of representation of the perfect sphere. I was in the nature of that sublime hyperobjeto that remained unrecognizable for normal eyes. But since philosophy began its war against popular, significantly trapped opinions, invisibility always happens to be the strong strong characteristic. [354] It doesn't matter if more here or beyond appearance: no object managed to satisfy so much and humiliate both their contemplers and the sphere-all, that under its double name of *cosmos* and *Uranós* It still shines from afar, even after their sinking in the archive of the finished ideas, which have already fulfilled their mission.

When, on the contrary, what was discussed was to bring terrestrial globalization to concept and image, it was the aesthetics of the ugly that enforced its competence. The decisive thing in this process is not that the spherical form of the Earth had definitely

recognized and that it could be spoken publicly, even in the presence of ecclesiastics, of the curvatures of the earth, but that the particularities of the shape of the earth, the Angles and edges, so to speak, would have to appear in the foreground. Well, only the non-perfect-given that it cannot be built geometrically-enables and demands empirical research; The pure beautiful can be left quietly in the hands of the idealists, the beautiful beautiful and the ugly gives the empiricists. While round perfections can be conceived without resource to experience, the facts and imperfections must be determined inductively. That is why urania or cosmic globalization had been, essentially, a matter of philosophers and geometers; Land globalization, on the contrary, will be a matter of cartographers and adventure of sailors, later also concern of climatologists, politicians of the economy, ecologists and other experts in the irregular and confusing.



Before Copernicus the earth could only be the center of the universe.
Andreas Cellarius, *Harmonia Macrocosmica Seu Atlas Universalis et Novus*, 1708 .

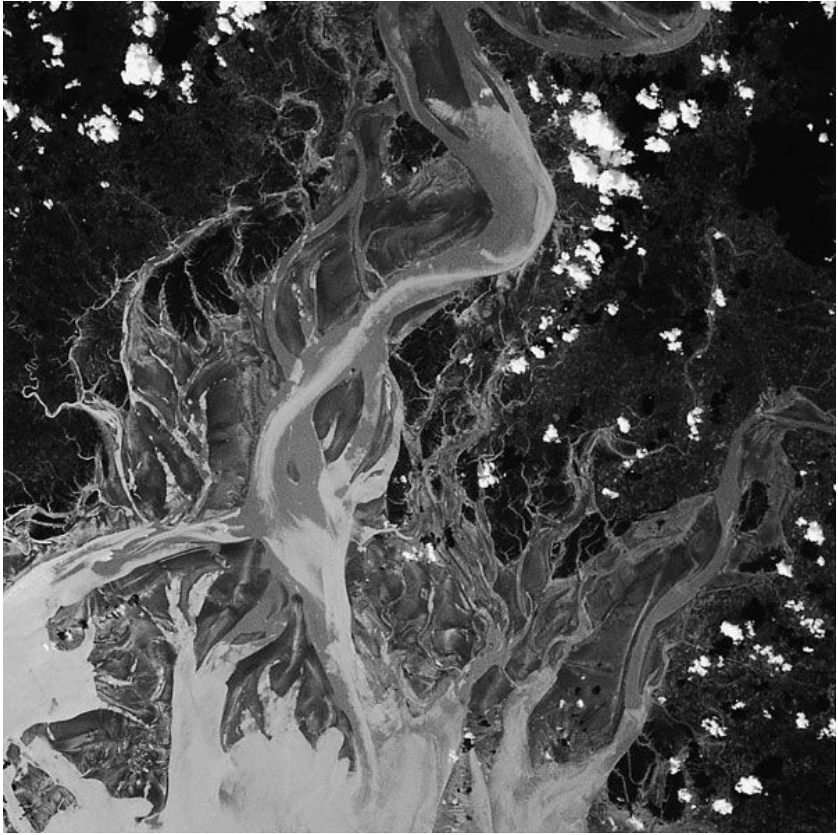
It is easy to clarify why it could not be otherwise: in the

metaphysical era the body of the earth could not occur with greater distinction of what allowed its situation in the cosmos, and in the Aristotelian-Catholic plan of spheres the earth possessed the humblest status, further from the enveloping firmament. As paradoxical that sounds, its placement in the center of the whole implied a position at the lower end of the cosmic hierarchy. His wrapping for a system of ether covers procured shelter in a compact totality, but blocked access to the upper regions of completeness and perfection. Therefore, from the beginning, the object of the metaphysical discourse of the "terrain" is the non-perfection here, apart and outside the sky. What lives under the moon has to be marked by the spoiled and decay; Here dominate linear, finite, fatigable movements, in which antiquity fails to perceive any correction. Also through each human individual consciousness, the breaking lines of old separators run. The dispossession of perfection has left tears, scars, irregularities in any sublunar object. However, what contributed to the attractiveness of the metaphysical regime was the circumstance that the above and down were clearly separated. While the bottom did not find the way up by force, it was the privilege of the superior to penetrate the below. The verses of Eichendorff: "It was as if the sky had/ kissed to the earth" are read as swan song to a scheme that during an era had formed the habit of the being-in-the-world of the Europeans. But the poet also lived in a time when the sky only had kisses-as-if for the earth, and in which the soul flew through a quiet region, as if it were still possible to find the way home in a beautiful remoteness. Actually, the disenchanted supramundo had not used his right of perna with the earth for a long time. Centuries had passed since the new physics had discovered the empty space and made the majestic enveloping sky disappear. Not everyone was easy to do without the complement above. Even Heidegger himself resonates the duel for a land without heaven: a land from which it is said that "historically-anthologically is the wandering star." Remember that this word, which today sounds refined and gloomy, does not refer to any planet, but exclusively to one in which the question arose about the truth of the whole. The errance in which the land of Heidegger moves is the last footprint of the subtracted possibility of being kissed by a sky. *But also when the earth resided even within the covers,*

before its circumnavigation and its cosmic dismantling, it was presented as the star in which it dies knowingly. His roundness was no immunity barrier that repelled death. Cerbaba the scenario in which the fall in time had happened, whereby everything that is born owes a death to its origins. That is why it ends on the earth, without exception, everything that was done; Here the watches are stopped, irreversibly, here the wicks go out at their ignition points (which is of importance for historical consciousness, as it is understood that the theoretical figure of the [big Bang

It belongs more to the finals than to the beginning). Who understands their situation on Earth must meditate that it does not come out of this globe. On this gloomy surface we must exercise what in the jargon of recent philosophy is called the progress towards death: because today human beings no longer deserve, as in ancient times, which is called mortals, but provisional. If, from a virtual end of history, a historian would have to say, in a general panoramic view, what human beings in their groups have done with their times, could answer that they have organized popular careers towards death in the form of disguised processions , Dionysian beaten, progress projects, cynical-naturalist qualifying tests, ecological reconciliation exercises. The surface of a body in the universe, where human beings spend their days in preparations against the inescapable, cannot certainly be a regular, uniform surface. The perfect smooth is only possible in geometric idealization. But the rough and the real coincide.

It may not be accidental that in the first systematic manifestation about an aesthetic of the ugly - in the book of 1853 of the same name of the disciple of Hegel, Karl Rosenkranz - already at the beginning, it is speak of the royal earth as an irregular surface. In that new, non-idealist, theory of perception, the homeland of the human being enjoyed the privilege of serving as an introducer example to a doctrine of natural ugly.

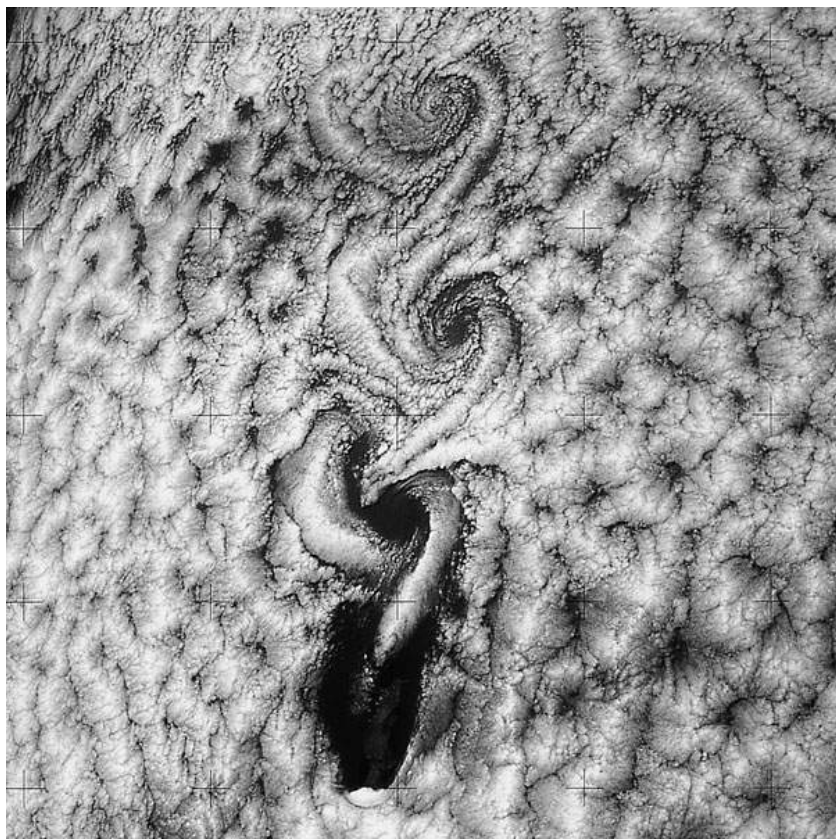


Meanwhile, it is only conducted by the law of gravity, the simple and rough mass offers us aesthetically, so to speak, a neutral state. It is not necessarily beautiful, but neither necessarily ugly; It is casual. Let's take, for example, our land: it would have to be a perfect sphere to be beautiful as a mass. But is not.

It is flattened in the poles and strenuous in Ecuador, in addition to the maximum irregularity of its surface due to the elevation of the terrain. A profile of the earth's cortex shows us, from the purely stereometric point of view, the scarce more random of elevations and depths in the most unpredictable contours. [355] The Sittang delta, Burma, photography taken from the space ferry

Discovery . If the consequences of this consideration are drawn, the fundamental principle of a postidealist aesthetic of the Earth can be formulated: as a real body, the surrounded globe is not beautiful, but interesting. In view of their irregularities, the forestily appears again by the *human condition* and for existence in sublunar humiliation. The modern aesthetic of the ugly and of the interesting

advice not only to the empirical research that *per se* They have to have them with the irregular, rough, singular, coincidentally conglomerate (*concrete*); They also provide the premises for an aesthetic of disappointment or disappointment. Who internalizes the disadvantages due to the place of existence on the surface of the earth is removed all inhibition to show its anger in front of everything. That is why in modernity the indignation and rebellion are released as a fundamental attitude:

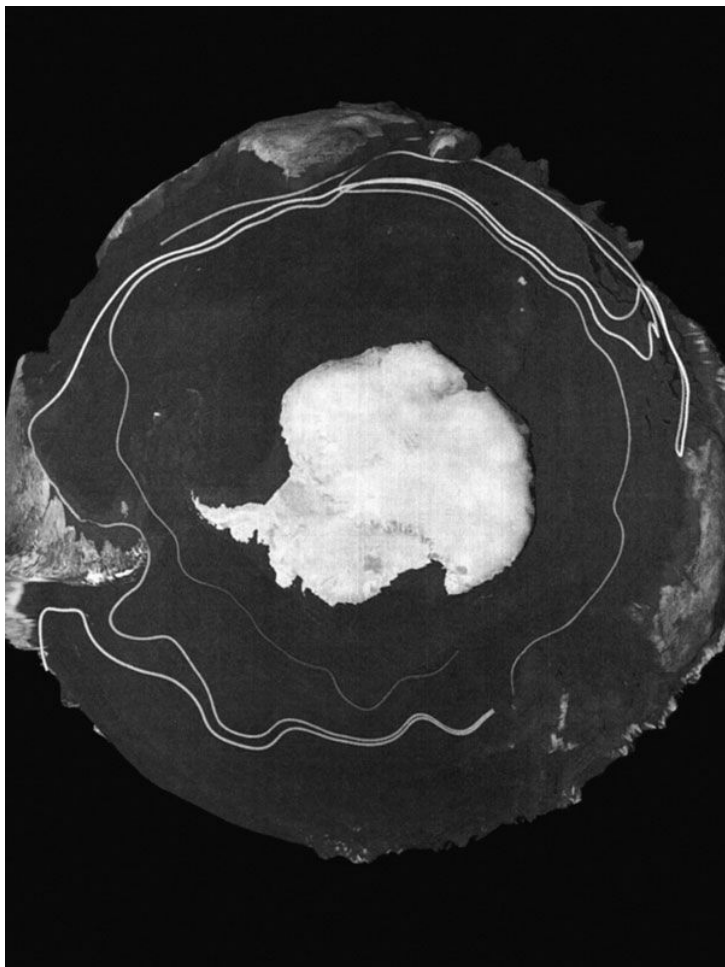


On a raison of Sevolter . Now that they quickly lose their support in a supramundo very advisable things in the metaphysical regime, such as dispensing with the casual, abstracting the burdensome and justify Lower, adverse, whose representation returns against himself. A new cold aesthetic admits tears, turbulence, irregularities in the image, yes, rivals the real for more shocking effects. Turbulence in a flow of clouds behind Guadalupe Island, photography taken from the space ferry

Discovery

2 Back to Earth

Consequently, in modernity it no longer falls on metaphysics, but in geographers and in sailors, the task of offering a determining image of the world: its mission is to represent in the image the last sphere. Of all the great round bodies, humanity without covers can only care about its own planet. Navigators who go around the world, cartographers, conquerors, merchants who travel the world, even Christian missionaries, and their rear of volunteers in developing countries and tourists who spend money on experiences in distant scenarios: All of them, seen as a whole, behave as if they had understood that it is the earth itself that after the destruction of the sky had to assume its function as the last great roundness. We had to cover and turn around the whole of the earth physically real, as an irregularly bulging body, capriciously rugged, chaotically folded and full of reefs. Therefore, the new image of the Earth, the Terrestrial globe, had to become the governing icon of the modern worldview. From the Nuremberg Behaim globe of 1492-the oldest specimen of its preserved type-to the most current frame-nose of the Earth, the cosmological process of modernity is marked by the formal changes and details in the image of the earth that They enable their various technical means. But at no time - even in the space era - the company to visualize the surrounded land was able to hide its semimetophysical quality. Who after the sinking of heaven wanted to make a complete portrait of the earth was, knowing it or not, in the tradition of the ancient metaphysical cosmography of the West.



Antarctica computer simulation that makes visible the lines of the circumpolar current.

It is symptomatic in this case that Alexander von Humboldt could still dare to put the title of *Kosmos*, clearly anachronistic, to its *Opus Magnum*, which appeared in 1845 and 1862 in five volumes (the last of them posthumous), which became the *best-seller* most prominent scientist of his century. Retrospectively, it is seen that the historical opportunity of that monumental and holistic "physical description of the world" was to compensate with the means of formation or instruction the effects that the loss of the firmament and of the *Clôture* Cosmic had produced in modern Europeans. Humboldt accepted the challenge of presenting metaphysical loss as

a cultural gain, and it seems that he succeeded in it, at least among the public of his time. In his panoramic picture of nature, the aesthetic intuition of all without a center replaced the lost shelter within all covers. The beautiful physics imprisoned the framework of the sacred circles. It is also significant that Humboldt, who perhaps rightly has been called the last cosmographer, in his fresco in the world no longer depart from the earth to look from it to the amplitude of space. Rather, what he does, in line with the spirit of his and our time, is to choose a discretionary site in the outer space, to approach the earth from there, as if it were a visitor of a distant star.

We begin with the depths of the universe and the region of the furthest fog stains, descending progressively through the stars layer, to which our solar system belongs, to the Earth spheroid, surrounded by air and sea, until its configuration , Magnetic temperature and tension, to the plethora of life that, stimulated by the light, unfolds on its surface [...]. Here you don't start from the subjective location, from human interests. The land can only appear as a part of the whole, subordinated to it. The vision of nature must be general, it must be great and free, not constrained for reasons of closeness, of comfortable familiarity with it [...]. Therefore, a physical description of the world, a picture of the world, does not begin with the telluric, begins with what fills the celestial spaces. But as long as the spheres of vision are spatially narrowed, the profusion of the discernible, the plethora of physical phenomena [...] is increased. Of the regions in which we recognize the mastery of the laws of gravitation we descend later to our planet. [356]

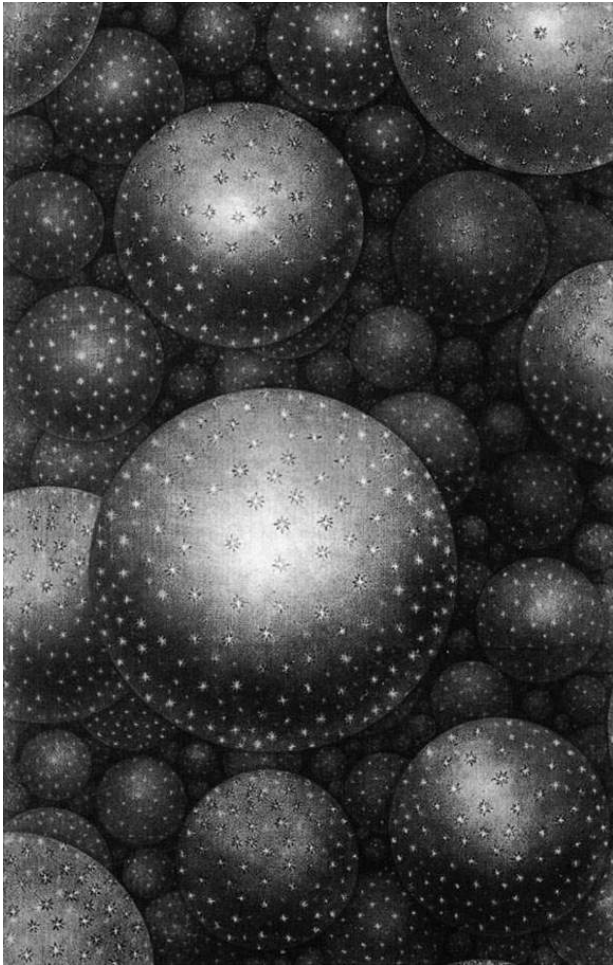
What counts here is the descending movement; From him it appears clear that the connoisseur of the world, Alexander von Humboldt, despite his totalizer-consoler habit, takes sides with modernity at the decisive point and decides against the state of security and shelter that provided the inhabitants of the Earth the illusion wraps and their feeling of proximity. Like all balloons and cosmograph builders from Behaim, Schöner, Waldseemüller, Apiano and Mercator senior and junior · [357]

They demand from them a vision of their planet from outside and refuses to accept that the exterior spaces are only developing a regionally installed, home-domestic, uterine-social imagination. This openness to the infinite exacerbates the risk of modern disruptions and disorientations. Human beings know, now, that they are located or, which means the same, that they are lost somewhere within the unlimited; They understand over time that they can be trusted as much as the homogeneous indifference of infinite space. In this the "comfortable familiarity" disappears. The exterior extends in itself, passing in front of the location of human beings, as a strange magnitude of their own right; It seems that his first and only principle is to have nothing to do with human beings. The fantasies of mortals to have to look for something outside - give yourself in the ideologies of the space travel of the Americans and the Russians - are still necessarily very labile, demoralizable, essentially self-hypnotic projects on the background of the absurd. In any case, the alienated space is the primary data of the modern sciences of nature; But also to the sciences of the human being provides its axiom for the principle of preeminence abroad. [From there a radically different sense of human location develops. The Earth now becomes the planet to which it turns; The exterior is the general of all possible returns. It was in the cosmological field that for the first time the thought of the exterior rose to norm.](#) [358]

However, the space from which the new and irremediable encounter from-Fuera with the earth is no longer the naive heaven of covers of the time of Thomas Digges and Giordano Bruno. It is the eternally silent space of the infinity of the physicists, of which Pascal had said that he terrified his mood. If Dante, on his journey through the paradise spheres, looking from the sky of the fixed stars down, to the earth, he had to smile involuntarily for his insignificant figure, vile countenance

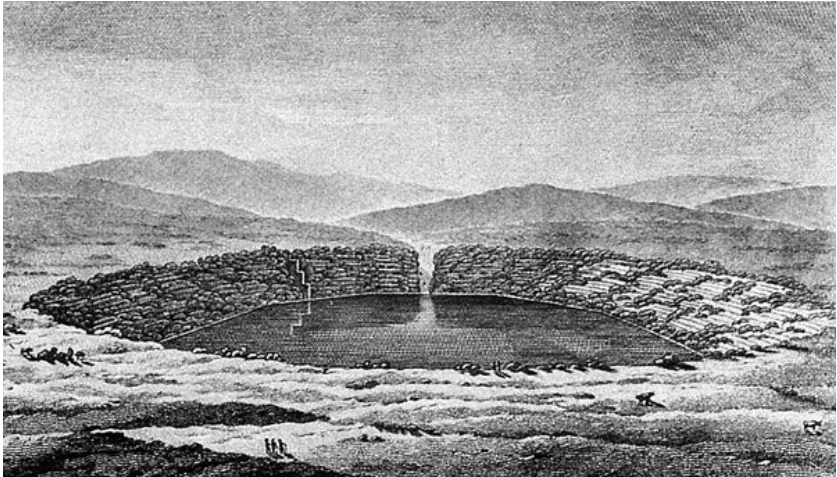
, this emotion is of another type completely than the astonishment that accompanies the descent of Humboldt from the naked exterior spaces to the land overflowing. The Modern Age wins the vertical in another way of all different than the metaphysical era. The look from the outside is not achieved by a significance of the soul to the outside and superior to the earth, but by the deployment of the physical-technical imagination, aerial- and astronomical (whose literary and cartographic manifestations, otherwise, preceded much

to techniques). Modern flight representations replace the old and medieval of "ascent"; The Earth of Airports (in which it takes off and lands) has taken the place of the earth of ascents to heaven (from which one emerges, to never return). *Naturally, when the Kosmos*



Humboldt has not spoken of the covers of the planets, nor of the omnienvolvent sky of the fixed stars. In the last years of Humboldt, he had already been out of use, for a generation, the old instrument of edifying uranology, the uranium globe - including Alcuino and Hegel a medium school medium for current use - and the look at the stars had It has long become an autonomous discipline within the spectrum of triumphant natural sciences. With the consolidation of astrophysics, of the science of extreme spaces, the knowledge of the mythical constellations that since ancient times had made the sidereal regions legible. Who would like to devote themselves to astronomy

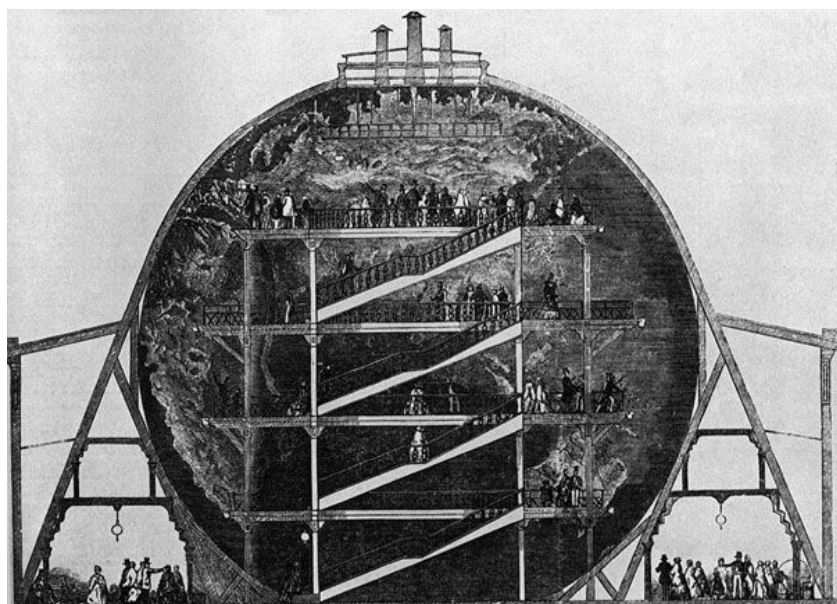
would have to do it with the awareness of looking towards an infinity without firmament, towards an anthropophuffic space, in which hopes and projections are lost without any echo. *According to* New hypotheses about the universe



, 1750, of the English physicist Thomas Wright, the infinite space is full of hierarchical and mutually intricate universes, with bubble -shaped structure.

Volcanic Lake of Guatavita, near Bogotá, where the legend of Eldorado, of the golden man and his submerged treasures is developed; Alexander von Humboldt's drawing still shows the excavated drainage duct with whose help the Treterly seal sear tried to drown the lake in 1581. And just as the Earth was characterized as the star to which it becomes, the European "humanity" - precisely after its cosmological, ethnological and psychological illustrations - maintained its intelligent cell badge in the universe, to which it would be necessary to return under any circumstance. Alexander von Humboldt had touched the mission of exemplifying the return from cosmic exteriority to self -reflective human essence. Immanuel Kant had characterized the ability to return to himself from the outermost and strange: since sublime is the resistance of human consciousness of own dignity to the temptation to abandon himself to the imposing and overwhelming. [359] And while the Humboldt world painting carries out with edifying thoroughness the return of the tremendous vastness of nature, of the oceanic and astral dimensions, to the cultured classrooms, provided contemporaries a last initiation in the sublime cosmological. The worldview to the maximum becomes here in the critical case of aesthetic life; [360] This, again, is the prosecution of the contemplative vita With bourgeois

media, and that means ultimately: consumptive. That the human being, "moved", feels "deeply the immense" is something that must happen inside; This "represents the universe for private man. In it it congregates the distance and the past. His living room is a box in the theater of the world ». [361] When the cosmic shelter has become inaccessible, human beings have the awareness of their situation in a space in which they can return from any distance to themselves. It may be that the essential transcendence and dream of a true homeland in the overmond are irremissibly lost to modern human beings: the transcendental, on the contrary, the self -refill of thinking subjects as a condition of the return from the outside to the same, appears with So much greater pregnancy in the thought of the century XIX . The transcendental turn can be abstracted as little from the description of the Humboldt world as of the system of postidealist generations. He is the figure that allows all posterior anthropological thinking that connects with the findings of the founding era of human sciences in the late century XVIII . The philosophical concept of the Earth is also imposed on the nature researcher: she is the transcendental star that has become the conditioning site of all self -reflection. As a star where the theory of stars emerged, the body of the earth shines phosphorescently from itself, and if the strange wise people who are about him think outside, in a vacuum, it will always be to return to his place as far as they are . Naturally, when Humboldt puts into play the expression "spheres", it is no longer the imaginary celestial covers of the double Aristotelian millennium, but of the transcendentals "spheres of intuition", which do not designate any cosmic reality, but schemes, auxiliary concepts , radios of reason that the space is represented. What in the century of Humboldt was a theoretical figure would have to be realized in the century XX In a physical movement: astronaut Edwin Aldrin, who on July 21, 1969 was the second human being that stepped on the surface of the moon shortly after Neil Armstrong, made the summary of his life as an astronaut in a book entitled [Return to Earth](#)



. [362]

The Great Globe

(cut), exposed by James Wyld from 1851 to 1862 in Leicester Square, London;

3 Balloon time

With this, also for the extraterrestrial dimensions, what had become true for the Earth from Columbus's journey: in the surrounding round space all points are worth the same. For this neutralization, space thinking experiences a radical change of meaning in the Modern Age. The traditional "living, weaving and being" between attractions, desires and regional orientations is overcome by a system of location of discretionary points in a homogeneous space of representation. [363] When modern thought, referred to the spatial place, dominates the situation with its neutralizing and homogenizing access to discretionary points of the earth's surface, human beings can no longer remain, as if they were home, in their traditional interior spaces of the world and in His ghostly dilations and rounding. [364] They can no longer live exclusively under their skies centered on the homeland. They have abandoned their native provinces participating in the Great March, cooperating to think, discover, win; They have left their local linguistic houses and their stores mounted and settled in heaven to move, for all times to come, in an unsurpassed outside that already preceded them.

The new entrepreneurs of the Nations-Piloto of the European expansion no longer take root for longer in the motherland; They no longer move between their old voices and smells; They no longer obey, as before, to their points of historical memory or their magical attraction poles. They have forgotten what were enchanted sources, which meant sanctuaries, pilgrimage churches and other places of strength, and what curses were in suspicious corners. For them the poetics of the native space is no longer decisive. They no longer live in the landscapes in which they were born, but operate elsewhere, exterior, abstract. Its most concrete location is in the future the map, in whose points and lines they are located without any reserve. It is the wisely painted role, the *Mappamundo*, who

tells them where they are. The map absorbs the terrain, the image of the globe makes disappear, for the thought of space, the real dimensions.

Therefore, for the land balloon, that typographic prodigio that informs modern human beings, better than any other image, of their location in the world, begins a story of successes that lengthens for a period of time of more than five hundred years ; Its monopoly, shared with the great maps, in relation to the general views of the earth's surface, has only broken in the last quarter of the century xx With satellite photographs. [365] The globe not only becomes the governing instrument of the new homogenizing location; Not only does it become the essential instrument of the worldview, in the hands of all those who in the Old World and in their units came to power and knowledge; Protocolize or slogan, also, through continuous and progressive amendments of the images of the maps, the permanent offensive of the discoveries, conquests, colonizations and denominations with which the advanced Europeans, maritime and terrestrially established themselves abroad. Decade to Decade publish the European balloons the state of that process that Martin Heidegger would subsequently give the formula, when he wrote:

The essence of the Modern Age is the conquest of the world as an image. The word image now means: the figure of producing representative. [366]

What at the end of the century xx - As if it were a novelty, "mitigates and discredits in the mass media such as" globalization, "considered under these perspectives it is a subsequent and confusing moment of a general event whose true dimensions only appear when the story of The Modern Age, with all consequence, such as the transit of meditative speculation on the sphere to the real praxis of its registration in a globe. In this sense, it must be stressed that among the continental Europeans only the century xx It ends the agony of the tolemaic worldview that was dragged, when they have to recover, as in the last minute, which had mostly

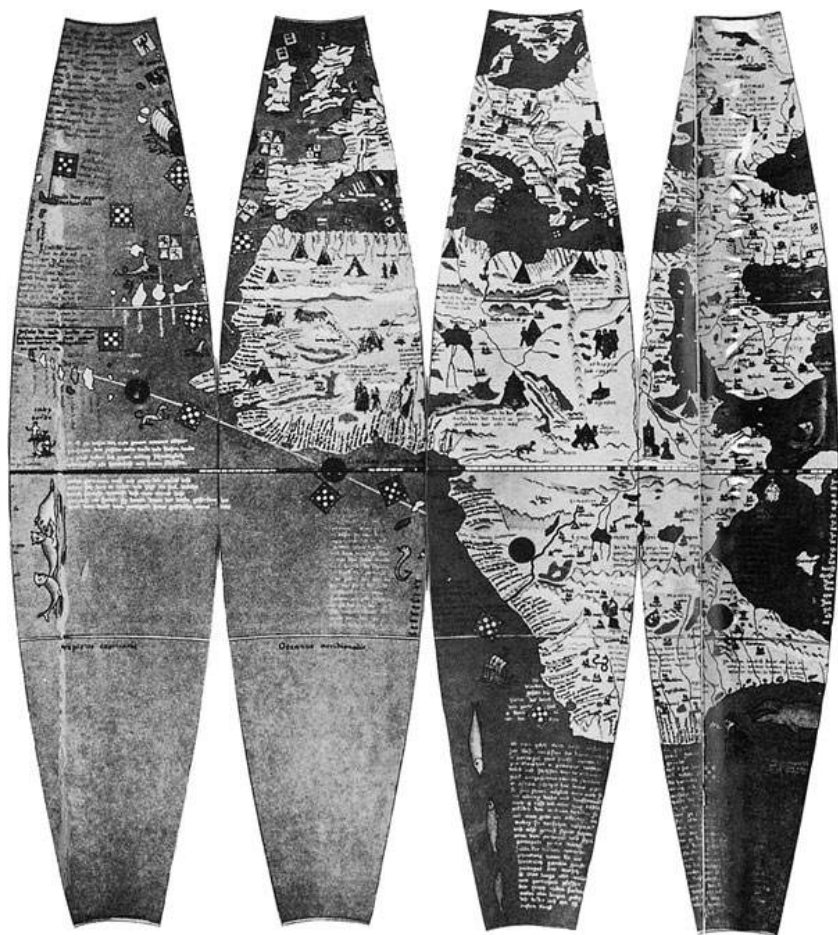
refused to understand half a millennium before their own good: that anywhere on a surmountable sphere can be Affected, even from the greatest distance, by transactions between people interested in them.

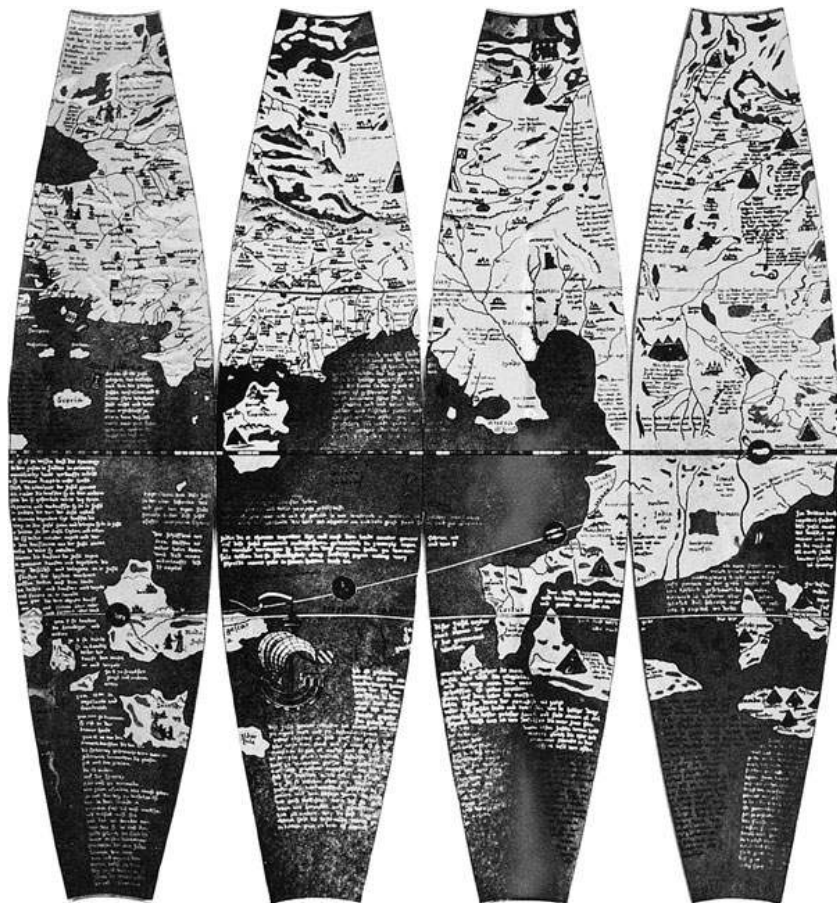
What land globalization really appears when the history of a political-spatial alienation that seems to be indispensable for the victors is recognized, unbearable for the losers and inevitable for all. The latent metaphysical information of the Concrete Terraqueus to its users was, from the beginning, that all beings that populate their surface are out in an absolute sense, no matter how much as before, they try to shelter in mates, housing and collective symbolic wrappings (We would say: in communications). While the thinkers, meditating in front of the open sky, imagined the cosmos as a solid vault - all the immeasurable that would like to appear - were protected against the danger of cold in an absolute exteriority. His world was still the house, which does not lose anything. But since they went around the concrete planet, the little wandering star, who supports the most different climates, faunas and cultures, an abyss opens before them, through which, when they lift their eyes, they blink looking at a glacial exterior . A second abyss arises before them in the cultures of the distant parts of the earth, which, after ethnological illustration, demonstrates any interested party that everything we considered, among us, the eternal order of things can be so good elsewhere Anyone completely different. Both chasms, the cosmological and the ethnological one, reflect the one who looks out the random

Ser-Ahí

and

be like that





. And both imply that it is not the "loss of the center" that constitutes the immune catastrophe of the modern age, but the loss of the periphery. The latest borders are not those that seemed to be in another time: this notification of loss (technically: the de-antologization of firm margins) is the dysangelium of the Modern Age, which, together with the gospel of discovery, announces new spaces- opportunities. It belongs to the characteristics of the time that the good new ride on the bad.

The Behaim Globe, 1492, Biangulus Party.

The ships with the plague of knowledge root first in the Iberian ports. On the return of India, from the antipodes, the first eyewitnesses of the roundness of the earth look at a new way to a world that has since called the old man. Who up to national ports after a terrestrial circumnavigation-like those eighteen survivors exhausted from the trip of Magallanes from 1519 to 1522-returns to

land to a city that cannot be sublimated again as a domestic-patria cavity in the world. In this sense, Seville was the first city-displacement of universal history; His port, more exactly that of Sanlúcar de Barrameda, was the first of the old world that received the witnesses of a journey around the globe when they reached the homeland. The site are ancient homelands that are offered to the disenchanted and sentimental gaze of people who return from abroad. They enforce the space law of the Modern Age: which can no longer be interpreted for a longer time as the center and navel of existence, nor the world as its concentrically ordered environment. After Magallanes, who lives in today is forced to also project his hometown as a point seen from outside. The transformation of the old world into an aggregate of site reflects the new reality-globe, as presented after the terrestrial circumvolution. The site is that place in the world represented in which the natives conceive themselves as conceived from outside; In it the circumvolutions return to themselves. In this process it is curious, above all, how innumerable European natives have managed to ignore, deny and delay it for almost an era, so that only in the century XX Late act as if they had completely new reasons to deal with the unprecedented phenomenon of globalization. However, since 1522, there is nothing to discuss the fact of the terrestrial circumvolution. True is only: the more routine and the circumvolutions quickly follow each other, the more the transformation of worlds of life into locations spread; [*] Reason why only in the time of rapid transport and superrápido information transmissions is felt epidemic and massively the disenchantment of the old local immunity structures. In its development, globalization is exploding layer by layer the illusory wraps of life attached to the national soil, enclaustrad same and in their native landscapes (the GEGNET

Heidegger provides these super -landed spatialities for a late and superfluous name) and that did not know another condition of the world than the self -objected, vernacular, microsphéically animated and macrospherically walled: the world as a sociocosmological extension, of solid walls, with an earthly, self -centered, self -centered imagination, self -centered, self -centered, self -centered Unilingual, uterine-group. But, now, globalization, which leads exteriority everywhere, starts from its place the cities open to trade, and in the end also the introverted villages, introducing them into the homogenizing traffic space. Unlock the endosfetas that grow by themselves and place them on the alienating network. Dams in it, the colonies of mortals attached to the native soil lose their immemorial privilege of being each for themselves the center of the world. In this sense, as we have just affirmed, the history of the Modern Age is not, in principle, other than the history of a spatial revolution abroad. Consume the catastrophe of local ontologies. In its course, all old-Europe , image, prominence. [367] Any point on the earth's surface

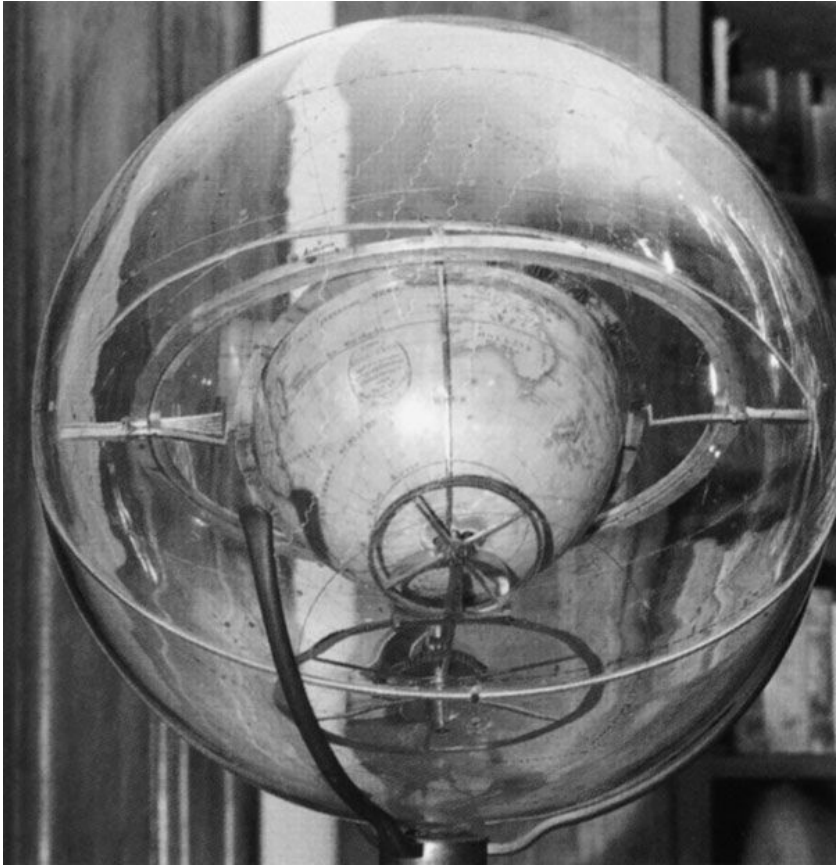
becomes a potential destination of capital, which considers any location according to its accessibility to strategic measures and calculations in view of the benefit. While at another time the sphere-cosmos of the philosophers had perceptibly represented a maximum form of shelter in the enveloping, the new "apple of the earth" (



ERDAPFEL

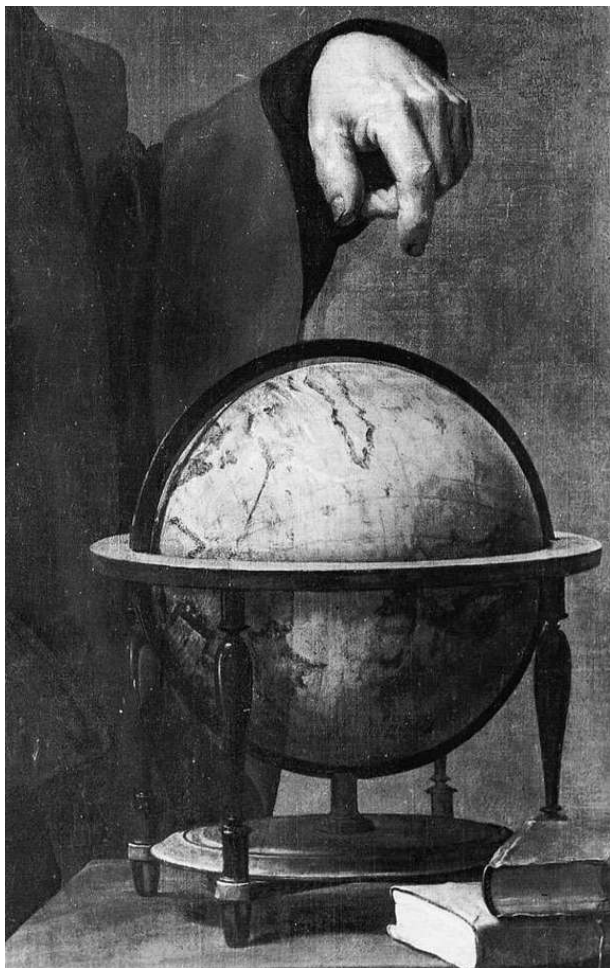
) —As Behaim calls their globe - announces the Europeans, interesting, cruelly and discreetly, the new topological of the Modern Age: that human beings are living beings that must exist in the extreme margin of an irregular round body in the universe; A

body that, like everything else, is not maternal cloister or any receptacle, nor can it provide any shelter.



Vincenzo Coronelli, globe, ca. 1688, Library of the Benedictine Order Convent, Melk. The balloon can be placed on a precious frame, with chiseled pink stick feet, subject to a metallic meridian ring, as you want, you can give the impression to the observer of the panoramic vision and the perfect delimitation themselves: despite this , will only reproduce the image of a body that lacks the shelter margin, the external spherical vault.

Chronoglobium



of Mathias Zibermayer, with globe internal earthquake, 1837, St. Florian.
What appears about him is also out. Even the atmosphere of air, which, by the way, disappears from all the earth's balloons, is understood by the majority more as part of the outside than as interior, and only in the most recent era, by the rise of meteorology as the mother science of the mother of the mother of Rationalism of chaos, to the atmosphere of the earth is finally conceived as the only equivalent of the layers or ether covers. Where would the sky that could kiss that earth now be?
 Velázquez,

Democritus (or the geographer), 1628. In any land balloon of those who adorned the audience rooms and libraries, the cabinets and halls of educated Europe - until 1830 in the company of its forced twin, the celest balloon - the new doctrine of the primacy of an exterior in an exterior was materialized The one who dated

Europeans as discoverers, conquerors, missionaries, merchants, informants and tourists, to, at the same time, retire from it to their interior spaces, artistically covered, that now, with the specific color of the century of the century [XIX](#) , are called interiors or private spheres. It is true that, as long as possible, the celestial balloons, which were exposed in parallel, will try to deny the truth evidenced by the earthly balloons; [\[368\]](#)

4 East abandonment, entry into the homogeneous space

To establish the primacy of the outside, the mere fact of the first land circumnavigation carried out by Magallanes and Elcano (1519-1522) and Francis Drake (1577-1580) was not enough. These two nautical heroicities also deserve a philosophical history of land globalization, given that their actors, with their decision for the trip to the west, carry out a change of direction of historical-universal scope and of inexhaustible significant content for the Spirit sciences. Magallanes, like Drake, followed in it the intuitions of Columbus, for whom the idea of a western path to India had become a prophetic obsession. And although Columbus, even after his fourth trip

(1502-1504)

, there was no one to convince him of his mistake to have found the marine path to India - he thought then, with all seriousness, that he was only ten days of navigation of the ganges, and that the inhabitants of the Caribbean were vassals of the great Kan of India —, the trend of the time was on his side. With his option on the west route he had launched the emancipation of "West" of his immemorial mythological-solar orientation to the east; Yes, with the discovery of the western continent, he had managed to deny the mythical-metaphysical primacy of the East. Since then we no longer return to "origin" or the sunrise point, but we advance, without nostalgia, with the sun. He rightly observed RosenTock-Huesy: "The ocean that Columbus crossed made of the West Europe." [370] What happens since then in the name of globalization or the Universal Registry of the Earth, will always be completely under the sign of the Atlantic tendency. After Portuguese sailors since the middle of the century xv They would have broken the magical inhibitions that

kept the west look in the Hercules columns, Columbus's trip definitively gave the signal for the "disorientation" of European interests. Only this revolutionary de-organization could make the double new Indian continent emerge, which would be called America, and only it must be ascribed that for half a millennium the processes of globalization, according to their cultural and topological sense, always mean their time, "westernization" and westernism. The reason that this could not happen otherwise conceptualize it, accentuating it happily, the initiator of the new phenomenology, Hermann Schmitz, in the philosophical-spatial explanations of his "philosophy system." On Columbus it is said there:

In the west he discovered for humanity America and, with it, space as a local space. This formulation, intentionally sharpened, aims to say that Columbus - and later the world -navigator, Magallanes, as executor of his initiative - forced for their successes on the western route a revolution, similar to a *shock* , in the human representation of space, which indicates, in greater depth than any other event, the entry into the specifically modern mode of consciousness. [371]



Terra Australis Nuper inventa Nondum Cognita , by Michael Mercator, *ATLAS SIVE COSMOGRAPHICAE MEDITATIONS*, 1595 .

The west turn induces the geometrization of European behavior in a globalized local space. Therefore, even the most summary representation of the still unexplored land areas follows the new methodical ideal: that of a uniform record of all points on the surface of the planet, made under the aspect of its accessibility to

operations and European interests (and this means, in principle, Iberians), real accesses are produced only centuries later, as often happens, or never occur. Also and precisely the famous white spots on the maps, consigned as *Terrae Incognitae*, they officiate from the beginning as regions that must be known in the future. For them it was worth what in some decisive Mapamundi XVI He had printed on the southern continent, who imagined gigantic: *Terra Australis Nuper inventa Nondum Cognita*: recently discovered, *not yet* Explore, but already predicted as future exploration and exploitation game space. The spirit of the still-does not ask the word for the first time as a matter of geographers. The modern era is time- *Nondum*: The time of a very promising future, which has emancipated both the statism of eternity and the circular time of the myth.

The historical importance of Columbus's journey lies in its revolutionary effects for the transformation of space-directional movements into space-situational movements. To the west, which had been in previous circumstances an direction of heaven and wind, but especially the area of sunset-a magnitude determined completely space-directly-, it touched the decisive historical-collizatory role to help The geometric-space-situational representation of the earth and space arises. With the western outings begin movements that will end one day in a traffic indifferent in all directions. Either the colon trip of 1492 or the penetration of the American continent in the century XIX: Those two most staging of the imperative "Go ahead, towards the west!" They drive the spatial opening, of which the regular pendular traffic would later be followed between discretionary points of the explored areas. What the century XX He will designate with one of his most romos concepts as "circulation" was only possible by space-situational thinking. Because the routine domain of the symmetry of round trip and travel itineraries. It is no accident that one of the most important motor force systems of the century XIX, Railroad train machines, they were called locomotives: those that move from place; Its use determines a stage in the comparative assessment of the local or situational space crossed. The technicians of the century XIX They knew that the overcoming of space through steam locomotion was closely linked to the "evaporation" of space through electric telegraphy, whose cables followed the iron tracks.

[372] *What we call universal traffic presupposes that the discovery of sea and terrain conditions, under the geographical and hydrographic aspect, can already occur, essentially, by closed. Authentic traffic can only arise when there is a system of paths that open a certain area, be like Terra cognita or as Mare cognitum*

July 5 Verne and Hegel

Surely no one has known how to illustrate with greater success and amenity which means and intends the globalized traffic that Julio Verne in his famous satirical novel *Around the world in eighty days* , of the year 1874. Thanks to its galloping carefreeness and superficiality offers an instantaneous of the modernity process as a traffic revolution. This illustrates the quasi-historical-philosophical thesis that the meaning of modern conditions is to trivialize traffic throughout the world. Only in a globalized situational space the new mobility needs can be organized, which place on the basis of quiet routines both the traffic of merchandise and the transport of people. When traffic, as a prototype of reversible movements also for long journeys, a safe institution is made, it is, ultimately, indifferent in which direction a return to the world is undertaken. There are rather external circumstances that move to the hero of the novel by Julio Verne, the English PHILEAS FOGG, Esquire, and to his unfortunate French servant, Passepartout, to carry out his journey around the Earth in the East East in eighty days . Behind this is not hidden as a press news that said that, due to the opening of the last section of the Railway Indian Great Peninsular Between Rothal and All`ah`ab`ad, the Indian subcontinent could now go through only in three days. With her, a journalist from a London newspaper built the provocative article that would raise the commitment of Phileas Fogg with her friends and colleagues from *whist* of the reform-club. What consisted of FOGG's commitment to his clubmates was not in the background other than the question of whether tourist praxis was in a position to verify the promises of tourist theory. The decisive article of the *Morning Chronicle* It contained more than an exhibition of the periods of time that a traveler was to be estimated to arrive from London to London in the meantime, the return to the world. That this calculation was based

on the hypothesis of a trip to the east corresponded, together with the great British affinity with the Indian part of the Commonwealth, to a current theme of the time: the opening of the Suez channel in 1869 had sensitized to All of Europe with the theme of the acceleration of world traffic and created irrepressible incentives to choose the eastern route, shortened dramatically. As the development of the FOGG trip testifies, here it is already a completely westernized east a long time ago, that with all its Brahmins and elephants it no longer means any more than an arc piece in the curvature of the planet, represented space-situationally and fact available technical-circulatoria.

«Here is the calculation published in the *Morning Chronicle* :

London-Suez for Mont-Cenis and Brindisi, by train and steam, 7 days;

Suez-Bombay, steam, 13 days;

Bombay-Calcuta, train, 3 days;

Calcuta-Hong Kong (China), steam, 13 days;

Hong Kong-Yokohama (Japan), steam, 6 days;

Yokohama-San Francisco, steam, 22 days;

San Francisco-Nueva York, Railroad, 7 days;

New York-London, steam and rail, 9 days.

Total: 80 days ».

"Indeed, only eighty days!" Andrew Stuart exclaimed, "but you also have to count on the bad weather, the winds against, a possible shipwreck, derailments ...».

"All inclusive," Phileas Fogg replied.

«Although Hindu or Indians start the lanes, stop the trains, assault the mail wagons and start the skin of the head to the travelers? Even so? " He said, heated, Andrew Stuart.

"All inclusive," Phileas Fogg repeated. [\[373\]](#)

Julio Verne's message is that in a technically saturated civilization there is no adventure, but only delays. That is why the author attributes importance to the observation that his hero has no experience. The imperial phlegm of Mr. Fogg cannot be altered by any turbulence, because, as a global traveler, no respect for the local should already. After ensuring the possibility of turning it, the Earth, even in the furthest scenarios, is no longer for the consummated tourist but a set of situations and images, of which newspapers, travel writers and encyclopedias have already offered a more complete picture. It is understood, then, why the so -called remoteness is barely worthy of a look for this indifferent lord. Whatever happens, be a burning of widows in India or an attack by the

Indians in the American west, in principle it can never be more than incidents about which it is better informed as a member of the London reform-club than as a tourist involved in them on the land itself. Who travels under these conditions does not do it for pleasure or for business reasons, but for taste for the movement itself; ars gratia artis; Motio Gratia Motionis

. Since the days of Giovanni Francesco Gemelli Careri (1651-1725), of Calabria, who, disgusted by family disputes, undertook a return to the world between 1693 and 1697, the type of universal traveler without business, that is, the tourist, It is a magnitude established in the Modernity program; his Mondo turn It belongs to the foundational documents of a globalization literature to private taste. Gemelli Careri also spontaneously adhered to the habit of the discoverer who thought he had a mandate of the spirit of informing at home about his experiences outside; His Mexican observations and his account of the Pacific crossing were still considered generations later as ethnogeographically respectable contributions. Although subsequent generations will be fond of a rather subjectively marked informative style, the Liaison of travel and writing remained intanged until the century XIX . Still in 1855 the Conversations Flexicon

Brockhaus could verify that tourist is called "a traveler, who does not join any specific objective, for example scientific, with his trip, but only travels to make the trip and be able to tell later." In the case of July Verne, on the other hand, the universal traveler renounces his documentary profession and becomes a pure passenger, that is, a client of transport services that pays for his trip No It becomes any experience, of which I also had to speak later. The return to the world is a sport and not a philosophical lesson, yes, not even part of an educational program. Even as far as technological aspect was referred to, Julio Verne was not a visionary on the horizon of the year 1874; Taking into account the most important means of transport, railway and propeller vapor, the main motors of the transport revolution in the century XIX Half and late, his hero's journey corresponded exactly to the then state of the art of bringing apathetic English of A to B and Tour. However, the figure of Phileas Fogg presents prophetic features, as long as it appears as a prototype of the literally clandestine passenger, whose only relationship with the landscapes that are happening consists in their interest in crossing them. The tourist stoic prefers to travel with closed windows; as Gentleman , persists in your right not to have to consider anything worth seeing; As apathetic, he refuses to discover. These attitudes announce a mass phenomenon of the century XX , the hermetic traveler to piecework, which

transfers everywhere, without having noticed anywhere in something that did not coincide with the images of the brochures. FOGG is the perfect reverse of its typological predecessors, geographers and circumnavigators of the centuries XVI , XVII and XVIII , for whom every game was linked to the hope of discoveries, conquests and enrichments. These experimental travelers followed since the century XIX

Romantic tourists, who were traveling far to enrich themselves through impressions. Among the impressionist travelers of our century, the philosopher of culture and Count Hermann Keyserling has achieved for their travel notes; He made his great round for the cultures of the world in thirteen months as a kind of Hegelian experiment: lighting by returning to the German province. [374] Phileas Fogg is in a clear advantage over Keyserling, because he no longer has to do as if what was about his journey around the whole outside of learning still something essential. Julio Verne is the best Hegelian, since he had understood that in the organized and furnished world they are no longer possible substantial heroes, but only heroes of the secondary: what remains to Fogg is a heroism of punctuality. Only with its occurrence of burning the wooden structures of the ship in the absence of coal during the Atlantic crossing, between New York and England, the English stoic once again touched the original stoic for a moment and gave a turn to the idea of Autoimmarization by a future order, a turn that corresponded to the spirit of the industrial era. Otherwise, *sport* and *Spleen* They describe the last horizon in the fixed and adecent world. Keyserling, on the contrary, brushes ridicule when, as a late personification of the spirit of the world, turns the earth in order to return "itself"; his

6 Water world

On the change of the governing element of the Modern Age

In the decisive point, the itinerary of Julio Verne perfectly reflects the original adventure of terrestrial globalization: it manifests unequivocally the great preponderance of water trips. This is still perceived, at a time when the terrestrial circumvolution had long become an elite sport (*Globe Trotting* , something like: kicking everything), the footprint of the Magellan Revolution of the Image of World, as a result of which the image of the preponderantly terrified planet was replaced by that of the ocean planet. By campaigning in favor of his project, Columbus was able to explain yet, before his Catholic majesty of Spain, that the earth was "small" and preponderantly dry and that the wet element only constituted a seventh part of it. Also the sailors of the late Middle Ages believed in the preponderance of the term space, and for an understandable reason, since the sea is an element that usually does not like those who know it more closely. Not without deep reasons of experience, the hatred of the inhabitants of the coast to the open sea had translated into this vision of the apocalypse of San Juan (21, 1): that after the coming of the Messiah the sea will no longer exist (a phrase that , in *Titanic* , by James Cameron, the cleric on board, while the ship's stern is vertically before the sinking).

To the Europeans of the early century xvi They were suddenly required to understand that, in view of the preponderance in it of the aqueous surfaces, the planet Earth carried, deep down, an unfair name. What was called land now appeared as a *Waterworld* ; Three quarters of their surface belong to the wet element: this is the fundamental information information of the Modern Age, which it never seems that it will be clear if it is a gospel or a dysangelium. It

was not easy to say goodbye to immemorial term prejudices. The oldest of the post-colored balloons that are preserved, which already contemplate - in sketch - the American continents and the world of islands of the western Indies, the small and metallic Lenox globe, built in 1510, still make appears - as many maps and Balloons behind him - the legendary Island of Cipango or Japan, mentioned for the first time by Marco Polo, a close of the Northwestern coast of America. It reflects the dramatic and persistent disqualification of the waters to the west of the New World, as if Columbus's master error - the hope of a short western road to a supposedly close Asia - would now be repeated from the base of America. Something more than a decade later, a caravel drawn in the Pacific Ocean, in the *South Sea* , on the Brixen Terraqueo Globe, 1523 or 1524, alludes around the world of Magallanes; Already in the fall of 1522, Octavillas, which reached Eastern Europe, had reported the return of the ship *Victory* , and yet, the author of this first postmagallic globe could not reproduce the oceanic revolution. But this does not imply a guilty limitation: no European was in those days of really calibrating what the Basque Captain Juan Sebastián Elcano and the Italian author of the Magellan logbook, Antonio Pigafetta had to communicate, when they reported that after leaving after leaving The Southwestern Punta of South America had to navigate west, "for three months and twenty days" - since November 28, 1520 until March 16, 1521, with constant favorable winds -, through an immeasurable, unknown sea, unknown , they called *Mare Pacifico* "Because we don't suffer any storm throughout the trip." [375] In this short annotation the oceanographic revolution is hidden with which geographical antiquity, tolemaic belief in the preponderance of the continental masses, would have to reach a sensational end.



Ship stelae in the sea of Japan, photographed from the space ferry *Discovery*

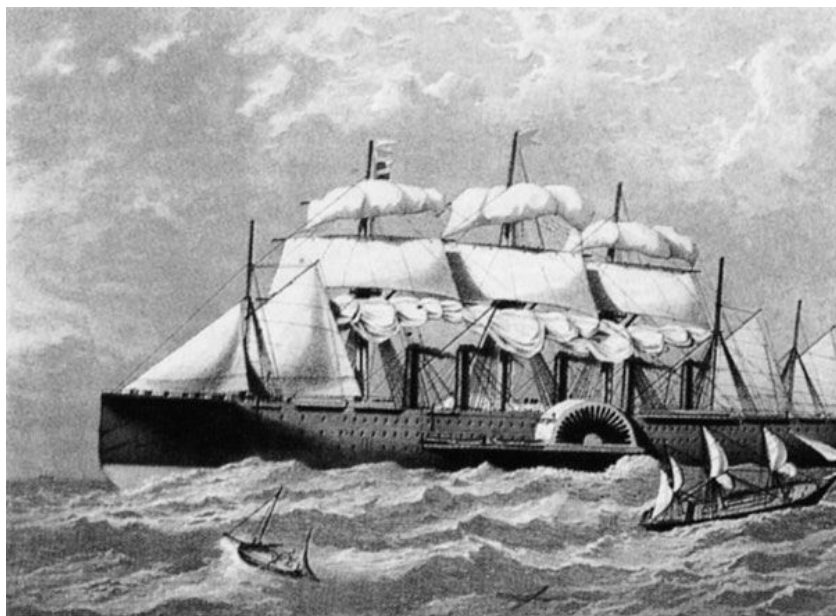
To what extent was the image of Tolemaic-Premagallánica world determined a description of the world, just more than the age of a human being before the colon's trip, the most artistic and large between the late-tradomedieval ones: the monumental album of the album of the album of the world of the Camaldulense monk Venetian Fra Mauro, from 1459 (see *infra*



page 798). In his time he not only went through being the representation of the broader land, but also the most detailed; It still presents the Tardomedieval-Antiguo-Europea land, contained in the immunizing circle and in which the wet element plays a marginal role, literally speaking. Here is not granted to the water - except for the Mediterranean stain, somewhat removed from the center, and the rivers - but the most extreme margins. The empirical and the fantastic are presented in the image of Fra Mauro in a strange commitment, and, despite the rich representation in knowledge, consistent, accommodated to the historical state of art, of terrestrial conditions, the image, in its entirety, It is subordinated, obedient, to the ancient-European imperative to imagine a round world with few marine surfaces. *The White Star Line poster shows the Olympic , the twin ship of Titanic*

, thrown in 1910; Lithography of 1911. *Without the translation of*

the new Magellan truths to the graphics of the following and subsequent generation of balloons, no European could have achieved an appropriate image of the revolutionary inflation of aqueous surfaces. It is based on the historical-universal change of continental thinking when oceanic thinking: an event whose scope will be as immense as the Colombian-Magalic transit of the ancient image of the three continents (which appears in the maps as *Orbis tripartitus*) to the modern scheme of the four continents, expanded with the two Americas; As regards the fifth continent, the mythical *Terra Australis*, with which he began to dream the century XVI As the greatest and rich of land spaces, the story of its discovery is - if it compares with the first expectations - a long history of disappointment and shrinking. The British were consistent with it by making the disappointing kingdom of the south their penitentiary colony; In it it can "depose", more or less definitely, and at an optimal distance from the motherland, the "incorrigible and undesirable surplus of evildoers" that England produced in abundance.



[376] *He Great Eastern*

, 1858. It is especially strange that the compact earth masses of the earth's surface will soon be called that surround or continent, Continens, that until the days of Copernicus and Bruno had designated the wrapping or the vault of the last limits of the world. That the wet planet, populated by human beings, continues to be called stubbornly *Terra*, and that the masses of the mainland on him are adorned with the absurd

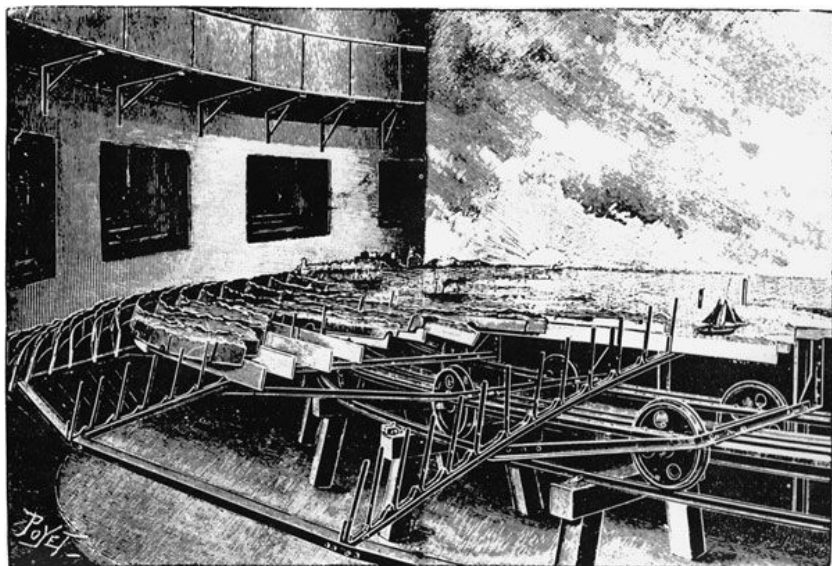
title of continent , betrays how modern Europeans responded to the wet revolution: after the shock From the terrestrial circumvolution, they take refuge in false designations, which simulate the known and familiar usual in the new unusual and unusual. For the same as the surrounded planet does not deserve to be called according to the little firm land that stands out in it on the oceans, the "continents" of land to carry that name are not entitled, since they are not precisely the ones they contain, but the contents - by the sea. If things were done correctly from the linguistic point of view, only the ocean could be called continent

. But not only from a lexical or semantic point of view, the history of the Modern Age was, by the terrifying consideration of space and substance, a dilated border and dodge the sea and the currents of merchandise that passed over. The hesitation against the oceanic truths marks the entire modern age for its state and static side. *The aggressive edge of the early knowing of globalization was shown in the Magellan perspectives of the real extension of the oceans and in their recognition as the authentic universal means. That oceans, seas of the world (weltmeere) , are the supports of global affairs and, with it, the natural means of the flow without capital limits: that is the message of all the messages in the era between Columbus, the hero of the maritime medium, and Lindbergh, the pioneer of The Aerial Era; A message against which, for centuries, the old European, attached to the land, focused their will of the province. It was as if the old earth was to be aroused again in the flood waters, but in some that did not come from heaven, but flowed from strange travel books. In the century XIX , the great poet of the maritime world, Melville, was able to exclaim one of his figures: "Yes, extravagant children of the earth, the avalanche of water of Noah has not passed yet."*

[377] Both the unit and the distribution of planet Earth had become a matter of the maritime element and maritime powers, and European, civil, military, corsair navigation, had to be accredited as the operational agent of globalization until the rise of the aeronautics. It was beyond the oceans where the *Seaborne Empires* of world powerful European nations. Who intended to understand the world at that time had to think hydrographically. Even Mofa del Mofa [Morning Chronicle](#)

He paid tribute to that truth, while for the return to the world, he calculated, along with only twelve days of railway travel, sixty - eight in total by boat. Only the sea provided basis and foundation to universal thoughts; Only the ocean could confer the doctor of Doctor in Authentic Modernity. No matter how right Melville could make the same figure of the novel explain: "A whaling ship was my

Yale College and my Harvard." [378] Among the former who knew how to extract practical consequences of the Magellan-Elcanic knowledge is the young monarch Carlosv, since 1516 King of Spain, since 1519 emperor of the sacred Roman Empire. He delivered Pigafetta, still in the fall of 1522, in Valladolid, of his navigation diary: the most secret testimonial document of the new situation in the world.



[379]

Carlos interpreted the information about the Pacific and on the superhuman efforts of the circumnavigation on the west route, with all fairness, as a novelty as wonderful as frightful, as full of charms as intimidated. After only a few vain attempts to repeat the trip of Magallanes, it seemed advisable to forget the idea of new trips along the west route to the spices islands (Molucas). Thus, by the Treaty of Zaragoza of 1529, he sold the advanced Spanish rights over the molucas to the Portuguese crown for a price of 350000 ducats: what had to be revealed as an excellent business, after, a few years later, measurements of length, perfected, on the other side of the globe, they will prove that, according to the Treaty of Tordesillas of the year 1494, whereby Spain and Portugal distributed the earth, the coveted Moluca Islands already belonged, without more, to the Portuguese hemisphere. Carlos still had years

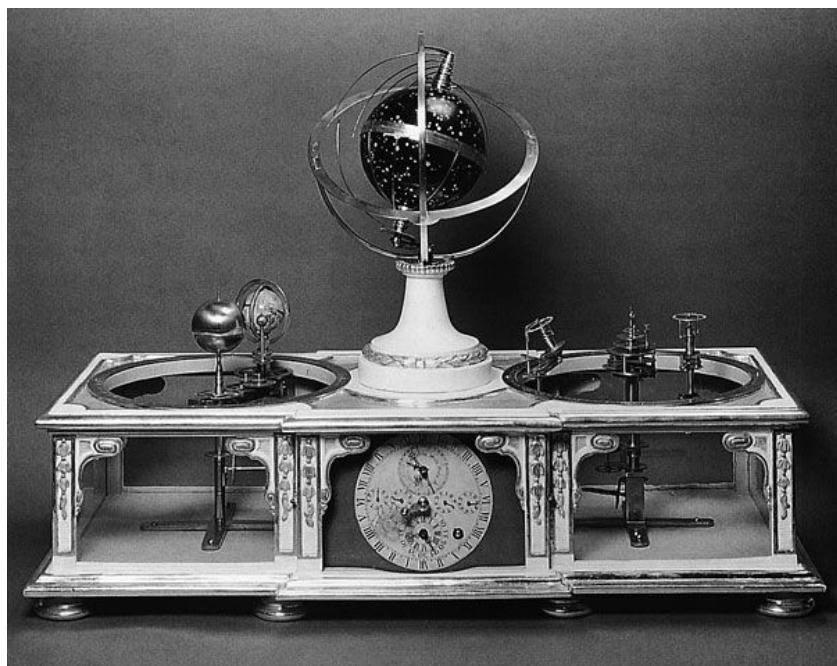
later with the reports on the rage attacks of his royal mocked colleague. *Estereorama «poetry of the sea», Universal Exhibition of Paris of 1900, mechanism for wave simulation*. In this interdinastic sale of foreign territories, of which, obviously, neither their sellers nor their buyers knew exactly where they were, it is possibly reflected more clearly than in any other document of that time the speculative nature of the first processes of Globalization. It is ridiculous that today's journalism intends to identify in the most recent movements of speculative capital the real motive of the [shock](#) of the form of the world called globalization. The universal system of capitalism was established from the first moment under the auspices, mutually involved, globe and speculation. [380] Carlosv's overseas empire was built with loans from banks of Flanders and Augsburg, then also from Genoa, whose owners turned the balloons to make an image of the paths of the first leg of their credits and the roads back of their interests. The oceanic adventure involved from the beginning its actors in a race for hidden opportunities in distant opaque markets. Already for them the suspicious expression of Cecil Rhode was valid: "The expansion is everything."

[381] *Certainly, as our example suggests, what the Econic, following Marx, have called the original accumulation was more, often a collection of property titles, options and exploitation rights that a company of production facilities on capital base. The discovery and formal possession of distant territories allowed the princely and bourgeois sponsors of overseas to expect future income, whether in the form of loot or tribute, it was through regular commercial transactions, with respect to those that it was never prohibited to dream of margins of margins of fabulous benefit.* The globalization of the Earth by the first sailors-commercials and cosmographs was obviously far from subordinating to theoretical interests; Since his trigger for the Portuguese, he obeyed a resolutely anti-component knowledge program and enemy of deduction. He



Experimentum Maris

provided the criterion for the new concept of experience in the world. On the seas it was made clear for the first time how the Modern Age had to represent the set of theory and praxis. One hundred years before Francis Bacon, the employers and actors of the world's circumvolution knew that the knowledge of the earth's surface was power, and, certainly, power in its most palpable and more productive form. The image of the Earth, which was constantly specifying, now acquires, immediately, the quality of registration and intervention knowledge; New oceanic knowledge are weapons supplies for fighting with competitors in open space. That is why geographical and hydrographic news were protected as state secrets or industrial patents. The Portuguese crown prohibited the proliferation of marine letters in which the discoveries and descriptions of the coasts of the Lusos Captains, which is why just any of its famous Portulanos, which served as itineraries for trips to what length of the navigable coasts. Karl Haushofer, *Weltmeere und Weltmächte*, 1937, British Navy shooting field in Gibraltar.



It could be said that the calculation with the Arabic figures found a couple
in a calculation with the European maps. After the introduction of zero
Indoarábigo in the century

XII

It would have allowed an elegant mathematics, the globe of Europeans had a panoramic view of geopolitical and international trade affairs with which it could be operated. But, just as - according to an observation of Alfred N. Whitehead - no one leaves the house to buy zero fish, nobody sails from Portugal to Calcutta or Malaca to return with zero spices in the wineries. A group of islands of the spices in the South Sea, ambitious and occupied by European wishes, is not, from that point of view, a mere stain on a vague Mapamundi, but, above all, a symbol of benefits that are expected to The strange distance. In the hands of those who know how to use it, the globe is not only the new authentic icon of the circumvolutionable terrestrial body, but rather an image of money sources that flow from the future to the present. It could even be understood as a hidden watch that, under the images of seas, islands and continents in the distant space, marks the hours of the benefit. The modern balloon made its fortune as a clock of

opportunities for a new remote entrepreneurs society and risk corridors that today sponsored their wealth tomorrow. On that clock, which marked the hours of the non-substantial-still, the agents with the most mood of the new times, the conquerors, the spices merchants, the gold and early realistic politicians seekers, perceived what for what for what for what for what for what for what for what for what for what for what for what for what The time had arrived in his companies and nations. «*Gotha world machine*», 1780, Ph. M. and Georg David Hahn; *The machinery of the clock manages the telluric, to the left; The Copernican System of the world, on the right, and a Globe of stars plus the Zodiac, on the center.* It is easy to understand why the globographers themselves served the same as the princes as the great bourgeois businessmen. Given the new, emperor and shopkeeper they are the same, and fortune, which in the future will closely hinder its old sphere of the cosmos than on the modern globe of the world, barely difference between princescos and bourgeois favorites. Warned by its Chancellor Maximilian Transssylvanus about these sages, everyone's most profitable The science; Raymund Fugger, after all more than a shopkeeper, commissioned Furtenbach for the construction of a globe for his own use, which was placed in the Kirchbach Fugger Palace; As Christoff Schiepp's Welser Globo, an older pinch, the Fugger globe was also a unique piece of artistic finish. But the future belonged to the printed balloons, which reached the market in larger editions. They provided terrestrial globalization the first massmediatic base. But, unique piece or serial product, any balloon spoke to its observers of pleasure and the need to get benefits in the slitter land space. After turning their backs to the ungrateful Portugal, on March 22, 1518 the Marino Magallanes hero and a representative of the Spanish crown threw a look at an encouraging balloon like this, on which somewhere in the antipodes the islands had to stay Of the spices, the Molucas, and closed a contract on the discovery precisely of those islands (Capitulation on the discovery of the islands of the species

7 fortune or: the metaphysics of luck

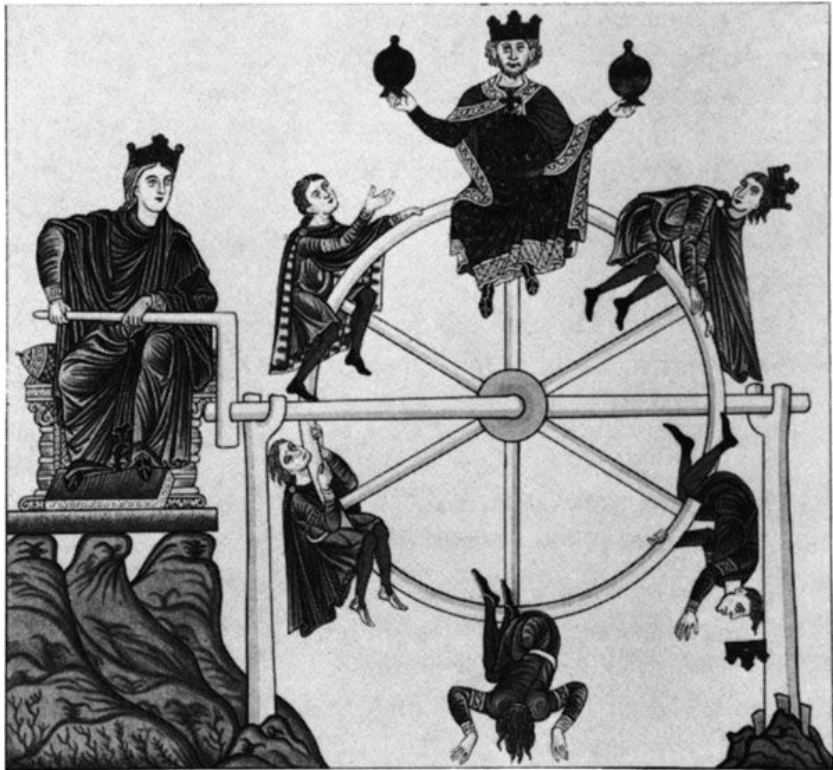
In this economic and psychopolitical situation, the Roman goddess of Fortuna appeared again on the horizon of European interests of that time, since he managed to agree with the new business religiosity as no other figure in the ancient sky of gods. The return of fortune corresponded to the feeling of the world that possessed the modern ontology of fate, a feeling that materialized classically materialized in Machiavelli's opportunism, in Montaigne's essay and in Bacon's empiricism-experience of Bacon. Also the neophats of late Shakespeare belongs to the characteristic self -denounced of an era that, in its most gloomy moments, perceives the human being as a risk corridor infected with competition, obtained by envy, indicated by failure; Here, the actors on the stage of the world appear as balls with which the forces of the illusion have their game. Fortune appears everywhere as the goddess of globalization *For Excellence* . Not only does he present himself as the eternally ironic balancer swinging on his balloon, but he teaches to see life as a whole as a game of chance in which the victors do not have to be proud, nor the losers why complain. Already in the Century Boecio, which in his book *About remedies against good and bad luck* [\[383\]](#) He had placed the basis of medieval speculations about fortune and remained a source of inspiration for the philosophies of the fate of the Renaissance, he had placed in the mouth of his goddess the premises for existence in the wheel:



Fortunatus and the Lucky Doncella, illustration of a 1509 popular book.

This is my virtue, this game I play incessantly: I turn the wheel in changing circles, and my joy consists in returning the top below and the lower above. If you want, go on, but under the condition that when, according to the rules of my game, you sink again, you should not consider it as an injustice committed with you. [\[384\]](#)

The Middle Ages, a fan of stability, reads this, above all, as a warning against the *Vanitas* ; He sees, therefore, in the goddess of the whim a diator of perverse volubility, while the Modern Modern Age Barrunta in the image of the Rued movement reasons. In the four fundamental positions of the Wheel of Led *Vita active* , but the specific emblems of the fate of the entrepreneur.



The Wheel of Fortune of *Hortus deliciarum* by Herrad von Landsberg, ca. 1190.

But the fortune is not only represented with its wheel, but also with marine emblems such as the swollen candle and, above all, with that helm that together with the globe was its oldest attribute. Antiquity had already associated luck with navigation, and the modern age cannot do anything other than reinforce that connection. In any case, the maritime sign adds the dice, whose fall - *Cadentia* - it generates the concept of the risk business: luck. It can be recognized in the ideas about the most renewed or refreshing fortune in the Renaissance, between a multiplicity of meanings and contexts, [385] The thriving philosophy of the success of a protoliberalism for which the positions of the Wheel of Luck will correspond, without ambiguity, to the judgment of God that involves success in the market. In success, before all subjectivity of control and methods, it is the predestinating chance that comes to power. What is liberalism, from the philosophical point of view, but

the emancipation of the accidental?, And what the new business, but a praxis to effectively correct chance and fortune?

It belongs to the deep ideas of the century XVI to promote, together with the nobility of birth, appreciated since mythical times, and the nobility of the position, which had recently begun to become essential in the services of the State, also the anarchic nobility of the future, the nobility of luck, which is the only one that leaves the bosom of fortune as a legitimate daughter of the Modern Age. Among this nobility of chance, the prominents of the era of globalization will be recruited: a circle composed of people who have become rich noctally, by celebrities and protected that will never understand well what has taken them up. Wotan's vaporous children, from Fortunatus to Felix Krull, along with businessmen and artists, are the specific engenders of the modern age, fortune graph. That is not only the era in which, with changing success, the unfortunates strive to get out of misery; It is also the era of happy natures, which, light head and hands, sit next to the sibys, queens, and surrender to integral consumption. And what else would they do, the winners effortlessly, to eat in the «

Table

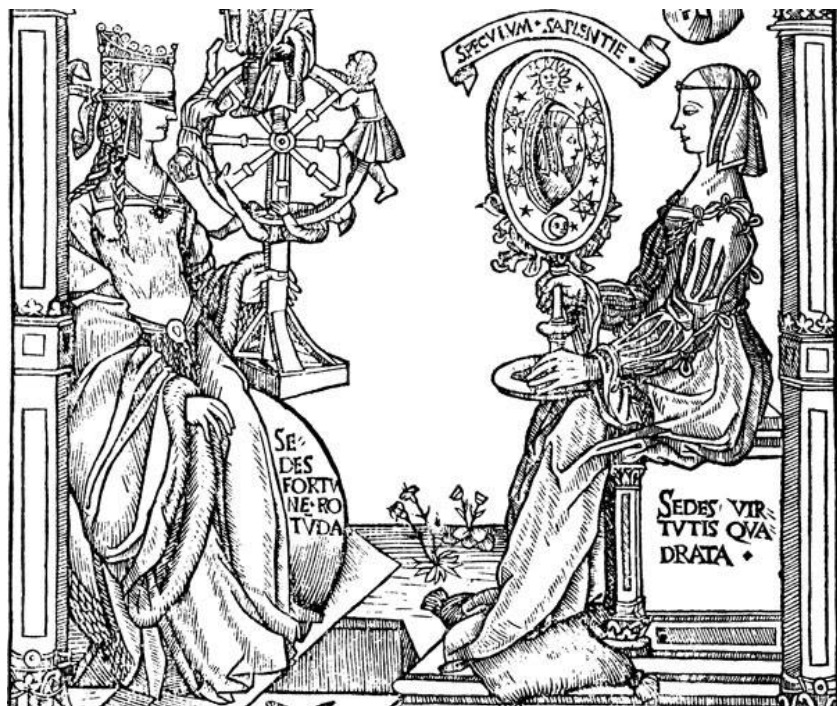
D'Hôte of chance »? [386] It will be Nietzsche who coins the formula for this accidental release: "By chance: that is the oldest nobility of the world." Attributing that nobility and putting the dice on the shield: from that gesture a new justification of life, which Nietzsche, in his writing about the tragedy, called Teodicea Aesthetic. In the Modern Age, the emancipated fortune looks up, to a sky of which the ancient misery knew anything about. "Above all things is random sky": [387]



An enlightened postmetaphysical public-has to listen to this as a good authentic new. There is talk of a sky that covers an immanence released from the divine verdict and other fictions born of resentment. Perhaps Nietzsche would not have liked to be reminded that in Imperial Rome the fortune was mostly the goddess of slaves and the plebs without work, people who depended completely on the chance of alms. *"Fortune is shown as a good mother, another as an unfair stepmother,"* in Teodoro de Bry, Emblemata Nobilitatis

8 trade with risk

On the horizon of insecurity, assuming risks calculated in a global game scope: this expresses with sufficiently the pragmatic foundation of modern aggressive and incursive culture. The structural aggressiveness of modern expansion practices does not have its roots in a regional psychodynamic disposition; It is not at all a specific sadism of Europeans who drives their extraversion in global land space. Only in a marginal aspect the bull launched towards the farthest points on the water covered with water is something like the development of a male omnipotence fantasy thanks to a telephone penetration force. Views things as a whole, it is the transformation of European mentalities and practices into a generalized negotiation at risk of where the surprising, almost mysteriously successful, aggressive strength of the first generations of discoverers. The risk of new global actors is propelled *Ultima Ratione* for the imperative of getting profits to pay debts of investment credits. 1500 Europeans are no more greed debtor, as corresponds to the change of economic paradigm, of the ancient and medieval exploitation of resources to modern investment economies. Due to this administrative procedure, the memory of the interest to pay in installments translates into practical feats and scientific inventions. The company is the poetry of money. ^[388] Just as misery becomes inventive, credit makes a businessman.



Fortune on a round seat, virtue over a square.

Just because the exterior is both the future and because the future *Post Mundum Novum Inventum* It can be represented as a place of origin of loot and glory, trigger the first sailors and the eccentric merchants-companies the lasting storm of investments abroad, from which the current computer-capitalist ecumenian ecumenium would be derived in the course of half an millennium. Since the time of Columbus, globalization means general futurization of state, business and epistemic trade. Globalization is the submission of the globe to the form of revenue: that is, of money, which, after giving a large curve by the seas of the world, returns, increased, to its initial account. From this point of view, land globalization manifests itself as the characteristic seal of business in a specifically modern sense. The fact that he, in his first adventurous moments, could not always be distinguished with sufficient clarity from the seriously mystified entrepreneurial and projectist (defoe - he himself an agent without luck of wine, tobacco and knitting genres - wrote his manifesto), [389] Of the therapeutic and political and crime charlatanería both occasional and

organized, it provides globalizing practices that ambiguity that characterizes them until today.

Christo Auspice
PLVS VLTRA.





Plus ultra : Carlos V among the columns of Hercules.

The pragmatic heart of the Modern Age beats in the new science of risk assumption. The balloon is the monitor in which the generalized investment business field can be seen together. It is the panel in which investors consign their bets, and on which their profit and losses move. With its appearance, its rapid imposition and its chronicle update begins the era of the *Global Players* , in whose world it is true that many ships capture, but never put on the sun. These are players who take a balloon in their hand to overcome their competitors in

Tele-Ver

, Tele-peak and Tele-Ganar. The imperial currency *Plus ultra* , under which Carlosv's fleet crossed the oceans, stimulated a thought that not only demanded to look at the distance as such, but to look *Always beyond* , fundamentally. That is why the television principle does not belong only to the era of the images that move; So it matters to the thing itself, it was already given since forecast and vision in the distance used to *medium* Globe: a medium that from itself impelled to continuous improvement. To the mobile images of the century XX They precede the amendable images of the great era of balloons and maps. The Molucas seller, Carlosv, and his buyer, Juaniii, are exemplary actors of that neo -European risk of risk, of broad views. His transaction of 1529 allows us

to recognize that the princes, since then, are less the first regional servants of God on the earth than the first businessmen of the state dependent on money. Under their presidency, the former European peoples develop in modern investment groups, which, no later than the century XVIII , [under the name of nations they are emerging as business entities in themselves and before themselves.](#) [390]

9 ILLUSION AND TIME

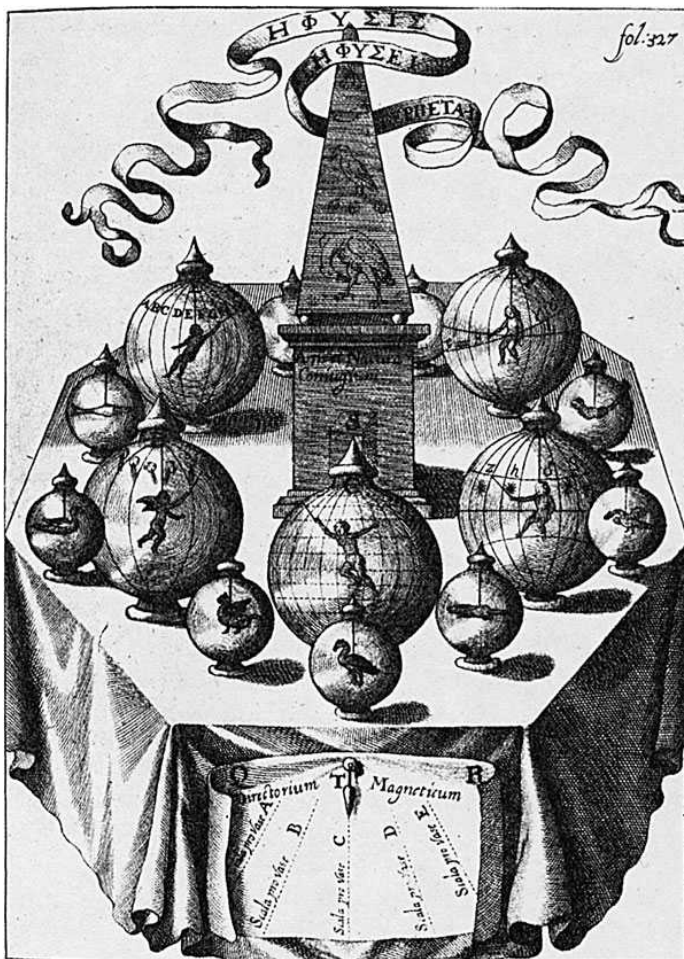
About capitalism, telepathy and worlds of advisors

The history of discoveries has been written innumerable times as a nautical adventure novel, as a history of the successes and criminal history of the conquerors, as the history of the jealousy of the great imperial powers and as a neoapocalyptic history of the Church (which, say it is Incidentally, it was in many periods a story of jealousy between mission orders and between confessions). "European expansion" has been the subject of all kinds of glorification and condemnation; It has become today, especially in the Old World, in a field in which European self-lust includes a second harvest. [391] On the contrary, as far as our knowledge reaches, the possibility of a philosophically meditated history of the discoveries, both of the land and the maritime, has never been considered, if not tried or carried out; And, certainly, not on the front line, of course, because the inalienable guiding concepts of a philosophical summary of globalization processes - exteriority, conversion into image, discovery, delegability, record, investment, ecumen, risk, debts, anonymity, interconnection, interconnection, Illusion system - they only occupy discharged places, in any case marginal, in the philosophical lexicon. Even an expression as eminent as that of *discovery* It is not even mentioned in the *Historical Dictionary of Philosophy*, edited by Joachim Ritter and Karlfried Gründer, Supreme Intercultural pattern of union terminology. In what we follow we want to outline, beyond what has been said, how could its theme a philosophical theory of globalization that began to reflect on the discoveries, and with what problems a theory of the anthropological commune conditioned by the discoveries, alias, aka, alias humanity.

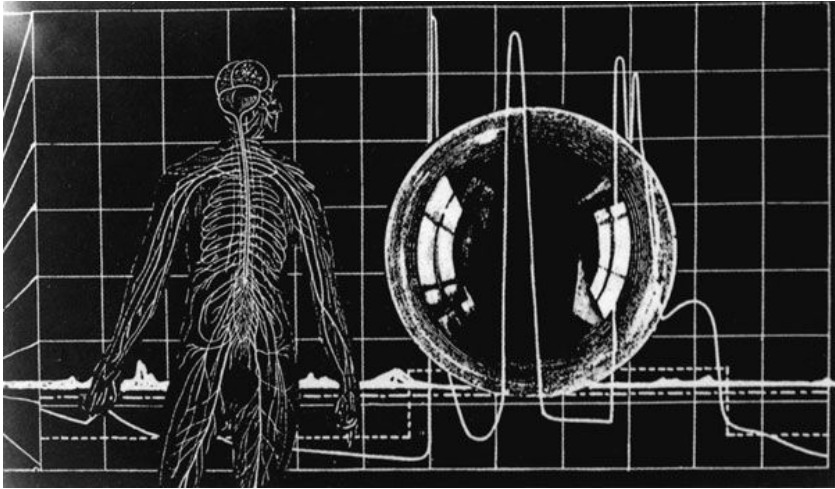
It seems a triviality that the praxis of geographical discoveries was united at a very risky exit to inhospitable exteriority. If things are contemplated more closely, it is glimpsed how in this fact, non-trivial impulses have come together. Without motivating illusion systems, that such leaps make the waits appear and unknown as rational steps that reasonably successfully promised, the trips of the Portuguese and Spanish could never have undertaken. It belongs to the essence of well-systematized illusion that is known to communicate to others as a plausible project; An illusion that does not contagion is not even understood even. Columbus himself was no longer satisfied in his last years with seeing in himself only to the marine, the cartographer and the conqueror of a new world; Rather, he had become certain that it was an apostle called by divine will to transport salvation on the waters. Stimulated by his incomparable success made his own name Cristóbal (Cristóforo), bearer of the Messiah, his religion, and his Spanish paternal name Columbus, colonizer, his existential currency: a brilliant psychological phenomenon of stylization that remains characteristic of the modern world of entrepreneurs and their autogenous religions in general. In its *Book of prophecies*, of 1502, he considered himself as a nautical messiah, whose coming was predicted since ancient times. [392] Without illusion and desire for success there is no project; And without project, no chance to infect others. Columbus shows, in this, as a representative of an aggressive tendency to manic illusion; Disusted trend throughout Europe, psychotechnically perfected in the century xx by the American-USA (reimported to Europe by the consultation or advice industry) and that was operationalized worldwide through the maximum: "seek one's salvation taking it to others."

That ideal synthesis of forgetting and service is what conceptualizes the psychotechnical figure of "self-enthusiasm" or "autogenous mania" that enabled modernity. But, since the majority of businessmen and princes failed to reach that self-motivation rather than imperfectly, they became dependent on counselors to support them in their attempt to believe in their mission and their good fortune. With the ultramarine traffic of capital begins the golden age of projects of projects and astrologers, a time that has not ended in any way now, on the threshold of the century xxi

. With its imperative to trade in the distance, the modern era becomes the paradise of seers and advisors. The concern for capitals that have to explode circling the earth is supersensitive. It would also be surprising that people for which the flows of money and genres mean reality did not believe both in flows and influences of another nature. The modern Telepathic, magnetic and monetary thinking of the flow ends with the hegemony of the scholasticism of the substance (although at least four centuries had to pass until the daily life of Euro -American would fully assimilate, both from the ethical and logical point of view, the change and adopt the new categorical imperative: make everything flow!). *Anton Fugger, who, as a financial one of the Spanish-imperial colonization of South America, became one of the secret lords of the world, fell in the last years of his life in the networks of an attractive healer and concubine of priest, Anna Mergeler, that in 1564 he had to account for witchcraft before the judges of the Court of Augsburg (where, by the way, with an acquittal sentence, because the name of the great lord acted in his favor as legal talisman, even after death) came out, even after death) . Fugger himself, which had parapsychological ambitions, would have achieved, according to his own testimony, the gift of seeing in a glass ball its commercial agents that operated in the distance; For his disgust, his ball-televance showed some collaborators better dresses than him (My servers are much more elegant than myself), A discovery that, at a time when the clothes pointed out rank and position, irremissibly demanded sanctions. [393]* In the years prior to his murder by terrorists of the Rote-Armee-France, Alfred Herrhausen, president of the Board of Directors of the Deutsche Bank, had introduced, by influence of the business advisor Gertrud Höhler, dynamic-grouping exercises of self-knowledge for the workers of the house; His brilliant consultant had recognized before many others the signs of time, who demand flexible, self-stimulated, emotional-intelligent personnel, capable of working in a group (it could also be said: more Protestant). [394] *Between both dates a Continuum*



which prints character of modernity: the search for paths for the transfer of healthy knowledge to unhealthy praxis. It characterizes a part of the current advisory industry the fact that it puts spiritual traditions at the service of its opposite. *The Oracle-Iman of Athanasius Kircher. In the glass balloons there are wax figures with magnetic nuclei, which can be moved by the great gyatable magnet that is at the base of the obelisk. The figures refer to the letters of their balloons and can thus answer questions, in A.K., Magnetic art magnes, 1642*



. Max Ernst, Les Malheureux des Immortels

, with Paul Eluard, 1922. Thus, what has been called *European expansion* - and can never be emphasized enough— No It has its roots originally into the Christian idea of mission; Rather, it is because of the expansion and by the systematized, colonial and commercial risk business, through large distances, so that mission, transmit and transport as an autonomous type of activity is released (Transfer [General of salvation and prosperity](#), export of great culture, technique of transmission of success and benefit). The Christian missionaries only recognized their historical opportunity in time because they went up to the train in motion or - very appropriate - to the ship that sailed. [395]

The group of benefits contributors includes in the Modern Age conquerors, discoverers, explorers, priests, businessmen, politicians, teachers, designers, journalists: all of them with their specific advisors and equipment. Without exception, each of these groups has their practices with manic transport orders, that is, with secular missions. They continually try to close their depressive gaps and discard their doubts, ensure the services of paid motivators. And all of them are recognized at the end of the century XX



in the loose monsergas of the Innovation Society. Well, what is the speech of innovation but the most abstract form of a promise of prosperity and gain? The advisors put in touch - almost never to their own detriment - new technical advantages with rising advantageists. They are the first to consequently commercialize the informal advantages of knowledge. From them it starts a science of cognition that will eventually sink the most great creations of the European Ecology of Intelligence, universities, making them sordid agencies of a globalized monetary market of ideas. [396] Titian,

10 Nautical ecstasy

For its subjective side, the early transatlantic navigation can be described as an informal ecstasy technique through which the discoverers, such as shamans of an unseed religion, got information from a significant beyond. This was no longer representable as a celestial above, but as a maritime beyond. But, like any transcendence or quasi-transcendence, the modern beyond risks could not be achieved without further ado. As a general rule, overseas travelers had to pay access to distant ports by bitter asceticism: through periods of involuntary fasting along retarding crossings for an adverse time and by supplicating boredom in case of absence of winds and navigation too slow; Also the lack of sleep, due to heat, cold, bad smell, narrowness, noise, fear and tall dizziness, was making a dent incessantly in the excitable crews and prone to delirium. Every ship on the high seas put travelers in constant contact with what here with more right that nowhere can be called ending. The port or death alternative was the valid formula to meditate at sea the finitude and precarious purpose of human desires. As meditations on the end, Ignatian exercises could not be more explicit than a journey through the Atlantic. No group of marine ascetics experienced the law of the sea, "port or death," than the search engines of the most difficult steps on Earth, the northeastern passage, between the North European Sea and the Eastern Siberia, and the passage Northwest, between Greenland and Alaska. Faced with these almost impossible routes, they failed to the threshold of the century xx Maniac illusion systems and the ghosts of glory of numerous explorers and merchants-adventurers. In both steps from the north the modern expedition against the concept of impossible claimed its exemplary victims.

The leap to the oceans points out a deep cesura in the history of the mentality of the Europeans. The characterization of the current

bourgeois world, in view of its conditions of mentality and its state of immunity since the century XVIII , as a therapy and assurance society - a formation that clearly distinguishes itself from the preceding religious society -, overlooks, most of the time, that between the religious and therapeutic regime of salvation an intermediate world had appeared that participated in both orders and that was founded, however, in myths and routines of own law. Until the century XIX Including, navigation was the third autonomous between religion and therapeutic. An infinity of people sought in the seas the healing of their frustrations of the mainland. Maybe it was the *Nautilus* From Captain Nemo, the last European crazy ship, in which a great lonely misanthrope could show sovereign his rejection of earth humanity. But also Herman Melville still seemed a simple evidence that the open sea provides the most reliable help in case of unhealthy, both melancholic and manic; That is why he could make the narrator of *Moby Dick* —The book appeared in 1851, just twenty -five years before the narrative essays of Julio Verne about the earthly, underground, marine and submarine globalization - began its history with these words:

They call me Ismael. A few years ago - it doesn't matter how many - I had virtually no money in my pocket and nothing that would stop me especially to land. Then came the idea of going a little to the sea and taking a look at the wet part of the earth. That is my way to scare away the crickets (*Spleen*) of the head and regulate the circulation of the blood. Whenever I notice that a sañudo gesture begins to be drawn around my lips and that my soul is full of a humid November, drizzly, when I discover myself involuntarily before the funeral or jogging after every burial that I find, but, above all, when The melancholy assaults me in such a way that strong ethical principles are needed to preserve myself to go out on the street on purpose and remove people, by order, the hat of the head, then it is, in my opinion, the critical moment to go to the sea as fast as I can. This is my alternative to the gun and bullet. With philosophical gesture, Catón threw himself into his sword. I simply go up on board (*I quietly take to the ship*). [397]

Modern navigation was accredited as the third way, together with the convent and suicide, of renunciation of an invivable life. In nautical globalization, all the companies of the restless Europeans would come together for an era of the restless Europeans to part with their old spherical moorings and local limitations. What is called restlessness or agitation (Restlessness

, keyword of the old study of emigration) brings together, still without distinction, business spirit, frustration and criminal uprooting. As another purgatory, the sea, next to heaven and hell, offered a "third place" of escape from the disappointing homeland and firm lands. The new nautical-business beyond was conceived, however, as a beyond experiences, who was only open to those who dared to enter him with full physical commitment. You can't go to the sea halfway, as you can't access God halfway. It doesn't matter if the new restless ones upload themselves to the ships, or they only imagine in the distant worlds from the fixed business of entrepreneur: the desire for attentive Europeans will be around in the future a fantastic transatlantic transcendence. The European dream of a good, better, optimal life, enters the hangover or aspiration of an absolutely-ortarmino. The beyond is no longer the edge of a cosmic roof, but another coast; The journey begins to replace the climb. This transfer to the horizontal of importance has made utopia possible as a way of thinking, as a way of writing and as an immanent desire and religions plasma mold. The utopia literary genre, which suddenly appears, organizes a culture of revolutionary desire (as well as, later, a corresponding policy), in which alternative worlds can be built almost without context: always relying on the primary fact of the Modern Age, the discovery Real del Nuev Mundi experimentum). But, as any look at the texts, the empirical and the fantastic are mixed inextricably in the first time of discoveries. In its new and efficient media - popular book, travel book, novel, utopia, flying sheet, globe and mapamundi -, the memory of the new real world and its possible variants generates a post -meta -defined regime of desire, which sees its fulfillment, if Not in the closest proximity, yes in an accessible remoteness. With him a kind of Selffuling Wishful Thinking

eleven *Corporate Identity* in high sea

Division of spirits

Outside, they would only succeed, certainly, who knew how to navigate and feel like a *Team* conjured The teams of the ships of the discoverers were the first objectives of naive and effective groups of modeling of groups, which would currently be described as techniques- *corporate-identity* . The advanced pioneers learned in the ships to wish the impossible within a team with the same dreams. From the psychohistoric point of view, neo -European rectoral ideas of constant progress and general enrichment are always, and also, in a national and social horizon, retroprojects of team dream visions, coming from the early days of nautical globalization. They represent essays to retransfer the ahead! categorical navigation to sedentary life conditions. Ernst Bloch's writings, to cite an eminent example of systematically generalized progressivism, can be read as if its author had reformulated socialism from the side of the sea and had recommended it as a dream, rationally filtered, of emigration to new worlds: progress is Emigration in time (as if it were wisdom to make someone believe that, with the help of the productive forces, freed from the greed of the owners, it would be possible to establish everywhere the conditions of the south seas). Therefore: the party of objectively realizable desires is always right. [398]

Anyway, the dream of the Gordo prize that awaits us out there will help Globonauts face the horrors of exteriority. Therefore, sailors and their teams are not only simple psychotic who, lost at home because of their contact with reality, are worth to open new spaces abroad. They often have one foot in the ground of the facts ever soaked, and, without a doubt, on the high seas, not rarely manifests as accompanied by reality the nomination of an imminent

miracle. The largest captains are those that compromise their crews with the cigars with greater effects!, Especially when it seems crazy not to go back. Without a strict and constant optimistic embrujo on board, most of the first expeditions would have gone out for discouragement. The expedition leaders psychically kept their teams with visions of wealth and glory of discoverer. To the repertoire of their successful techniques in the unbreasy space, draconian punishments also belonged; If, after the mutiny of his captains against San Julián, on the Patagonian coast of South America, on April 1, 1520, the Portuguese Magallanes would not have also executed Spanish nobles, leaders of the rebellion, without any consideration to the repairs of his NCOs, it would not have been clear to its crew, without any remission, which means being on an absolute trip; And if, as Pigafetta reports, I would not have prohibited under penalty to talk about return and scarcity of food, the western trip to the islands of the spices, which would result in the first terrestrial circumnavigation, would have already failed in the first section of the road . [399] In his first journey, Columbus, as he noted in the book on board the *Santa Maria* , falsify your data on the road, "so that the crew does not mutter because of the trip of the trip." In view of an incipient riot during a storm in front of the Eastern African coast, Basque of range makes the compasses, maps and measuring instruments of its captains and officers, in order to remove future ideas of return to the sea . Of such experiments, a whole expeditionary psychology, propelled by the unstoppable trend, constantly exacerbable, to the division between optimistic and discouraged spirits, is sprouting on board.

When these knowledge of Barco returns to the people of land, what later times call progressive mood will become possible: commitment to a go ahead! imperturbable. Still at the beginning of the century XIX , in *The jellyfish raft* of Géricault - the classic marine piece of catastrophes of *Empire* -, The marine origin of the difference between psychology of progress and delay comes to light openly. The depressive group from the left part of the raft can clearly differentiate from the hopeful group from the right. Faced with the extreme, those shipwrecks scheduled the dispute, constituting the entire modern age, between hopes and discounts. [400] *From the mutiny of the Captains of Vasco de Gama and its cunning*

Sofoque, the globalization campaign is a constant war of moods and a struggle for hypnotic-group media (lately, consequently, also: by the programmatic power in mass media and for advisory power in companies). Not few times, even, on the progressive side, only the courage of hopelessness was only - in alliance with an inexirpable physiological optimism - which was the one that kept the world revolution standing of those who do not turn back. On board pessimists: those will later be mutinkers, potential and current, against the project of modernity and, among them, the rediscovers of tragic consciousness. Under very reasonable pretexts, they tend to leave companies in which neither they nor their own can already imagine as winners. It is about to write the history of these abandonists . Manifest or latent, his slogan is that « Stop History! », That alia apocalyptic, tragic, defeatists and income receivers.

[401]



But the force of joint gravity of immobiles, losers and their literary stands could no longer against the visionary energy triggered from project makers and businessmen-chartanes, who live from productive errors and that always get again Raise empires around themselves from selfilusions or self -deception.

Thomas Struth, Musée du Louvre IV , 1989. Visitors to The jellyfish raft

of Géricault.

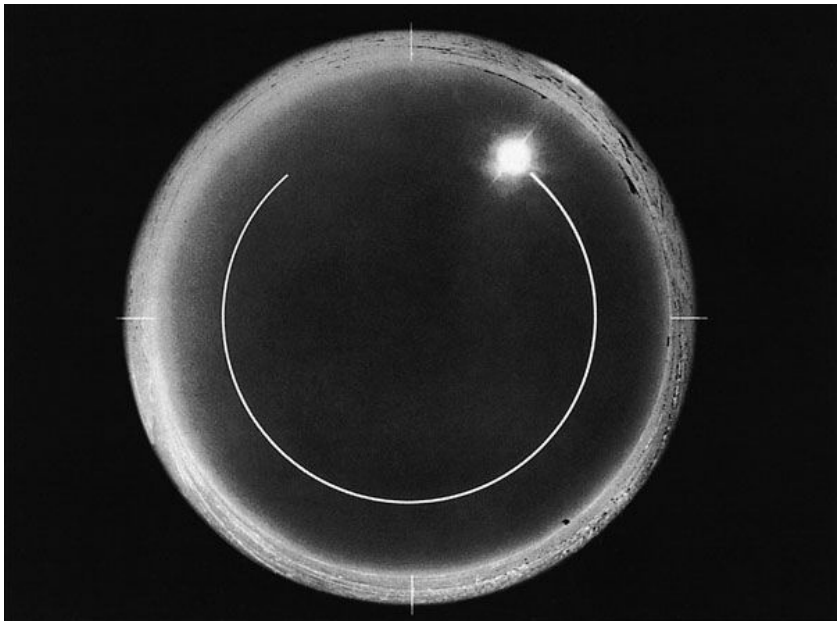
12 The fundamental movement:

The money returns

With every boat that is thrown into the water, the capitals begin the characteristic movement of the spatial revolution of the Modern Age: return to the Earth through the money invested and successfully returned from it to its origin of origin. *Return of Investment* , that is the movement of the movements, to which all the minutes of risk trade obey. It provides a nautical feature to all capital operations - also those that do not cross the open sea - while any inverted amount is only exploited by a metamorphosis of the form of money to the form of merchandise and vice versa; In the form of merchandise the money is exposed to the open sea of the markets and has to wait - as only the ships, otherwise - the happy return to the national ports; In merchandise metamorphosis it is already included, latently, the idea of terrestrial circumvolution; It becomes manifest, as such, when genres that are changed for money are only found in distant markets. For the return of the floating capital of the distant trip, the delirium of the expansion becomes the reason for the benefit. The Columbus fleet and its successors are composed of crazy ships converted into rational ships. The most reasonable is the ship that returns with the greatest certainty, saving for the future a new *Fortuna Redux* For regular happy returns. [402] And precisely because the money invested in risky businesses is expected to return with a strong plus at the hands of the investor, the real name of such yields is *Revenus* : Returns of street monies, whose increase represents the prize of investors for the property loaded with risks, related to change of form and navigation. [403]

As regards the crazy-razonable overseas merchants in the port

cities-all those new risk nationalists, the Portuguese, the Italians, the Spaniards, the English, the Dutch, the French, the Germans, who showed their flags by The seas of the world -, no later than 1600 they already knew how to calculate their risks, diversifying them. New risk technologies appear to win the sea and its pitfalls economically. Human beings and owners can move within what is called a danger; "A merchandise in the sea" (Condorcet), on the other hand, is exposed to a risk, that is, to a probability of failure, mathematically describable; and in the face of this probability, communities of calculating solidarity can be constituted: the risk society as an alliance of the well -insured greedy and the respectable crazy people.



Sun course at the South Pole, photography taken at the Scott-Amundsen-Station, Exhibition time CA. 18 hours.

Otherwise, that in eternal philosophy, in business it is only a player and a chifflado who bets on the one. The ready man thinks very much and, like every good bourgeois that calculates correctly, bets on differentiation and diversification. It is understood very well how Antonio, the merchant of Venice of Shakespeare, could explain so convincing why his sadness did not come from his business:

*My ventures are not in one bottom trusted,
Nor To One Place; nor is my whole estate
Upon The Fortune of This Present Year;
Therefore, My Merchandise Makes Me Not Sad.* [404]

The view for Antonio's business reflects the average wisdom of an era in which floating capital had already meditated for a time about the art of reducing risks. It is no accident that the beginnings of European insurance - and of their mathematical foundation - are rolled back precisely that century xvii early. [405] The awakening of the idea of insurance in the middle of the first adventure period of globalized navigation testifies that the great risk makers of the capitalist-bourgeois society on the rise did not want to save expenses to go through serious rational subjects; The only thing that mattered were to open an insurmountably deep trench between themselves and the messy crazy people. Of the imperative of separating reason and madness, one from another, clearly and forever, is where both insurers and modern philosophy. Both have to do with security and certainty techniques; Since they are interested in the control of fluctuating capital (Flows of goods and money, states of consciousness, currents of signs), both are related by the meaning with the modern disciplinary systems, which Michel Foucault has investigated in his studies of historical management .

13 between foundations and assurance

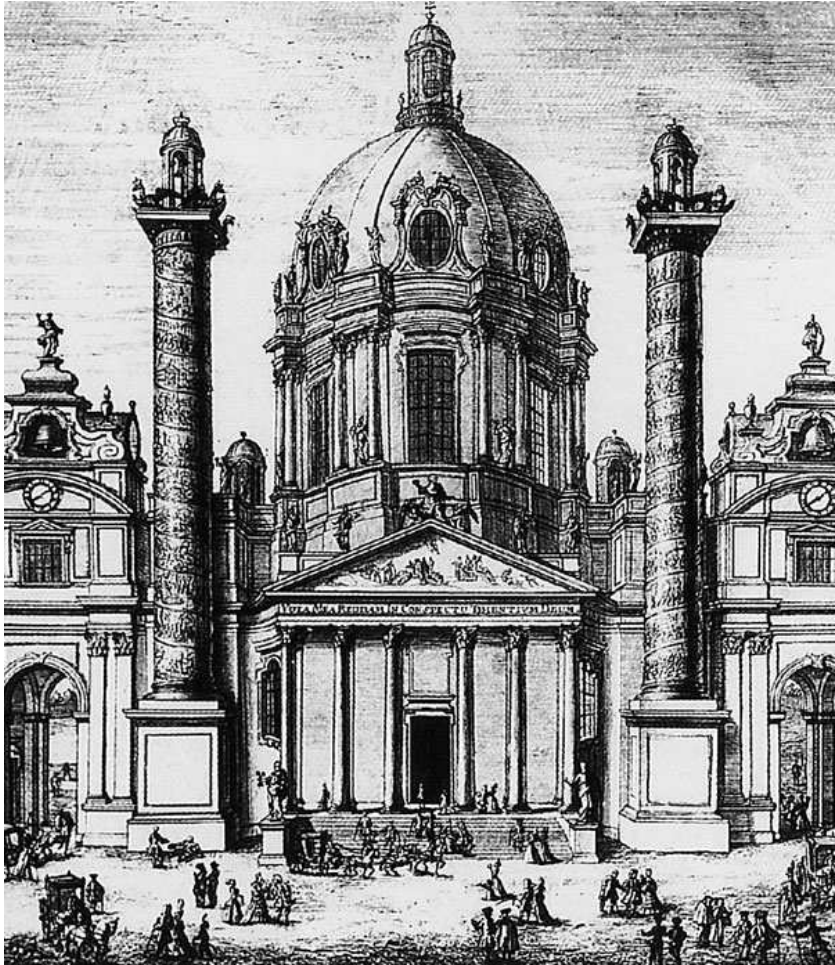
About land and maritime thinking

The early assurance business belongs to the precursors of modernity, while modernization is defined as an advanced substitution of symbolic immunity structures, of the type of religious "last interpretations" of the risks of human life, for technical security benefits. In the business profession, insurance replaces God: it promises forecast against the consequences of the changes of destiny. Praying is good, making sure it is better: from this intuition the first immunity technology arises, pragmatically implanted, of modernity; They will continue in the century XIX Social Security and medical-homer institutions of the welfare state. (The immaterial price that modern pays for their insurance is really high, even metaphysically ruinous, because they renounce to have a destination, that is, a direct relationship with the absolute as an irreducible danger, and choose themselves as cases of a media Statistics that were dressed individually; the sense of being [subject] is reduced to them to a right of compensation in case of incident, regulated by norms).



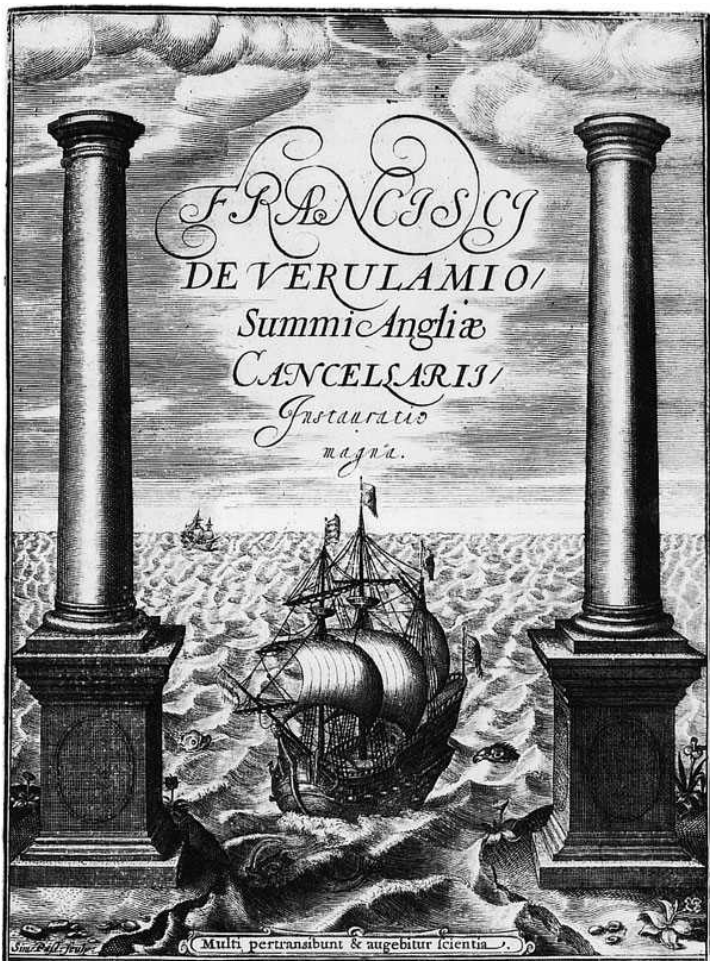
Jürgen Klauke, *Prosecuritas* , Kunstmuseum de Bern, 1987, during installation.

On the other hand, modern philosophy only produces, in principle, a reorganization of symbolic immunity under the sign of "certainty", that is, a modernization of evidence. Perhaps the cycle of modern civil, non-monacal philosophies, is based on the growing demand for evidence of not being crazy. Its clients are no longer the clerical venues, the bishoprics, monasteries and faculties of theology, but the makers of projects in the antechambers of the mundane princes and the entrepreneurial heads in the public - increased - of private educated people, and, finally, also what with increasing legitimacy can be called scientific publicity. Perhaps the rationalist current of continental philosophy that links with the emigrant Descartes was only, essential They speculate with floating capitals and have amortization deadlines.



The Viennese Karlskirche, built by J.B. and J.E.FISCHER von Erlach,
commissioned by Carlosvi,
1716-1739

An offer to which the British, more settled in the sea, were less receptive in the long term than continental Europeans, who hid their hydrophobia less times and, in addition, they had to count, also in their intellectual businesses, with a abusive state quota. [406]



Francis Bacon, engraved on the cover of the *Magna Instauratio* , London 1620.



The earth in the circle of the winds that blow; Frontispice of *Mundus subterraneus* of Athanasius Kircher, Amsterdam 1664.

It is significant of that time that in the engraving of the cover of the *Novum Organum* (1620) Bacon shows ships *that return* , with the legend: "Many will go from here to there, and science will develop." [407] Here it is as if the new experimental thinking was married under pragmatic signs with the prosperous Atlantic fleet, as in the mystical field of Venice, as a lord of Mediterranean navigation, used to marry every year with the Adriatic Sea. Bacon himself composed, like a plying of nascent capitalism, a "history of winds", which begins by saying that I hope the winds would have given the human beings wings to fly with: if not by the air, yes about the seas . [408] All of those winds make up what will later be called the Earth's atmosphere. The Magallanes journey sailors were the first to convince themselves of the unit of the terrestrial and maritime surfaces within a breathable air coverage everywhere by humans. The breath of the sea manages the first access to real atmospheric globality: it leads Europeans to *human condition* As a master idea of a deep epochal cut, not yet completely assimilated.

Although the new knowledge centers could not be located immediately in the ships, they had to show in the future qualities of Port City. New experience only arrives by import, its subsequent elaboration in concept will be a matter of philosophers: the illustration begins in the dikes. The authentic floor of modern experience is the floor of the ships; And not that "land" that still in the century xx *Old Edmund Husserl, in a desperately conservative turn, has described as "proto- Arché "Or" primary homeland "(you can speak here of a relapse in the physiocratic conception, according to which all values and valids come from agriculture and attachment to the soil). Husserl's attempt to ultimately place all the knowledge about a universal land, namely, the "soil of passive and universal belief in being", remains an earthly premodern nature that does not yet free to seek the background reason to have a background, or foundation; [409]*

And this at a time when Marinism was coming for a long time, if not the best answers at all, of course the pragmatically more sensible pragmatically; Well, the reason of the sea knows that it is to sail on the surface and that you have to take care of not going to the bottom. The nautical spirit does not need fundamentals but places of commercial exchange, distant goals, inspiring relationships with the ports.

According to the form, a philosophy that would have obeyed his call to formulate the concept of the world of modern age would be destined to establish themselves as a floating faculty or at least as a port authority of Europe. The misery of European-continental philosophy, and especially that of German Another thing that prosecution, with other means, of the formation of the low clergy. Even tubingueses dreams with the Aegean, which were the best, certainly, that never touched German intelligences, could not force their access to the sea in idealistic thinking. *Johann Gottfried Herder accurately expressed the German provincial spell-maldition: "On Earth is one subject to a dead point and locked in the small circle of a situation"; And he opposed this claustrosophy, which in many parts was presented as a philosophy, the leap to a completely different element: «Oh, soul, what will be of you if you leave this world? The narrow midpoint has disappeared, fixed, limited, fly in the air or fleets in the sea: the world disappears for you ... what a new way of thinking ». [410]*

One could be tempted to read this as if the German mood saw in death his only opportunity for globalization. *From the majority of the continental cutting and metropolis capitals, be it Vienna, Berlin, Dresden or Weimar, the maritime dimension of the modern world format was notoriously understated. As regards continental philosophies, they are precipitated at the service of a terrestrial counterrevolution that*

instinctively rejects the new situation in the world; You want to continue covering or transcending the whole from the national territory insurance, and making the soil firm in front of the claims of nautical mobility. This is worth both for national princes and for national philosophers. Even Immanuel Kant, who claimed to have made a Copernican turn of the spirit in making the subject the location of all representations, never had a clear that the one that imported was the Magellanic revolution more than the Copernicana. What is it worth making phenomena rotate around the intellect if it does not persist in place? With his insistence on the residence obligation of the holder of the Cogito, Kant had to err the fundamental feature of a world of fluctuations. The famous lyrical passage in the Criticism of pure reason From the island of pure understanding, the "territory of truth", which is decidedly opposed to the ocean, "the true homeland of illusion", "where some mists ... produce the appearance of new lands", betrayed on the reasons - to The defensive— of the critical business of thought more than the author was willing to confess: express, before the faculty gathered, so to speak, the anti - mimmer oath by which the ratio Academic is assimilated to the points of view of the terrestrial-regional self-regional; Only once, with all disgust - it can also be said: with critical intention - that ocean crosses, in order to make sure that the interest of reason does not have there nothing [Not at all to wait.](#) [411]

Above all, the defense of the province of Heidegger (who wanted to say something like: Berlin is not for someone through which, as if it were through a grutesco oracle, he speaks the truth), four hundred fifty years after Columbus, One hundred and fifty after Kant could not improve things in this aspect, of course; He also understands the truth as a cyclical function - as a revocable procession of land, mountain and cave - and only grants to what comes from afar a temporal, non -spatial sense. The thought at all was the last one who reached the ship. Goethe can already score on April 3, 1787, in Palermo, in his diary of the

Travel to Italia : If one has not been surrounded by the sea, it has no concept of world, or its relationship with the world, [412] That European learned, almost all of them maintained and subjected by national territorial states and princes, preferred, mostly, to be surrounded by school walls, library walls and, in any case, citizen

prospects. Even the apparently very meditated commendation of the sea, as a natural element of the village communicating industry, in the famous paragraph 247 of the *Philosophy of law* of Hegel - «This supreme [medium](#) ", " The greatest means of culture " -, objectively is nothing more than an administrative note, and does not acquire any importance or for the culture of the concept or for the mode of writing of the philosopher, usually sitting on his throne and without wandering there. [413] To tell the truth, it will continue to be, until again, a sedentic activity on foundations of the mainland. [Romanus Sedendo Vincit](#)

MOBILIS IN MOBILI N

(Varrón). [414] Only the great lonely Schopenhauer, apart from universities and churches, managed *willpower* It is the first manifestation of an ocean of the philosophers, by which the subject navigates on the nut of nuts of the *principle individual* , sheltered in the Salvadoras illusions of space, time and yity. With this discovery links Nietzsche and those vitalists who declared the reflux of hardened subjects as the task of a correctly understood philosophy. But no philosopher managed to formulate the authentic concept of the subject in the era of mobilization, but a novelist: Julio Verne, who in the motto of his captain Nemo, [Mobilis in Mobili](#)

, he found the formula of the time; His currency, mobile mobile, expresses clearly and insurmountable generality what modernized subjectivity wants and must. The meaning of the great flexibility is the power to navigate in all accessible places, without being fixable, determinable, by the means of registration and classification of others. Be carried out in the fluid element as a subject: absolute entrepreneurial freedom, complete an-art. [415] He was a contemporary from Schopenhauer, Ralph Waldo Emerson, who,

with the first series of his [Essays](#) of 1841, he led to philosophy to his "American evasion" and his nautical reformulation (which is why Nietzsche, already at the time of his youth readings, was able to recognize in him an related soul). [416] In it the aggressive tones of the early European period of liberation of limits in transatlantic translation reappear. Long before, Giordano Bruno, also he a great self -agitated in his time, in his writing

Of infinity: the universe and the worlds , appeared in Venice in 1583, celebrates the emancipation of the human spirit of the misery of a "little parturient and stepmother nature" and of a petty god, limited to a single and small world:



There are no edges or limits, barriers or walls, that will deceive us about the infinite wealth of things [...]. Eternally fertile is the earth and its ocean ...

[417] [Fetography](#), photo of Lennart Nilsson, mid -sixties.

The Nolano describes his own role as that of a colon of the exterior spaces, which has given the earthlings to know that it is

possible to break through through the covers of illusion. Just as Columbus returned from the trip to the other side of the Atlantic with the news that there was another shore, Bruno wanted to return from his trip to infinity with the new non-existence of a supreme edge. Above and below, the world has lost limits and resistance in all directions: that is the fundamental theoretical-spatial news of the Modern Brunic Age, and does not want to sound less evangelical than the Colombina. [418] A millennium room later answers the American wise Emerson, in his essay on the

Circles , relentlessly optimistic, with the following words:

Our whole life is apprentices of the truth that a circle can always be drawn around another; that in nature there is no end, but that every end is a beginning [...]. There is no outside, any wrapping wall, any contour for us. A human being can end its history: How good, what conclusive! He fills the horizon to the most extreme line. But, look, on the other side a human being rises again and draws a circle around the circle that had just been announced as the exterior limit of the sphere. [419] *Only from the century XIX Late, continental philosophy-in spite of all phenomenological, neo-neo-Christotelian restorations-would head to a general collapse of the absolutist-territorial bastions of evidence, which could only be postponed but not prevented. With a century of delay, even some German professors hinted at their willingness to face the question of whether the speculative means of terrestrial idealism were still adequate for the intellectual elaboration of real globalization conditions. They are also oriented, rather, in recent times, in their own benefit, to the heirs of the British theory of the Common Sense , from which the transit of the old standard is easier* INCONCUSUM

to a globalized culture of probability; The theoretical approach to a universe of fluctuations is from there, also, less painful. This certainly implies the conversion of the "Catholic" path, which related poverty to security advantages, in the "Protestant" lifestyle of a Calvinist cut, which connects prosperity and risk, making them depend on each other, stimulating. [420]



It was Friedrich Nietzsche the first who, as a critic of metaphysical resentment, managed to conceptualize that philosophical thinking, after Zarathustra spoke, had to become, from the base, something different from a pious-rational to remain and look around, in the Interior of the divine sphere. *In the competence of modern immunity techniques, insurance has been imposed in every line, with their concepts and ways of acting, in the face of philosophical certainty procedures. The logic of controlled risk has been much less expensive and much more existentially practicable than that of the last metaphysical foundation. Given that alternative, the great majorities of modern societies have been decided quite clearly. Insurance expires evidence: in that phrase the fate of all philosophy in the technical world is decided. The United States of America are the only modern nation that has not followed the path of the state of foresight and insurance, with the effect that religion, more generally: the "fundamentalist" disposition, maintains an atypical importance for modernity . But in all other sites, where the supremacy of insurance*

thinking has become the distinctive characteristic of social systems, the change of mentality occurs, characteristic of postmodern societies of boredom: in them the unseged situations become rare and of the discomforts one can even enjoy exceptions; The "event" is positivized, the demand for different experiences floods markets. Only insured societies from Cabo a Rabo can launch the stretch of insecurities and indeterminations, which constitutes the criteria of postmodern life forms and their philosophies. [421]

Pieter Claesz, *Vanitas* , Nuremberg, ca. 1630, detail.



But the spirit of insurance has evicted from the so -called risk societies the disposition precisely to the behavior of its name: so that the supposed risk society is just one in which *de facto* Everything really risky is prohibited, that is, excluded from coverage in case of incident. It belongs to the ironies of modernity that had to prohibit, retroactively, everything that was undertaken and risk to make it come true. From there it is followed that the so-called posthistory only in appearance represents a historical-philosophical concept, it actually represents one regarding the insurance technique; Poshistoric are all those situations in which historical actions are prohibited (Foundation of religions, crusades, revolutions, liberation wars, class struggles with all their heroic and fundamentalist features) because of their non -insurable risk.

14 Expedición y verdad

En principio, los siglos que siguieron a la primera oleada de navegantes-aventureros respondían completamente al impulso de hacer del exterior un territorio transitable con seguridad para los europeos: fuera mediante el aseguramiento empresarial, fuera mediante ciencias filosóficas que proporcionaran fundamentaciones últimas. Con la rutinización y optimación crecientes de la técnica marítima, la navegación real pierde la mayoría de sus efectos inductores de éxtasis, y con la reducción del momento aventurero a riesgos residuales, se acerca al tráfico tranquilo, es decir, al juego de viajes de ida y vuelta trivializados, aunque con una cuota de averías, es verdad, que a los clientes de los servicios de transporte del sigloxx les resultaría inaceptablemente alta. Reductivamente hay que decir que la perfecta simetría entre viaje de ida y viaje de vuelta (que define el concepto exacto de tráfico) sólo se consigue en tierra, y que sólo después del establecimiento del tráfico por raíles se realizó ampliamente la utopía del control total de los movimientos reversibles. No obstante, como característica de los viajes por mar en los tiempos heroicos de las expediciones de exploración y comercio, sigue valiendo la prioridad ininterrumpida del viaje de ida.

Caracteriza la extraversión europea que sus ataques o avances decisivos siempre porten elementos de éxodo, incluso cuando no sucede emigración puritana alguna, ni ningún padre peregrino pretende reescenificar la salida de Egipto en el Atlántico.^[422] La Modernidad no conoce escasez alguna de voluntarios para el papel de pueblos elegidos, en éxodo. Asimismo, en todos los rincones del mundo pueden proyectarse sin dificultad territorios de ensueño, y las salidas hacia ellos tienen a menudo rasgos de ofensivas a lo desconocido, indeterminado, confuso, muy prometedor: una tensión que permaneció efectiva en algunas regiones hasta la mitad del

sigloxx, banalizador de todo.

Así, el viaje de exploración o descubrimiento, del que proviene el nombre de la era, es la forma epistemológica de un aventurismo que se comporta como un servicio a la verdad. Cuando se expresa programáticamente el primado del viaje de ida, los viajes lejanos se presentan como *expediciones*. En ellas, la penetración en lo desconocido no es sólo el subproducto de una acción mercantil, misionera o militar en el espacio exterior, sino que se ejercita como intención directa. Cuanto más nos acercamos al núcleo caliente de los movimientos típicos de la edad moderna, más claro aparece el carácter de expedición de los viajes al exterior. Y aunque también numerosos descubrimientos habría que ponerlos en la cuenta del capitán Nadie y del almirante Azar, la esencia de la era de los descubrimientos siguió determinada por la forma empresarial, emprendedora, llamada «expedición»: se encuentra porque se busca, y se busca porque se sabe dónde podría encontrarse. Hasta el sigloxix era prácticamente imposible para los europeos permanecer «fuera» sin estar de expedición al menos aspectualmente.

La expedición es la forma rutinaria del buscar y encontrar planteados de un modo emprendedor o empresarial. Por su causa, el movimiento decisivo de la globalización real no es simplemente un hecho de expansión espacial; pertenece, más bien, al proceso nuclear de una historia de la verdad típicamente moderna. Es imposible que la expansión pudiera realizarse si no se hubiera planteado técnico-veritativamente y, con ello, técnicamente *tout court*, como puesta en evidencia de lo hasta entonces oculto. Esto tenía Heidegger en la cabeza cuando en su poderoso y tremendo artículo «La época de la imagen del mundo», de 1938, creyó reconocer en la conquista del mundo como imagen el acontecimiento fundamental de la edad moderna:

Allí donde el mundo se convierte en imagen, lo ente en su totalidad está dispuesto como aquello gracias a lo que el ser humano puede tomar sus disposiciones, como aquello que, por lo tanto, quiere traer y tener ante él, esto es, en un sentido decisivo, quiere situar ante sí. Imagen del mundo, comprendido esencialmente, no significa por lo tanto una imagen del mundo, sino concebir el

mundo como imagen. Lo ente en su totalidad se entiende de tal manera que sólo es y puede ser desde el momento en que es puesto por el ser humano que representa y produce. En donde llega a darse la imagen del mundo, tiene lugar una decisión esencial sobre lo ente en su totalidad. Se busca y encuentra el ser de lo ente en la representabilidad de lo ente [...].

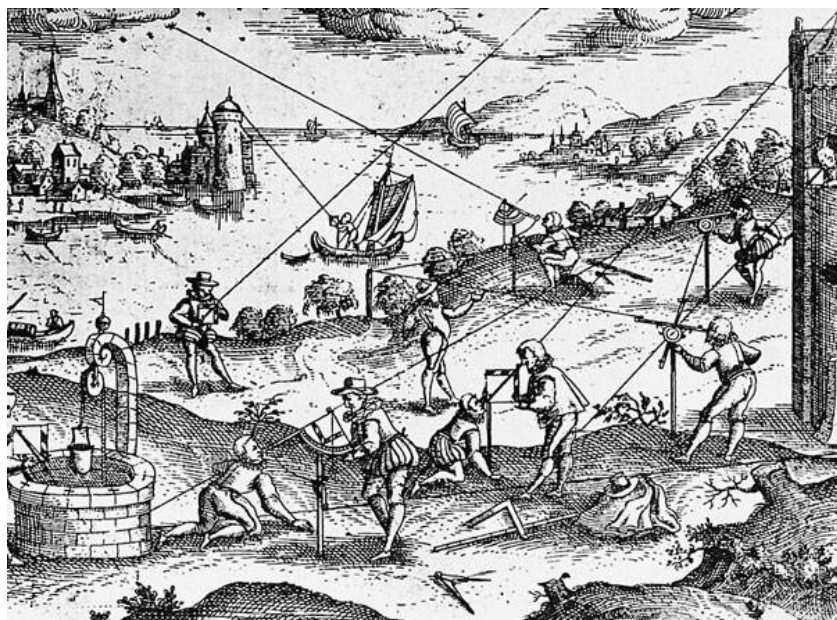
La imagen del mundo no pasa de ser medieval a ser moderna, sino que es el propio hecho de que el mundo pueda convertirse en imagen lo que caracteriza la esencia de la edad moderna [...].

No es de extrañar que sólo surja el humanismo allí donde el mundo se convierte en imagen [...]. Este nombre designa aquella interpretación filosófica del hombre que explica y valora lo ente en su totalidad a partir del ser humano y para el ser humano [...].

Ser nuevo es algo que forma parte del mundo convertido en imagen.^[423]

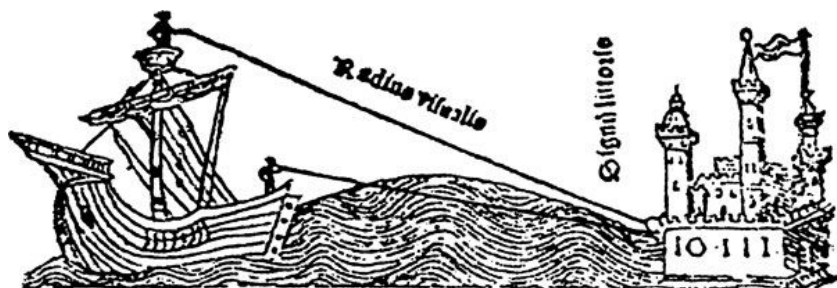
La palabra rectora de la época, «descubrimientos» —un plural que de hecho designa un fenómeno singular, el superacontecimiento de la toma y registro de la tierra—, se refiere, pues, al conjunto de prácticas mediante las cuales lo desconocido se transforma en conocido, lo no-representado en representado, o registrado.

Cara a la mayor parte de la tierra todavía no transitada, no figurada, no descrita e inexplorada, esto significa que hubieron de inventarse medios y procedimientos para hacer una imagen total y en detalle de ella. La «era de los descubrimientos» comprende, pues, la campaña llevada a cabo por los pioneros de la globalización terrestre con el fin de colocar imágenes en lugar de las no-imágenes de antes o «tomas» suyas en lugar de quimeras. Con tal motivo, todas las tomas de tierra, de mar, de mundo, comienzan con tomas de imágenes. Con cada una de esas imágenes, que los descubridores traen a casa, se niega la exterioridad de lo exterior y es reconducida a una medida satisfactoria o soportable para un europeo medio. A la vez, el sujeto que investiga se confronta con las imágenes suministradas y se retira a los límites del mundo de imágenes: viéndolo todo, pero no a sí mismo, registrando y anotándolo todo, pero él mismo sólo delineado por el anónimo «punto de vista».



Toma del mundo por la medición, grabado del sigloxvi, British Museum, Londres.

Por eso la edad moderna, interpretada en la línea de Heidegger, es también una época «de la verdad»: una era de la historia de la verdad, que se distingue por un estilo sólo característico de ella en la producción de patencia.



Marcación en el mar, en Roberto Grosseteste, *De Sphaera*, ca. 1240, primera impresión 1506.

En la Modernidad la verdad ya no se entiende, definitivamente, como aquello que se muestra por sí mismo, en el sentido de la *physis* griega (como «crecimiento de la simiente del aparecer») o en el sentido de la revelación cristiana, en la que el Dios infinitamente trascendente proclama, por gracia, lo que a los medios humanos de

conocimiento, abandonados a sí mismos, les habría resultado imposible descubrir. Estas precomprensiones antigua y medieval de la verdad se eliminan en la época de la exploración, porque tanto una como otra conciben la verdad como algo que, por sí mismo y desde sí mismo, antes de cualquier solicitud humana, acostumbra a aparecer en el desocultamiento: plenamente en el sentido de aquella *alétheia* griega que significaba algo así como «manifestación franca»; una concepción a la que Heidegger escuchó atentamente durante toda su vida, en una actitud de receptividad cultural. Con el inicio de la edad moderna parece que la verdad misma pasa a la era de su descubrimiento artificial. Desde ahora sólo puede y debe haber exploración o investigación como atraco o robo a lo oculto, oscuro. No otra cosa podía pensarse cuando el Renacimiento se presentaba como la era del «descubrimiento del mundo y del ser humano».



Antonio Balestra, *La Ricchezza della Terra*, Palazzo Mercantile, Bolzano.

Así pues, «descubrimientos» es, en principio, un nombre colectivo, recopilador de procedimientos de toma y registro de tipo

geotécnico, hidrotécnico, etnotécnico y biotécnico, por muy rudimentarios y dependientes del azar que fueran al comienzo. Cuando la reina española exhorta a Colón, en un escrito a mano, a traerle la mayor cantidad posible de especies de pájaros del Nuevo Mundo, ya intervienen ahí, también, ocultos bajo la máscara de un *plaisir* real, el impulso técnico y la inquietud registradora, clasificadora. Al final de esta historia intervencionista abrirán sus puertas los parques zoológicos y botánicos y se incorporarán a las exposiciones modernas tanto el «reino» animal como el «reino» vegetal (*kingdom of animals*, *kingdom of plants*). Cuando los navegantes doctos, como el Abbé Incarville, traen fanerógamas de Asia y del mar del Sur para los jardines de los europeos, también ahí interviene el momento técnico, la actitud cultivadora y trasplantadora. Se ha meditado escasamente sobre en qué medida las emigraciones de plantas han marcado y posibilitado las formas de vida de la era moderna.^[424] Incluso lo que a la luz de la historia de las peripecias aparece como pura turbulencia aventurera y como improvisación caótica —la travesía de tormentas en alta mar, la toma precipitada de nuevas imágenes de costa y de nuevos territorios, así como la identificación de pueblos desconocidos—, es ya esencialmente, sin embargo, un proceder técnico. A ello se puede aplicar sin reservas el *dictum* heideggeriano: «Técnica es un modo de desocultamiento».

15 Los signos de los descubridores

Sobre cartografía y fascinación onomástica imperial

Si investigación es eliminar organizada y elaboradamente la oscuridad y el ocultamiento: ningún suceso en la historia de las expansiones del saber humano cumple esa determinación más dramática y plenamente que la globalización descubridora y exploradora de la tierra entre el sigloxvi y el xix. De esta cruda aventura ha podido decir, no sin razón, el filósofo de la cultura, temporalmente radical de derechas y más tarde sedado intelectual-conservadoramente, Hans Freyer:

Si la técnica con la que se partió era primitiva o moderna, suficiente o insuficiente, es un falso planteamiento. Toda técnica es el rearme de una voluntad hasta el punto, justamente, en que pueda actuar.
[425]

El impulso técnico que había en el *modus* de los tempranos viajes de los descubridores aparece más claramente a la luz cuando se afronta y sigue la cuestión de cómo esas empresas cumplieron el encargo típicamente moderno de la elaboración de imágenes del espacio atravesado. Ya desde las más tempranas expediciones, los capitanes, y los científicos, dibujantes, escritores y astrónomos que viajaban con ellos, no tenían duda alguna de que su misión era recopilar signos concluyentes de sus hallazgos en el exterior e informar de ellos, y esto no sólo en forma de mercancías, muestras o piezas de botín, sino también de documentos, mapas y convenios. La travesía por aguas extrañas sólo puede valer como un logro descubridor

desde el instante en que a una visualización le sigue una exploración, a una observación un acta o un registro, a una toma de posesión una toma en un mapa. Pues el descubrimiento real de una magnitud desconocida —de un continente, de una isla, de un pueblo, de una planta, de un animal, de una ensenada, de una corriente marina— presupone que se pongan a disposición los medios para repetir el primer encuentro. Así pues, lo descubierto, si ha de convertirse en una posesión segura del señor del conocimiento, no puede volver jamás al ocultamiento y oscuridad, al Leteo previo, de donde acaba de ser sacado. Por eso, al hecho del descubrimiento pertenece irrenunciablemente la mostración de los medios de registro que garanticen que la cubierta sobre lo hasta ahora oculto se ha retirado de una vez por todas. Es consecuente, pues, que los europeos, desde el Renacimiento, cuando hablan de descubrimiento —*découverte*, *descubrimiento*, *discovery*—, se refieran tanto a las cosas como a los medios para darlas a conocer y mantenerlas a disposición.

Para un gran número de los descubrimientos modernos en el espacio abierto de la tierra sólo la lejanía o la distancia espacial desempeñó el papel de cubierta ocultadora, pero, con el triunfo sobre la distancia de los nuevos medios de comunicación, así como por el establecimiento de condiciones de comunicación que superaban los océanos, se crearon los presupuestos para retirar la cubierta con consecuencias duraderas. No es ningún azar histórico-lingüístico que hasta el sigloxvi la palabra «descubrir» [*entdecken*] no significara literalmente otra cosa que quitar una cobertura de encima de un objeto, es decir, destapar algo conocido, y que sólo después adoptara el sentido de hallazgo de algo desconocido. Entre el primer sentido y el segundo media aquel tráfico globalizante que destapa también lo lejano y consigue quitar sus coberturas a lo desconocido. Desde esta perspectiva puede decirse que la esencia del tráfico descubridor es el des-alejamiento del mundo. Globalización no quiere decir aquí otra cosa que la aplicación de medios técnicos para eliminar la distancia ocultante. Cuando se acumulan los éxitos de tales intervenciones, al final, lo no-descubierto mismo puede convertirse en un *ressource* escaso. Pertenece a los efectos atmosféricos de la Ilustración, a finales del sigloxx, que las mismas reservas de secretos de la tierra se

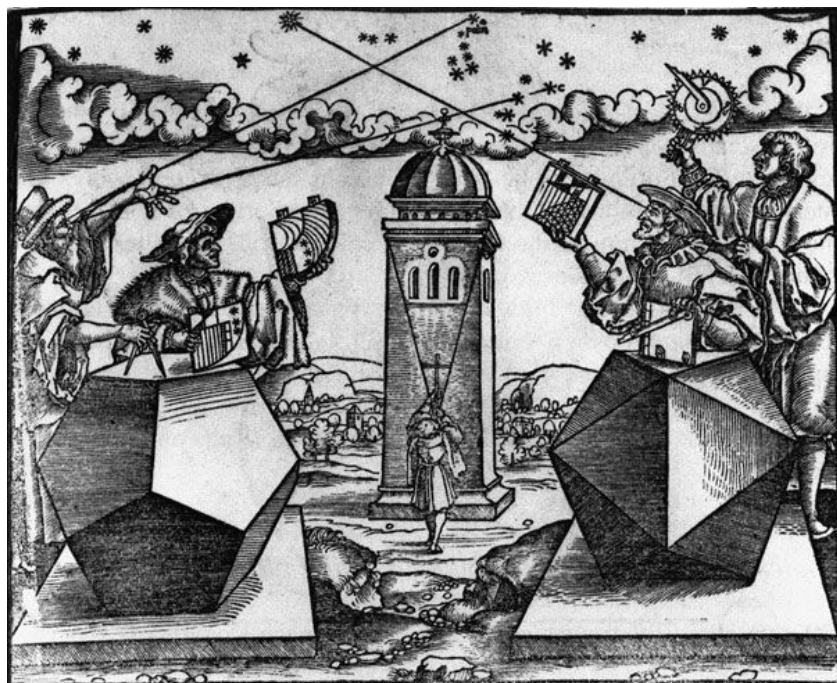
consideren ya agotables. Sólo entonces se revalida pragmáticamente la tesis de Colón de que el planeta navegable es «pequeño». Sólo el mundo des-alejado es el mundo descubierto y encogido.

Que la finalidad del descubrimiento es su registro: eso es lo que proporciona a la cartografía su función histórico-universal. Los mapas son el instrumento universal para asegurar y fijar lo descubierto, en tanto se registra «sobre el globo» y ha de quedar allí como un hallazgo seguro. Junto con el globo terráqueo, los mapas terrestres y marinos bidimensionales constituyen durante toda una época los medios técnicos más importantes para el registro de aquellos puntos del lugar situacional Tierra, de los que ya se había retirado la cubierta del no-conocimiento. No en vano, según los usos lingüísticos de la profesión, los mapas se «levantan» y los datos se «elevan» a ellos; *lever une carte*: levantar un mapa. El auge del mapa a costa del globo es un indicio de que la globalización como registro pronto llegó al detalle más pequeño incluso en el caso de las lejanías más grandes. Conocedores de la materia interpretan esto como indicio del tránsito de la exploración extensiva a la intensiva de la tierra. Mientras que los globos —instrumentos principales en la época de Colón— adoptaron después tareas sumariamente orientadoras y representativas, sobre todo, y al final incluso decorativas, la importancia operativa de los mapas, cada día más exactos, fue haciéndose cada vez mayor. Sólo ellos fueron capaces de satisfacer las necesidades del registro detallado del territorio, haciendo en ello, ocasionalmente, las veces de un registro de la propiedad político. Con los nuevos atlas aparecen compilaciones de mapas que muestran todas las partes de la tierra y países a escala interesante. (Cuando la «geografía» se convierte en materia escolar, a partir del sigloXIX, a los niños de escuela europeos se les educa a echar miradas a mapas que cien años antes sólo eran exhibidos ante príncipes y ministros por sus conquistadores-geógrafos retornantes como asuntos secretos diplomáticos y evangelios geopolíticos). Para la tendencia general es característica, sobre todo, la creación del mapamundi planisférico, es decir, de aquella representación del mundo que reproducía la esfera como plano, sea en forma de los primeros mapamundis-corazón, sea en la de la representación total extendida de continentes y océanos —como las imágenes de fondo de los programas del tiempo en los estudios de TV—, o en la del

doble hemisferio clásico, con el Viejo Mundo tolemaico, más rico en tierras, en el disco derecho, y el Nuevo Mundo pacífico-americano, dominado por las aguas, en el izquierdo.

El impulso irrefrenable al mapa repite en los medios de representación de la globalización misma el proceso de conquista del mundo como imagen, que Heidegger puso de relieve. Pues, cuando los mapamundis planisféricos arrinconan el globo, sí, cuando Atlas ya no aparece portando o soportando el globo, sino que está ahí delante como libro de mapas encuadernado, entonces triunfa el medio bidimensional sobre el tridimensional e, *ipso facto*, la imagen sobre el cuerpo. Tanto desde el nombre como desde la cosa misma, los planisferios —literalmente las esferas planas— quieren eliminar el recuerdo de la tercera dimensión, no dominada por la representación, el recuerdo de la profundidad real del espacio. Lo que la historia del arte tiene que decir sobre el problema de la perspectiva en la pintura del Renacimiento apenas roza la superficie de la guerra mundial por el dominio de la tercera dimensión. Cuando se consigue plasmar como por arte de magia esferas sobre papel y simular profundidades espaciales sobre lienzos, entonces se abren nuevas posibilidades infinitas a la conquista del mundo como imagen; imperialismo es planimetría aplicada, el arte de reproducir esferas en superficies. Sólo se puede conquistar lo que se puede acortar en una dimensión.

Nada caracteriza tan radicalmente la dinámica político-cognoscitiva de la globalización temprana como la alianza de cartografía y toma de territorio. Carl Schmitt, quien gustaba de presentarse como el último legitimista de la majestad universal de Europa en la edad moderna, pudo ir tan lejos en su estudio *El nomos de la Tierra* como para afirmar que, en última instancia, la expansión de los europeos sólo podía remitirse al título legal que consiguió darle el descubrimiento. En él se apoyaba la ficción jurídica tanto del «derecho de descubridor» como de un «derecho de comunicación» que iba más allá de los meros derechos de visita (aquel *ius communicationis* que había defendido Francisco de Vitoria en su famosa *relectio de Indis*).



Los cuerpos platónicos sirven como modelos para mediciones terrestres y cósmicas; *El Libro de instrumentos* de Petrus Apianus, 1533.

Sólo como descubridores y halladores de costas y culturas extrañas los europeos habrían estado en condiciones de convertirse en señores *legítimos* de la mayor parte del mundo; y su disposición a ser-señor sólo se habría entrenado para responder a la responsabilidad que les recaía por su aventajada dedicación al ancho mundo. Según Schmitt, como primero se manifiesta la responsabilidad de descubridor es en la obligación de reclamar los nuevos territorios, mediante gestos solemnes de toma de posesión, para los señores europeos, por regla general los mandantes regios. Junto a la colocación de cruces, escudos de piedra, *padrões*, banderas y emblemas dinásticos, a los momentos más importantes de esa reivindicación pertenecía el tomar mapas y el dar nombre a los nuevos territorios.^[426] Éstos, según la comprensión europea, sólo podían caer formalmente bajo la soberanía de los nuevos señores cuando se habían convertido en magnitudes localizadas, registradas, delimitadas y denominadas. La unidad de acción de avistamiento, desembarco, toma de posesión, denominación,

mapificación y formalización mediante documento público constituye el acto de trascendencia legal y legalmente completo de un descubrimiento.^[427] A ella se añade, según Schmitt, la auténtica subordinación de un territorio a la soberanía legal del descubridor-ocupador. Éste regala a los descubiertos los frutos de haber sido descubiertos, a saber, el privilegio de ser regidos y protegidos por éste y por ningún otro señor: una prerrogativa que ha de encubrir, a la vez, los riesgos de la explotación y represión por un soberano lejano.

El descubrir, como un «encontrar» —relevante en lo relativo al derecho de propiedad— cosas aparente o realmente sin dueño, no se habría convertido en un modo peculiar de tomar posesión si no hubieran confluído en ese acto motivos del derecho natural del hombre de mar. La vieja y venerable equiparación de presa y hallazgo hizo —gracias a un hábito de transferencia— de los descubridores de nuevos territorios algo así como pescadores a quienes no podía discutirse, sin más, el derecho a la posesión legal de sus piezas. En su gran novela sobre la caza de la ballena, Melville recuerda la diferencia entre «pez fijo» y «pez suelto», que hubo de valer como ley férrea para los pescadores de los mares de la edad moderna; según ello, el pescado fijo o estacionario (

Fast-Fish

) pertenecía a aquel que había llegado primero a él, el pescado suelto (*Loose-Fish*), por su parte, se consideraba «blanco legítimo (*fair game*) para cualquiera que lo capturara el primero». También la captura en tierra, como hace notar Melville, seguía esa diferenciación:

¿Qué era América en 1492 sino un pez suelto, en el que Colón plantó los estandartes españoles con el fin de engalanarlo para su regio señor y señora? ¿Qué era Polonia para los zares? ¿Qué Grecia para los turcos? ¿Qué India para Inglaterra? ¿Qué es, en definitiva, México para los Estados Unidos? ¡Todos peces sueltos! [...].

¿Qué son los derechos humanos y la libertad del mundo sino peces sueltos? [...]. ¿Qué es la misma bola de la tierra sino un pez suelto?.^[428]

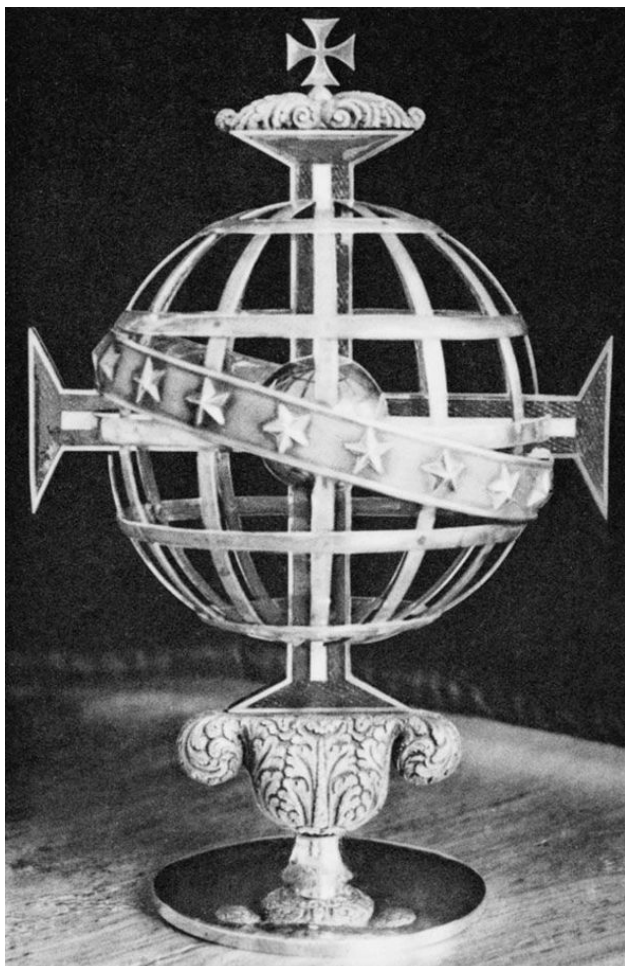
Es evidente que Schmitt, tan sensible jurídicamente como moralmente calloso, asimiló su teorema de la legitimidad del señorío europeo en virtud del título legal del descubrimiento a la norma antes descrita de la misión colombina, según la cual el tomador se imagina como el portador del bien más valioso. Si Colón reconocía en sí mismo al hombre que había llevado la salvación de Cristo al Nuevo Mundo, es lícito que los conquistadores, a quienes defiende en este sentido Schmitt, se creyeran justificados como portadores de los logros europeos jurídicos y civilizatorios.

Pero tales fantasías legitimadoras no son sólo un producto de una apologética posterior y de muestras ulteriores de falta jurídica de escrúpulos. Están ellas mismas implicadas en los acontecimientos desde el principio. El poeta Luís de Camões, en el canto cuarto de su epopeya de la toma del mundo, *Os Lusíadas*, hace aparecer en sueños al rey portugués Manuel los ríos Indo y Ganges en forma de dos viejos sabios que le exhortan a poner las riendas a los pueblos de la India; ante ello, el rey épico decidió pertrechar una flota para el viaje a la India bajo las órdenes de Vasco de Gama. La poesía moderna es poesía del éxito. No en vano, Manuel, llamado el Afortunado, pondría el globo en su escudo, una idea plástica que es imitada hoy por innumerables empresas en sus logos y anuncios. En su siglo, éste era un privilegio que después de Manuel sólo le correspondía a un único hombre privado (a aquel Sebastián Elcano que volvió con la *Victoria* en 1522 y al que por ello se le había concedido el derecho de llevar el globo terrestre en el escudo, acompañado por el lema: *primus me circumdedisti*)^[429] y a un territorio de la corona, la colonia real portuguesa de Brasil, que todavía hoy muestra la esfera-Manuel en su bandera.

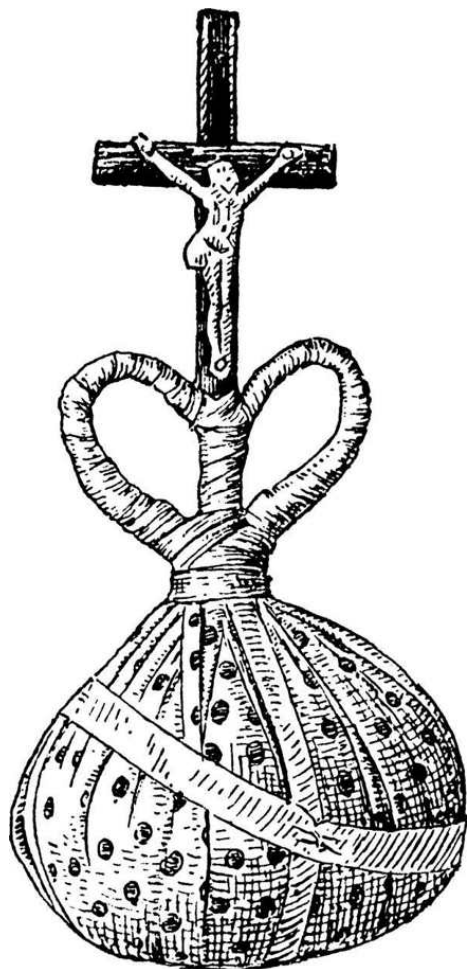
Que la asociación de globo y conquista ya poco después se había convertido entre los poetas europeos en una idea fija, generadora de metáforas, lo ilustran algunas líneas del temprano poema dramático de Shakespeare *The Rape of Lucrece* [*La violación de Lucrecia*, probablemente de 1594], cuando el violador, Sexto Tarquinio, contempla el cuerpo descubierto de su víctima durmiente:

*Her breasts, like ivory globes circled with blue
... A pair of maiden worlds unconquered...
These worlds in Tarquin new ambition bred.*

Según esto, en la organización moderna de la fantasía basta con que un objeto aparezca redondo y deseable para que se lo pueda describir como un «mundo» conquistable.



Globo imperial con esfera armilar para don PedroII de Brasil,1841.



Bolsa-talismán o globo-imperial-vudú, Guédé, Haití, en Alfred Métraux, *Le voudou haïtien*, 1958.



Primus me circumdedisti: escudo de Sebastián Elcano.

Pero así como la epopeya nacional portuguesa proporciona más tarde la legitimación heroica a la conquista fáctica, en tanto que declara al pueblo en expansión como el elegido entre los pocos pueblos cristianos dignos,^[430] así los mapas terrestres y marinos, recién levantados por todas partes, actúan en el proceso de ocupación como medios jurídicos prosaicos y, por decirlo así, como actas notariales que legitiman con suficiencia formal las nuevas condiciones de propiedad y dominio. *Cuius carta, eius regio*. Quien dibuja el mapa pretende haber actuado correctamente desde el punto de vista cultural, histórico, jurídico y político, por más que los libros negros de los siglos de la colonización presenten

retrospectivamente balances finales desoladores.

A las características más llamativas de la expansión europea pertenecía desde el principio la asimetría entre los descubridores y los habitantes de los territorios descubiertos. Los territorios ultramarinos pasaban por ser cosas sin dueño mientras los descubridores-ocupantes se imaginaban sin trabas y sin protestas durante el levantamiento de mapas de zonas nuevas, estuvieran habitadas o deshabitadas. A los habitantes de territorios lejanos se les consideraba muy a menudo, no como sus propietarios, sino como partes del hallazgo colonial: como su fauna antrópica, por decirlo así, que parecía suelta para su caza y cosecha total. En principio, los llamados pueblos primitivos no podían hacerse imagen alguna de lo que significaba que los europeos quisieran hacerse una imagen de ellos y de sus territorios. Cuando, al contactar con los indígenas, los descubridores se daban cuenta de su propia superioridad técnica y mental —para lo que, en comparación, ofrecieron menos motivo los imperios asiáticos e islámicos—, por regla general deducían inmediatamente de ello su derecho a la toma del territorio y al sometimiento de los territorios recién encontrados a soberanos europeos. Frente a este proceder tan fatal como violento Carl Schmitt se muestra positivo sin reservas, incluso retrospectivamente:



Reinauguración del Globe Theatre de Shakespeare el 21 de agosto de 1996, con una puesta en escena de *The Two Gentlemen of Verona*.

Es, pues, completamente falso decir que igual que los españoles descubrieron a los aztecas y a los incas, éstos, al revés, hubieran podido descubrir Europa. A los indios les faltaba la fuerza, atemperada por el conocimiento, de la racionalidad cristiana europea, y sólo significa una ucronía ridícula imaginarse que ellos pudieran haber hecho quizá tomas cartográficas de Europa tan buenas como los europeos las han hecho de América. La superioridad espiritual estaba completamente del lado europeo y con tanta fuerza que el Nuevo Mundo podía ser «tomado» simplemente [...].

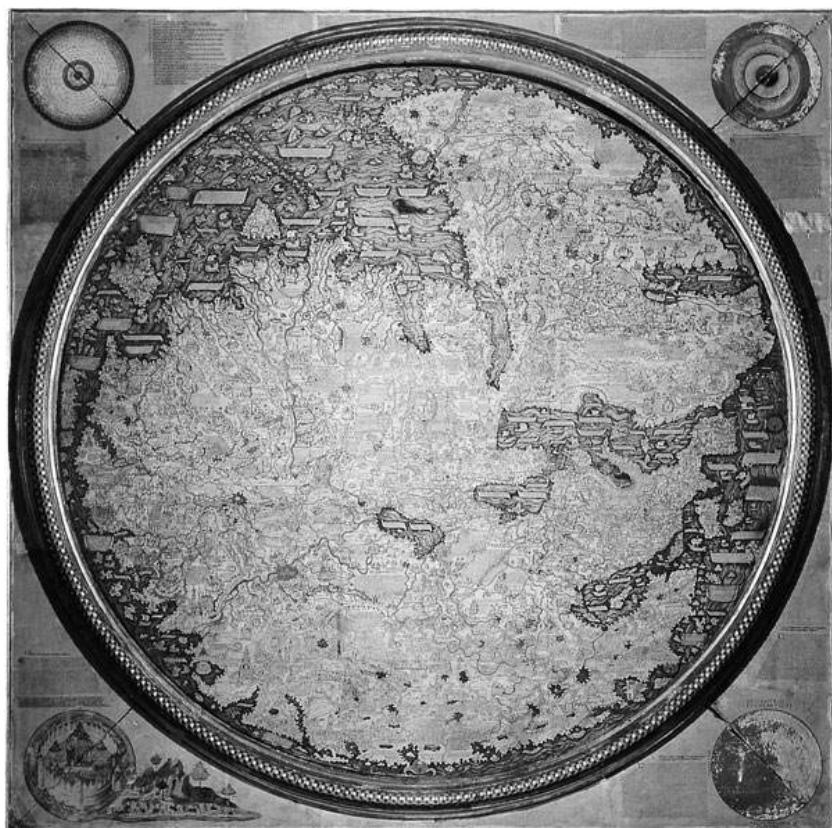
Los descubrimientos se hacen sin el permiso previo de los descubiertos. Su título legal se basa, pues, en una legitimidad superior. Sólo puede descubrir quien es suficientemente superior espiritual e históricamente como para comprender con su saber y conciencia lo descubierto. Modificando una expresión hegeliana de Bruno Bauer: sólo puede descubrir aquel que conoce la presa mejor que ésta a sí misma, y consigue someterla por esa superioridad de la formación y del saber.^[431]

Según ello, los mapas —sobre todo en el primer momento de la historia del descubrimiento— son testimonios inmediatos de derechos civilizatorios de soberanía. «Una toma cartográfica científica es, de hecho, un auténtico título legal frente a una *terra incognita*».^[432] Se impone la observación de que es el soberano de los mapas quien decide por un mundo descubierto sobre el estado de excepción: y un estado así se presenta cuando el descubridor señala o marca un territorio, descubierto y registrado, con un nuevo señor a la vez que con un nuevo nombre.

Sería de valor cognoscitivo inconmensurable para la teoría de la globalización terrestre que contáramos con una historia detallada de la política geográfica de nombres de los últimos quinientos años. En ella no sólo se reflejarían las escenas primordiales del descubrimiento y conquista, y las luchas entre las fracciones rivales de descubridores y conquistadores.

Más bien, podría mostrarse, asimismo, que en la historia de los nombres del mundo se desarrolló, a la vez, el lado semántico de un des-alejamiento del mundo, llevado a cabo por los europeos instintivamente en común, como si dijéramos. Sólo pocas regiones culturales consiguieron imponer sus propios nombres frente a los

descubridores; donde se logró, ello remite a la resistencia de reinos suficientemente poderosos frente a la penetración exterior. En general, los europeos supieron capturar la mayor parte de la superficie terrestre, como un enjambre de objetos anónimos hallados, en sus redes de nombres y proyectar sus léxicos al ancho mundo. Los europeos desenrollan *The Great Map of Mankind* (Edmund Burke) y lo llenan de nombres caprichosos. El bautismo de mares, corrientes, ríos, pasos, cabos, ensenadas y bajíos, de islas y grupos de islas, de costas, montañas, llanuras y países se convierte durante siglos en una pasión de cartógrafos europeos y aliados suyos, de los marinos y comerciantes. Donde éstos aparecen llueven nuevos nombres sobre el mundo aparentemente mudo hasta entonces.



Mapamundi de Fra Mauro, Murano, 1459.

Pero lo que se bautiza puede volver a bautizarse. La pequeña isla

de las Bahamas, Guanahaní, cuyas costas pisó Colón el 12 de octubre de 1492 como primera tierra del Nuevo Mundo, recibió de él —bajo sus premisas, obviamente— el nombre de San Salvador: un nombre que en el espíritu de los conquistadores, portadores de ideología también, seguramente representaba lo mejor que llevaban consigo. Los primeros descubridores prácticamente nunca pusieron pie en tierra sin creer que mediante su presencia el Dios de Europa se revelaba a los nuevos territorios. Siguiendo ese hábito, conquistadores budistas hubieran tenido que llamar Gautama o Bodhisattva a la isla de Guanahaní, mientras que a invasores musulmanes les habría resultado más próximo el nombre de El Profeta. Después de que el pirata inglés John Watlin ocupara en 1680 la isla, entretanto sin habitantes, e hiciera de ella su base, le quedó hasta el comienzo del sigloxx el nombre de Watlin's

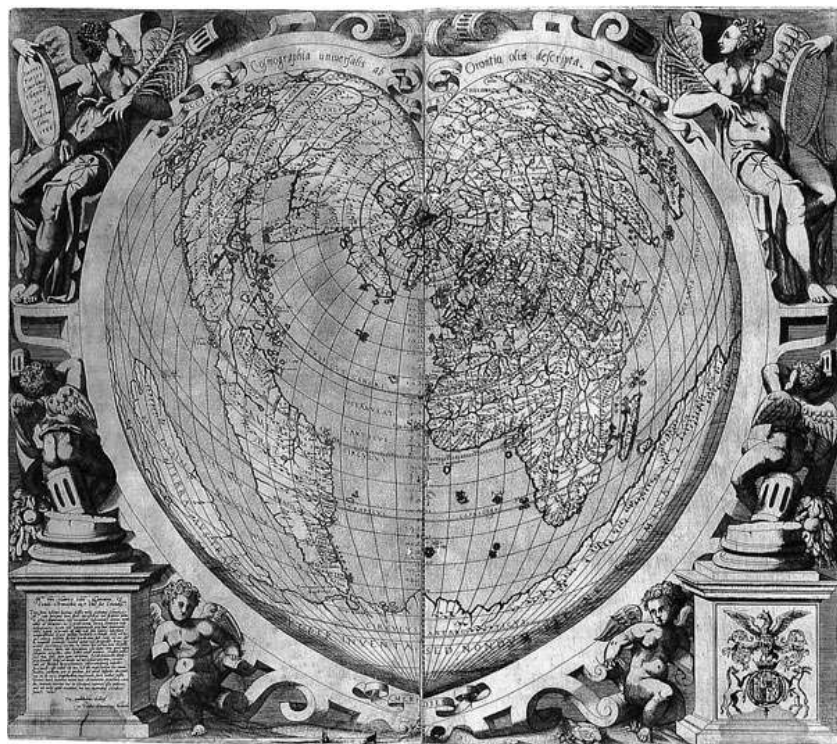
Island, como si se diera por supuesto que la auténtica vocación del pirata fuera tomar posesión de la herencia del descubridor. Sólo en 1926 se restituyó a la isla del pirata su nombre de pila colombino, no del todo sin conflictos, porque otras cinco islas de las Bahamas pretendían también ser la histórica Guanahaní. La isla que hoy se llama Cuba había recibido de Colón el nombre de Santa María de la Concepción, con lo que la Sagrada Familia quedaba establecida en el Caribe. La posterior Haití gozó durante un tiempo del privilegio de llamarse Pequeña España, *Hispaniola*. De modo análogo, los grandes conquistadores ataviaron docenas de islas y lugares costeros con nombres de la nomenclatura religiosa y dinástica de Europa, la mayoría de los cuales no tuvieron permanencia histórica.



Placa conmemorativa en la isla de San Salvador.

Ciertamente, el continente que descubrió Colón, el centroamericano y sudamericano, no se denominó según su nombre, como correspondía a las reglas de juego de la globalización, sino según el de uno de sus rivales en la carrera de la colonización del Nuevo Mundo. A causa de una problemática hipótesis bautismal del cartógrafo alemán Martin Waldseemüller, el nombre feminizado del descubridor-comerciante Américo Vespucio quedó colgado del continente, cuya costa oriental, según fuentes inciertas, habría explorado el florentino en el año 1500 hasta la desembocadura del Amazonas. En ese éxito denominador se refleja la fuerza impositiva de un mapamundi planisférico, con forma de corazón aproximadamente, publicado por Waldseemüller el año 1507, que (junto con el mapa Contarini de 1506, aparecido en forma de grabado al cobre)^[433] representa el mapa más antiguo *impreso* por el procedimiento xilográfico.





Mapa en forma de corazón de Giovanni Cimerlino, *Cosmographia universalis*, Verona 1566.

A su éxito —parece que tuvo una tirada de mil ejemplares, de los que extrañamente sólo se ha conservado uno (conocido)— contribuyó un escrito geográfico acompañante, que tuvo que ser reimpresso tres veces en el mismo año de su aparición, 1507. Del mismo tiempo procede el globo-Waldseemüller, en el que aparece la misma propuesta nominativa —América— para la mitad sur del Nuevo Mundo. Queda por considerar si no fue la forma de corazón del mapa —aunque no está tan perfectamente desarrollada como en los mapamundi-corazón posteriores de Oronce Finé y Giovanni Cimerlino—^[434] la que contribuyó decisivamente al triunfo de la osada pieza cosmográfica de Waldseemüller, pues ¿qué podría ser más enternecedor para la imaginación representante del mundo que la idea de figurar todo el contenido de superficie de la esfera terrestre sobre un gran corazón? El hecho de que Waldseemüller se retractara después de su error referente a Vespucio ya no podría detener la marcha triunfal del nombre lanzado por él.^[435]

El Globe Vert parisino de 1515 parece ser el primero sobre el que el nombre de América se transfiere también a la parte norte del doble continente. Pero durante mucho tiempo circularon no pocas denominaciones rivales para esa parte del *mundus novus*; así, todavía en 1595, en un mapa de Michel Mercator, aparece como *America sive Nova India*; en un mapa veneciano de 1511, a su vez, el continente de Colón se llama *Terra sanctae crucis*; en un mapamundi genovés de 1543 el continente norteamericano en total aparece sin nombre, mientras que el del sur sigue registrado inespecíficamente como *mundus novus*. Durante siglos figuró el nordeste norteamericano como *Nova Francia* o *Terra francisca*, mientras que al oeste y medio-oeste nominadores británicos lo llamaron Nueva Albión.

La posterior Nueva Inglaterra, es decir, la costa este norteamericana, a su vez, llevó temporalmente el nombre de *Nova Belgia*, que se refería a Nueva Holanda, mientras que Australia se llamaba *Hollandia nova* en el sigloxvii. En estas huellas intrincadas del temprano nacionalismo nominal se anuncia ya la era de los imperialismos burgueses sobre la base de los Estados nacionales capitalizados. Durante toda una era el prefijo «nueva» se manifestó como el módulo más poderoso de creación de nombres, al que sólo fue capaz de hacer competencia durante un tiempo el prefijo «sud», mientras duró la carrera por la conquista de la *terra australis*, el hipotético continente gigantesco en la mitad sur del globo. Con el bautizo de nuevas ciudades (Nueva Amsterdam), nuevos territorios (Nueva Helvecia), territorios del sur (Georgia del Sur, Nueva Gales del Sur), islas de santos (San Salvador), archipiélagos de monarcas (Filipinas) y países de conquistadores (Colombia, Rhodesia), los europeos gozaban del derecho de clonar semánticamente su propio mundo y de apropiarse de los puntos lejanos y extraños mediante el retorno léxico de lo mismo.

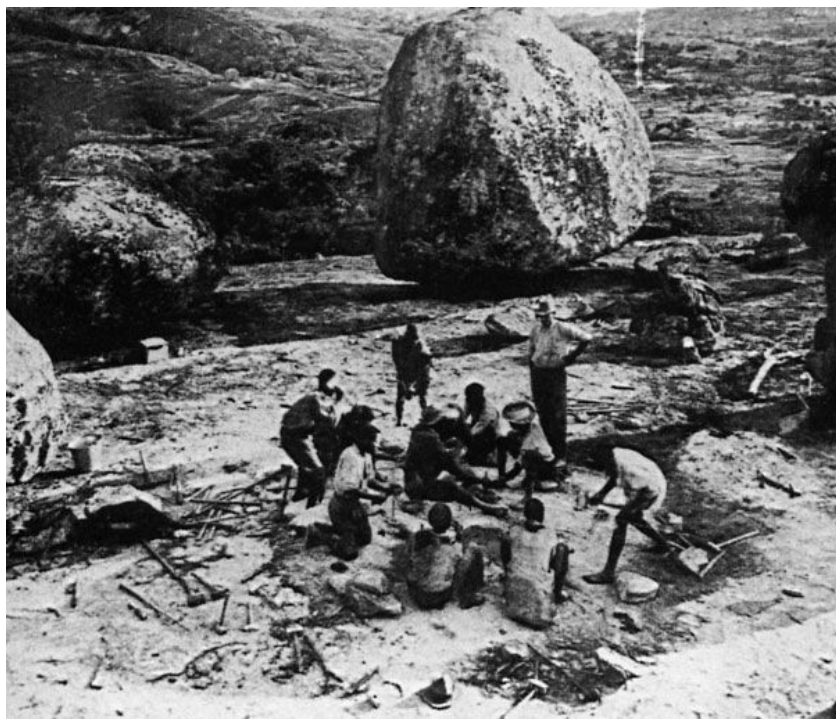


Planisferios de Rumold Mercator, 1587.

En la suma de sus efectos nunca se podrá valorar suficientemente el papel de la cartografía en el proceso de la globalización real incipiente. No sólo sirven los mapas y los globos como grandes reclamos de los primeros tiempos de descubrimiento; no sólo hacen las veces, por decirlo así, de libros fundiarios y certificados de documentos de tomas de posesión notarialmente legalizadas, y de archivos del saber de localización que se fue acumulando en el transcurso de siglos, y, además, de planos de líneas de navegación. Son, a la vez, los medios de recuerdo del tiempo de los descubrimientos, en los que están registrados innumerables nombres de héroes marinos y descubridores de lejanas partes del mundo: desde la ruta de Magallanes en el sur patagónico hasta la bahía de Hudson en el norte de Canadá, desde Tasmania en el mar del Sur hasta el cabo sibérico de Cheljuskin, desde las cataratas Stanley del Congo hasta la barrera Ross en la Antártida. En paralelo a la historia de los artistas, que se perfiló en la misma época, la historia de los descubridores se creó su propio pórtico de gloria sobre los mapas. Una buena parte de las acciones posteriores de descubrimiento ya eran torneos entre candidatos a la glorificación en la historia cartografiada. Mucho antes de que el arte y la historia del arte hicieran fructífero para sí el concepto de vanguardia, los avanzados en el registro de la tierra estaban ya en camino en todos los frentes de futura gloria cartográfica.

siguió siendo durante mucho tiempo la expresión más pura del delirio letrado. Ya no son reproducibles para los contemporáneos de la aviación y de la astronáutica las fascinaciones populares y el prestigio científico que iban unidos en torno al año 1900 a ambos proyectos polares. Los polos de la tierra no sólo encarnaban el ideal de la lejanía deshabitada y de lo difícilmente accesible, más bien en ellos estaba fijado aún el sueño de un centro absoluto o de un punto nulo axial, que apenas era otra cosa que la prosecución de la búsqueda de Dios en el elemento geográfico y cartográfico.

En este contexto es oportuno recordar que la época en la que Sigmund Freud se había de hacer un nombre como el «descubridor del inconsciente» vivió, a la vez, el punto álgido de las carreras por llegar a los polos y la gran coalición de los europeos para borrar las últimas manchas blancas sobre el mapa de África. Por su carácter descubridor y fundador, la empresa Psicoanálisis pertenece a la época de los *empire builders* del tipo de Henry Morton Stanley y de Cecil Rhodes («si pudiera anexionaría los planetas»). A este tipo ascendió poco tiempo después Carl Peters(1856-1918), joven docente privado en Hannover, nacido el mismo año que Freud, que sería el fundador del África oriental alemana, y que con su escrito filosófico de 1883, «Mundo de voluntad y voluntad de mundo», había efectuado conceptualmente, de antemano, la imperialización del fundamento de la vida. Aunque en vagos contornos, ¿no fue registrado ya el inconsciente sobre los mapas del espíritu reflexionante desde la época del joven Schelling? ¿No resultaba fácil afirmar que, por fin, también su oscuro interior estaba maduro para la «hoz de la civilización»? Freud, que recibió con interés las obras de los conquistadores científicos de África, Stanley y Baker, al decidirse, en su propio camino hacia la fama, por «la auténtica África interior»^[436] dentro de la psique de cada ser humano, demuestra con esa elección de su dirección investigadora un excelente instinto imperial.



Preparaciones para el entierro de Cecil Rhodes, 1902.

Es verdad que la expedición austrohúngara al Ártico, de 1872 a 1874, dirigida por Karl Weyprecht y Julius von Payer, alcanzó éxito de estima por el descubrimiento y nominación del territorio Emperador-Francisco-José y de la isla Príncipe-Rodolfo, pero sus resultados, vistos en conjunto, sólo mantuvieron una importancia fría y provinciana. El cientificismo, seguro de triunfo, de Freud se manifiesta en el hecho de que éste no reclama para sí una isla en la periferia fría, sino todo un continente caliente y centralmente situado; su ingenio se impuso de modo impresionante cuando consiguió, gracias a sus mapas topológicos, adquirir el inconsciente *de facto* como el territorio Sigmund-Freud. También tomó a sus espaldas estoicamente la carga del hombre blanco cuando, resumiendo su obra, declaró: «El psicoanálisis es un instrumento que ha de posibilitar al yo la conquista progresiva del ello».^[437] Si las tristes tropas del ello, también entretanto crecientes, son administradas por nuevos ocupadores, y si calibanes no analizados anuncian su descolonización, las viejas marcas freudianas del

territorio, sin embargo, siguen viéndose muy bien. Lo que resulta incierto es si, con el tiempo, siguen teniendo algo más que interés turístico.

16 The pure exterior

Like Freud's allusion to *Dark Continent* of the unconscious, [438] also the reference to the "horrors of ice and darkness", [439] that polar travelers found, lend itself to bring to their correct light the enforcement of the discovered projects at the time of globalization. When European merchants and heroes started to "take" distant points in the globe, they could only conceive their purposes as the globalized space-place was projected as an open and passable exterior. All European Earth and Sea taking projects [440] They point to exospy spaces that, from the point of view of the expeditionary troops, do not belong in any way, in principle, to their own world of life. Here is no longer worth the topological-existential information of Heidegger: «In the

Ser-Ahí

There is an essential tendency to closeness ». [441] The strongest characteristic of exteriority is that *No* It is something that is "already" colonized by inhabiting it, rather, only the possibility of colonization is assumed as long as it is projectively anticipated (of what is followed that the difference between inhabiting and exploiting is never clear). The subtle thesis of Merleau-Ponty also leads to the void: "The body is not in space, lives in it." [442] The observation of the same author, that science manipulates things and refuses to "inhabit them", [443] It is also worth piracy and world trade; Neither of them have a room relationship with the world. For the eye of the pirates and the liberals it is no longer true that the eye "inhabits" being "as the human being". [444] In fact, navigators and colonizers, not to mention *mashed* and *degraded* of the old world, they are disseminated out rather as crazy bodies in an uninhabited space, and only rarely they find in it, by transfer of domesticity, which conceptually can be called a *Second homeland* . In the outer space, a type of human being is rewarded that, because

of the weakness of its links with objects, can be presented everywhere as directed from within, unfaithful, available. [445]

Perhaps it is explained by this, at least in part, the mysterious lightness with which men who are outside as enemies eventually annihilate each other. Seen as a body in the outer space, the other is not a convecin of a worldly world-vital sphere or a sharing of a sensitive-ietic body of resonance, a "culture" or a shared life, but a discretionary factor of *external circumstances* Welcome or not welcome. If the psychodynamic problem of sedentary existence overprotected were masochism- *container* , this will be that of exterminism extremely uneasy and exposed: a parasádic phenomenon that where it was most unequivocally announced was already in the unbridled of the Christian crusaders of the century XII

Without any special reason, during his first trip to India, in 1497, Vasco de Gama burn and sink, after a successful pillage, an Arab merchant ship with more than two hundred pilgrims to Mecca, including women and children, on board: on board: Prelude to a universal history of atrocious external crimes. The generalized extermination proceeding is freed from pretexts and, as a pure annihilation, it is located in an area beyond war and conquest. In the colonies and on the seas beyond the line the extermination that will return in the century is exercised xx To Europeans in the form of total war. When it happens abroad, the fight against an enemy no longer clearly differs from the extermination of a thing. The disposition for this is based on spatial alienation: on water deserts and the new terrestrial territories of globalization agents do not behave as inhabitants of their own territory; They act as unbridled that do not respect the ordinances of the House of Culture anywhere. As people who leave their home, the conquerors go through the enraged space, without having entered the "path" in the Buddhist sense. When they leave the common house of the inner world space of the old Europe they give the impression of individuals who have detached themselves as projectiles of all the fixing devices before, in order to move in a non-proximity and non-general, general, In an outer, smooth and indifferent world, of resources, which is directed only by orders and appetites and is maintained by cruelty- *fitness* . Both in a strict and broader sense, the successes of arrival of those uprooted Earth will decide one day if they are victims of their inner

impulses of escape and are lost in nothingness as embrumented psychotic expedition, or if they get, through «new Object relations », as if we said, the restoration of the conditions of the mainland, the renewed domestic installation in a distant world, or in the old reunitrier. Surely rightly, Carl Schmitt caught attention to the role of the "lines of friendship" stipulated by European navigators, whose sense was to delimit a civilized space beyond which he could formally begin the completely chaotic exterior as a space without law.

17 Pirate theory

White horror

In this context, piracy, together with the slave trade, the summit phenomenon of the early crime of globalization acquires a historical-philosophically pregnant meaning, since it represents the first form of the company of the operational atheism: where God has died-or Where he does not look, in the space without a state, on the ship without clergy on board, in the seas without law outside the contour of the stipulated respect zones, in the space without witnesses, in moral emptiness *BEYOND THE LINE* -, there is everything possible in fact, and there it sometimes occurs, also, the most extreme real atrocity that can occur at all between human beings. The lesson of this capitalism of prey resonates a long time: the modern ones imagine the dangers of libertarian and anarchist debauchery from pirate atheism; There is also the source of the neoconservative phobia to the partisans. Fear, notorious from antiquity, of the maintainers of the order to the renovators is transformed into the fear of the man of earth to the marine entrepreneur, in which the pirate appears no matter how much he wears a hat and knows how to use a fish covered in the table on the table . Therefore, no earthly can imagine a situation in the world in which the primacy of the political - and that means here: from the mainland - it was no longer in force. Well, what criminal plans the pirate brings in your inner pocket when it goes down to land? Where does your weapons bring hidden? With what venal arguments do your speculation make it more expensive? Under what humanitarian masks present your crazy intentions? For two hundred years the citizens discriminate against their fears: the anarcomarímbly becomes the land, the best of cases in a

Raskolnikov (who does what he wants, but repents), in cases not so good in a Sade (who does what what does what who also wants and denies repentance), and in the worst case in a neoliberal (who does what he wants and, to quote Ayn Rand, is proud of it).



Vargas Machuca, *Descriptions of the Western Indies*, 1599 .

With the figure of Captain Ahab, Herman Melville erected the monument culminate to fallen human beings, navigators without return, who spend their "last days ruthless." Ahab embodies the Luciferino, Lost side, of Euroamerican navigation: yes, the night side of the colonial modernity project and its pillage of nature, a project that only goes ahead due to blasting of spheres and ravings

of the periphery. From the psychological or microspherological point of view it is quite obvious that the interior and exterior sosias of the possessed navigator does not adopt a personal figure. He *Genius* From the existence of Ahab it is not a spirit in the field of proximity, and, above all, it is not a lord in height, but a god below and outside, an animal sovereign, leaving an abyss that makes a scarce of any Approach: that white whale, precisely, which the author observed in his etymological epigraphs:

The name of that animal comes from hood or winding, because in Danish *HVVV* means curved or bulging (*Dictionary*

Webster's

).

Ballena comes even more immediately from the Dutch and German *Wallen* ; In Anglo -Saxon *Walwian* : overwhelm, stir (*Dictionary*

Richardson's

). [447]

By its Maystatic Figure the whale is for those who admire it and hate the model of a force that in disturbing marine depths revolves exclusively in itself. Moby Dick's majesty and strength represent the eternal resistance of an unfathomable life to the motivations of the hunters. Its whiteness represents at the same time the non-phase, smooth space, in which travelers will feel disappointed in all hope of intimacy, in every feeling of arrival and new homeland. It is not in vain the color that cartographers reserved for the *Incognita terra* . Melville called the target "the omnicolor of an atheism that regrets us", [448] Because it reminds us, like the white depth of the Milky Way, the "impassive emptiness and the immeasurability of the universe"; It soaks us from the idea of our annihilation abroad. Therefore, the spinning whale of Ahab has that color, because it symbolizes an exteriority that is not capable of another appearance, nor needs it. But when the exterior as such let himself be seen, then the world is before us as paralyzed and as invaded by lepros white in which the world is wrapped around him. [449]

Almost a century before Sartre made a drama figure say: hell are the others, Melville had touched deeper background: hell is the exterior. In that inferno Methodical, in that indifference of a space in which there is no living, is where the modern individual-individuals are scattered. Therefore, what matters is not only, as the existentialists said, through a freely chosen commitment to look at a address and a project in the absurd space; After the general rebound of the human being on the surfaces of the earth and of the systems, what matters is, rather, to live the indifferent exterior as if they could stabilize in it more long -term animated bubbles. Even in view of the shroud that extends above all, human beings have to maintain the commitment to get their mutual relationships, in an inner space to create for them, as seriously as if there were no external facts. Couples, communes, choirs, teams, peoples and churches, are all committed, without any exception, in fragile space creations in front of the primacy of white hell. Only in such self -constructed receptacles will come true what the withered word solidarity means in its most radical level of meaning. The arts of living of modernity try to create non-indifference in the indifferent. Even in a spatially exhausted world, this places projecting and inventing on an inexhaustible horizon.

[450] And perhaps only then there are, at all, "free peoples" - of which the century spoke XIX

18 The Modern Age and Virgin Earth Syndrome

In the reading room of the modern annex to the Library of Congress there is a registration of Thomas Jefferson that conceptualizes as no other expression the spirit of the era of territories of territories: «The earth always belongs to the living generation. Therefore, during their usufruct period, they can administer it, with their products, as they want. They are also gentlemen of their own people and can be governed, consequently, as they want ». Although this Washingtonian thesis comes from the end of the century XVIII summarizes an impulse that from the time of Columbus acted in the expansive behavior of Europeans: the conception of the earth as finding and resource. In Jefferson's words, allusions to the Old Testament, as well as colonizers: English Kingdom, who believed to have found the country on the Northeastern coast of their hopes and promises. For Yankees (Indian pronunciation of *Les Anglais*) of the century XVIII Judaizing language games of *Pilgrim Fathers* , who believed to repeat the exit of Egypt, now by the ocean, had long become rhetorical boiler, and did not need, therefore, to whisper or boast or boast of it when they declared supporters of the idea, which had been made to them Natural, that a chosen people had to have at their disposal a promised land.

Through the unclear expression in the jargon of natural law "delivery of the earth to the current generation of usufructuaries" resonates the happy *shock* in the form of the world that had been caused by transatlantic discoveries at the end of the century xv and for the trip of Magallanes. During the Pacific Revolution, the knowledge of the oceanic character of communicating water surfaces, which for the overwhelming majority of Europeans still was still abstract and poorly received information, in any case

utopically stimulating, the discovery of the fourth continent, Of both Americas, it was a geographical sensation that was reflected in innumerable manifestations of a new theological and commercial appetite. Americanists have paraphrased in multiple versions the interpretations of the sacred history they proposed for the discovery of the double continent both the contemporaries and those born later. For the biblicists between immigrants and occupants, America meant, without a doubt, the triumph that God had held hidden in his manga for millennium and a half, to take it out at the time of greatest need, in the political-religious agony of the divided West For the reform. While God allowed his still Catholic servant, Columbus, finding America *Just in time* , use the ruling of Providence to point out the way to his in the second exodus.



Annex of the Library of Congress, reading room.

We will dispense here with delusions that because of firm emigrants in their faith became factors of real history. Who is interested in the most serious appendix to the *Divine Comedy* will be satisfied with the reading of the *Magnalia Christi American* (Feats of Christ in America), out of the pen of the Bostonian pastor of the century XVII Cotton Mather. *What has turned the-America into a psychopolitical issue of the Modern Age, beyond the character of geographical sensation and its theological exaggerations, is its irradiation in the consciousness of space, soil and opportunities of post-colored Europeans, among the that the Americans were recruited. America stands out from the Atlantic as a universe-reservations in which God's experiment with humanity can begin again: a land in which to arrive, see and take seemed to become synonyms. While in feudalized and territorialized Europe, any piece of tillage land has been a man for a*

thousand years and to any forest path, to any cobblestone, to any bridge are united with ancient rights of passage and burdensome privileges in favor of a princely exploiter, America offers innumerable newcomers the contrast of the sensational experience of a territory without owner, so to speak, that in its immensity it only asked to be occupied and cultivated to belong to the occupator and cultivator. A world in which the settlers arrive before property records: a paradise for people who want to start over and for large hoarders. Certainly, a good part of the modern feeling of universality is also conditioned by the American foundational experience: the possibility of seizing land and resources. From here, together with other innumerable social characters, a type of historical-universally unparalleled farmer, who is no longer a tributary of a soil owner, but as an armed occupator, by his own right, of the earth and as a farmer under God Own new soil exploits. Anyone who in the area of opportunities of the Commonwealth I want to look for luck, it has to contribute both entrepreneurial spirit as it corresponds to the busy spirit as such. Yes, perhaps what the modern theologians and jurists called natural law is only the formal explanation of the new subjectivity of the occupator, which has been launched to collect their own in water and on earth. Human Rights are the legal soul of life that-the-Toma-Lo-Suyo. Melville again: «Is not a universally known expression that possession is half of the law, that is, without consideration of how it has come to it? But often possession is the entire right ».

\$150 REWARD



RANAWAY from the subscriber, on the night of the 2d instant, a negro man, who calls himself *Henry May*, about 22 years old, 5 feet 6 or 8 inches high, ordinary color, rather chunky built, bushy head, and has it divided mostly on one side, and keeps it very nicely combed; has been raised in the house, and is a first rate dining-room servant, and was in a tavern in Louisville for 18 months. I expect he is now in Louisville trying to

make his escape to a free state, (in all probability to Cincinnati, Ohio.) Perhaps he may try to get employment on a steamboat. He is a good cook, and is handy in any capacity as a house servant. Had on when he left, a dark cassinett coatce, and dark striped cassinett pantaloons, new—he had other clothing. I will give \$50 reward if taken in Louisville; 100 dollars if taken one hundred miles from Louisville in this State, and 150 dollars if taken out of this State, and delivered to me, or secured in any jail so that I can get him again.

WILLIAM BURKE.

Bardstown, Ky., September 3d, 1838.

Reward for escaped slaves.

Entrepreneurs-operators on colonial fronts place, however, their business, by speaking Kantially, under the maximum that is more useful for the definition of criminality than for participation in globalization: as long as they want to become possessors and possessors and Owners of goods through pure occupation, are subtracted from the demands of the just barter. As history teaches, its conscience of justice barely suffers damage for it, since they refer to the right of the optimal moment: in this legitimacy lies in the inauguration itself. Barter and mutual recognition come later. Both in the American west and in the rest of the globe, the expansion actors are saved at the time of their opportunistic proceeding through a theory of moral gaps: it seems, they mean that there are times when the performance must be Faster than the law, and with such a moment our life stumbled. With this argument they claim for themselves the acquittal for extraordinary circumstances. Who in regular times would be looters are pioneers in historical gaps; Those in retroprocessal or posthistoric years would be malefactors are heroes in the turbulence of the history. (And who could ignore that the current industry of culture, for its cult of criminal filmography, continues to dream in the legal vacuum in which the moodiness can continue to claim the human right to take without offering anything in return). *It is evident that agents in the heroic times of the conquest are as interested in self -appropriation as in the appropriation of the world; They consider their own existence as the good without the closest owner than it only needs to lend hand to represent an opportunity. The classic of this idea is Daniel Defoe, who not only presents his shipwrecked, Robinson Crusoe, as the comprehensive appropriator of territory and himself; also its exemplary female hero, the famous for its Fortunes and Misfortunes Moll Flanders, is a hoarder in any sense of the word, appropriate and self -taught thief (take the bundle; be quick; do it this moment*

) Of all the husbands and fortunes that fate on hand. In more recent times, the indications that refer to a retroactive judgment of the story increase: which has as a consequence that the agents of the world take, from Christopher Columbus to Savorgnan de Brazza and from Francisco Pizarro and from Francisco Pizarro to Cecil

Rhodes: an endless and procedural process, in which guilt verdicts and requests for new procedures alternate. In the history of black slavery, the extermination of the Indians and the colonialism of exploitation is consumed retroactive criminalization of the modern age, without the defense can even try, as in previous processes, advocate for an acquittal due to civilizational circumstances mitigating. In those cases, against the weight of the documents and the previous procedures they can no longer do anything even the most resolved legists of the capture of the accused world. Who could still protect the American soldiers who with criminal intention sent to the camp of their Indian enemies wool infected with smallpox? Who defending the merchants of human beings, who were sometimes lost a third of their merchandise in transatlantic transport of human cattle? Who would assume the defense of Leopoldoii of Belgium, who had turned his private colony, the Congo, into the "worst field of forced labor of the Modern Age" (Peter Scholl-Latour)? In those fields, historiographers have had to become prosecutors accusing their own cultures. In them it can be verified how the justice and history relationship can move later. The judgmentalization of the past reaches the entire heroic era of terrestrial globalization. Modern Age is presented as a

19 THE FIVE BALDAQUINES OF GLOBALIZATION

European space export

If you want to understand the spherological secrets of globalization in progress, you have not only to try to go back *until* the ratification of the space on space due to traffic and storm technologies of signs of the century XX late; The criteria for assessing the immense work that European human beings and their collaborators, in all parts of the world, would be recovered in the reinvention of living conditions in other scenarios.



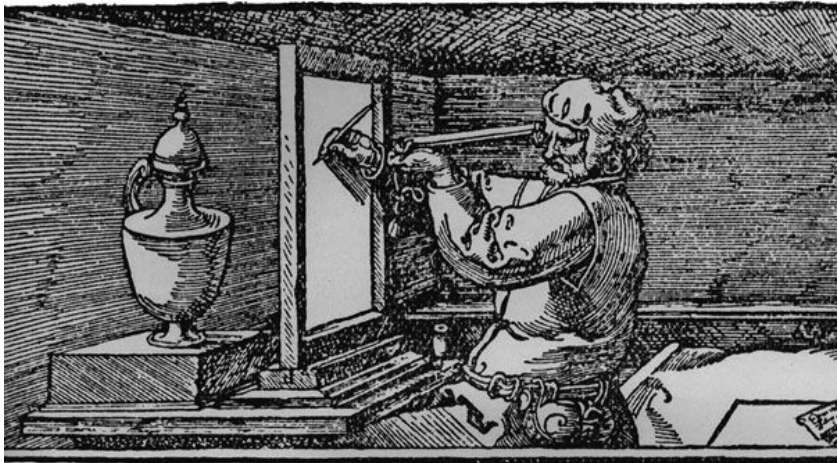
Windows 1525, taking the world with the help of the technique of representation. Images (details): Alberto Durero, Andrea Mantegna and HariOnimus Rodler.

The incursion into planetary white The exit would not have managed to preserve or regenerate minimum endosphoric relationships also on the road and on the other shores. Therefore, the true history of globalization would also have to be told as the history of the protective wraps carried with them, and as transport of the shelter receptacles, both of the visible and of the invisible. It could be said that the specific art of Europeans has been to export buckets: portable symbolizations of heaven that were also allowed

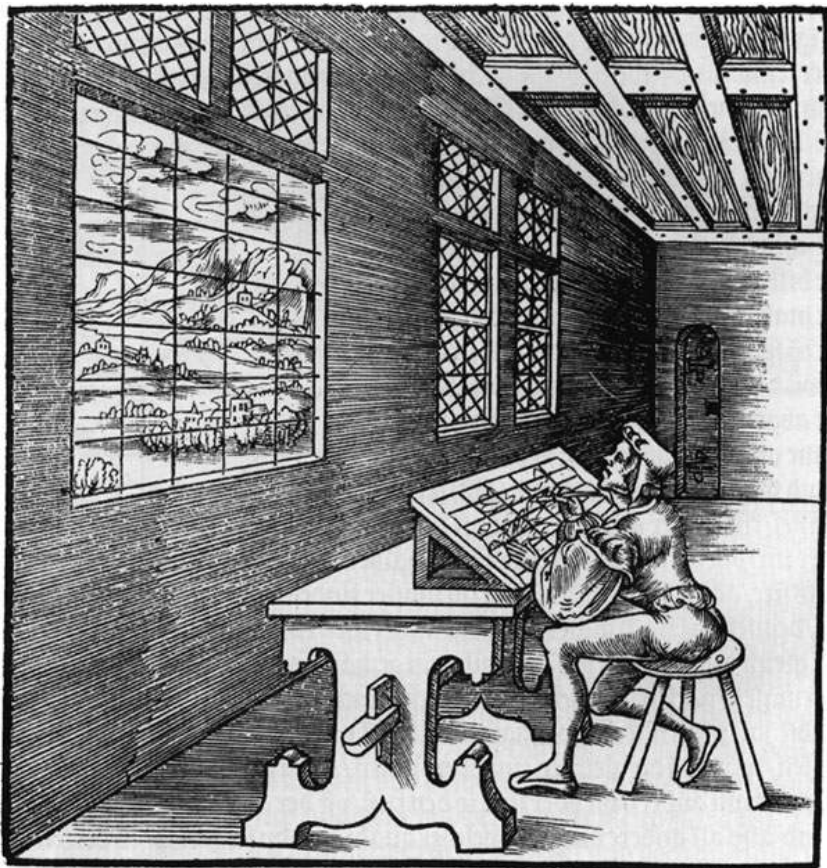
to appropriate for travelers as "sky for us." It is not so much its fatal exterminism that provided Europeans for centuries a *PRIUS* in the conquest of the outside, but its superior ability to carry with them a minimum space. Therefore, they appeared where they appeared, most of the time they were in a position to accredit themselves as the best observers of the others: observer is the one who perceives the other through a theory-ventana. While they carried portable mental windows, the Europeans who directed the business were most of the time a dimension of description, analysis and action ahead of the other discovered. It is essentially five forms under which the relationship of the aggressors with the white space could be consummated spherologically:

- the mythology of the ship;
- the Christian religion;
- loyalty to the national princes;
- the scientific record of external space;
- Linguistic translation.

Each of these practices produced a poetic of the space that in each case contributed its own to the task of the time of making the outside habitable for the intruders and invaders or of simulating, at least, its integration and dominance.







Windows 1525, taking the world with the help of the technique of representation.

20 Boat space poetics

For the contemporary human being, the psychodynamic aspects of the experience of the ship's space are very easily accessible, since the treatment or use of interior-caravan and car cabins provide current contact points. The disposition of such "circulation" means would not have become for large majorities of modern individuals into a satisfactory and essential movement practice if the vehicles themselves, with their inner forms, did not connect with elementary structures of formation of spheres in the small dimension -space. The ship, as in more moderate proportions the car and the caravan, is the mobilized nest or the absolute house. [\[452\]](#) In him and with him they are possible symbiotic relationships, to the extent that the boat can be experienced as a belly that covers a rookie litter, which will disembark where things can and will have things as they want before the door, free of context, of the house. The ship is, at the same time, a magical-technical self-expiration of crews, and, with it, like all modern vehicles, it is a homeostatic dream machine, which is allowed to drive through the outer element as a great manipulable mother. (It remains to write a psychohistorically convincing story of the fascination of the ship and the superstition of the vehicle). From this formal background the ships can become mobile homelands for their crews. That the right of the sea recognizes the ships as extensions of the nation under whose navigate flag a primitive efferological intuition is followed: being-in-earth is logical-spatially and legal-internationally transforms into the being-a-borders; from the *Nómos* From the earth, the "peace" of its own space, essential features pass to the floating endosphere. The decisive function of the body of the ship is certainly its isolation and surrounding in front of the outside, of which it must be spoken from both the physical and symbolic point of view. To this corresponds to the rule that *Ensembles* Humans who throw

themselves out only coherent when they manage to blind the water routes and affirm the primacy of the interior in the uninhabitable element. As well as the naves of the church of the old Europe they transferred its potential for recollection and coat to the old mainland in order to serve as vessels for Christian souls over the earthly sea of life, thus the expeditionary ships sent to the outer space have of fully trust that space of isolation and surrounding as the form of shelter that they themselves have given and bring with them.

21 Clérigos de a bordo

La red religiosa

Por lo dicho resulta evidente: el hecho de que las grandes expediciones de los tiempos heroicos de la navegación difícilmente pudieran hacerse a la mar sin clero a bordo no sólo era debido a una convención religiosa, ni sólo a una concesión a los requerimientos de la Iglesia de no dejar zarpar sin control espiritual a grupos de navegantes. La omnipresencia del factor religioso en la navegación temprana alude a un segundo mecanismo esferopoiético sobrepotente. Si las expediciones de los primeros navegantes oceánicos habían de tener éxito, los actores necesitaban que sus equipos no sólo se pudieran confiar a su oficio, sino que encontraran apoyo también en las rutinas metafísicas de las naciones patrias. Dado que la navegación era una práctica que exigía situaciones límite, siempre, a ser posible, tenía que haber a bordo expertos en lo extremo. Al barco pertenece la posibilidad de naufragio como los peligros generales del mar al mar, y frente a éstos, al menos, los santos y sus conocedores, los sacerdotes, ofrecían seguridades simbólicas.

El hecho de que la navegación europea se pudiera llamar la cristiana, y esto mucho tiempo antes ya de la época oceánica, delata su orientación a este imprescindible sistema de seguros trascendente. Si el exterior blanco parecía repleto de horrores era también porque para innumerables gentes escondía la fecha de su muerte y, con ella, la expectativa de entierro en elementos a los que faltaba toda propiedad reconciliadora.^[453] Sin enlace real posible con las ideas de inhumación y de más-allá

de la vieja Europa, la expectativa de corromperse fuera era

doblemente insoportable.



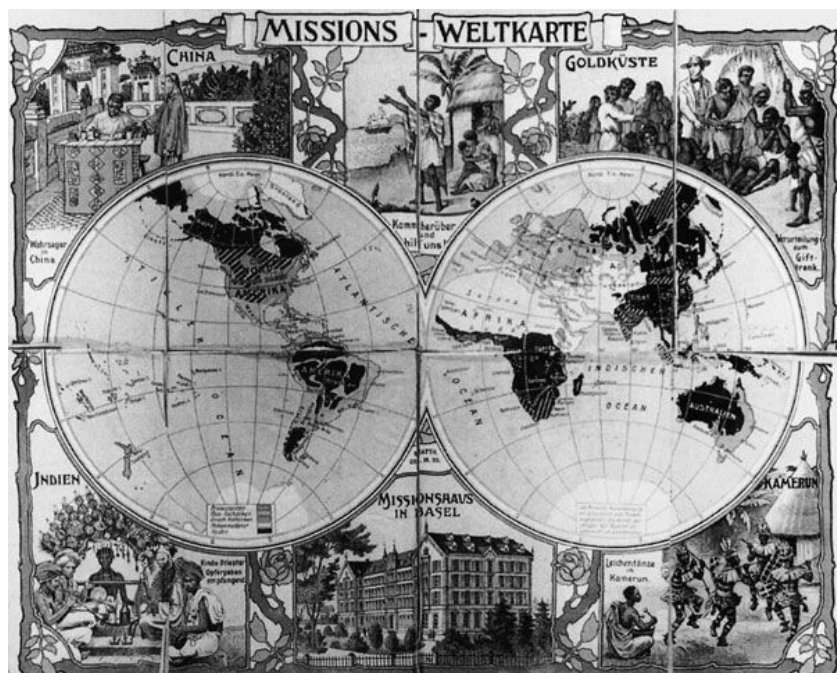
El buque de investigación *Endurance* es aplastado por el hielo; foto del 19 de octubre de 1915.

Pero los eclesiásticos viajeros no habrían entendido su oficio si no se hubieran preocupado desde el principio de dos flancos: de los marineros de a bordo, a los que había que estabilizar ritualmente y controlar motivacionalmente, y de los nuevos seres humanos de fuera, que fueron resultando interesantes progresivamente como futuros receptores del mensaje cristiano. Por lo que se refiere al flanco de a bordo, la religión cristiana proporcionaba estímulos e imágenes de amparo; estas últimas, sobre todo en la navegación de

las naciones católicas, bajo la figura omnipresente de la Virgen María protectora, aquella *Regina maris* que después de la victoria de Lepanto se representó también como Santa María de la Victoria: la Gran Madre de los navegantes e intercesora-salvadora en peligros de muerte y apuros marinos. *In periculis maris esto nobis protectio*. Bajo su manto protector encontraban cobijo príncipes, patronos, capitanes, marineros e indígenas bautizados: parece que las flotas aparejadas, cuando navegan bajo el manto de María, sólo están expuestas a vientos favorables. En las imágenes de culto de las capillas de navegantes, la alta mujer cobija como por última vez a los suyos en la envoltura de un vientre materno universal, o, al menos, a la marina entera bajo una misma saya (un argumento definitivo para las amplias vestimentas de las mujeres y una de las últimas concesiones de la edad moderna al sueño morfológico de la humanidad de cobijo de lo vivo en lo vivo). Otra vez se convierte aquí la esfera-abrigo del cielo en un símbolo compacto de envoltura, de características personales, aunque precisamente en esa época comiencen los cosmólogos a hacer del cielo algo desconsolador desde el punto de vista físico.



Alejo Fernández, *Señora de los navegantes*, Alcázar de Sevilla.



Mapamundi misionero protestante, finales del siglo XIX.

Por lo que respecta al lado o flanco de tierra, en la época de los descubrimientos la religión cristiana significaba tanto como misión en su segunda época: y, ciertamente, en su doble significado de ampliación neoapostólica de la Iglesia y de flanco religioso del colonialismo. De las tendencias militantes, eclesiástico-coloniales y eclesiástico-beligerantes, de esa nueva praxis misionera fue corresponsable, en lo fundamental, la prácticamente incondicional sanción papal de las primeras irrupciones portuguesas y españolas en los nuevos mundos, dado que la curia vio, en principio, «en los Estados ibéricos el brazo providencial del mandato misionero universal».[454] En su apetito universalístico, Roma concedió a los conquistadores tan amplios privilegios que la Iglesia católica había de retroceder pronto a la posición de un secundante desposeído de poder, frente a los Estados colonizadores, a cuyo arbitrio quedó todo el poder real. No obstante, el papa, sobre todo en los primeros tiempos de las expansiones, había entrado en el escenario de la edad moderna no sólo como su supremo mandante, sino también como notario de la globalización: esto se manifiesta muy pronto en su papel eminente en la sanción de los descubrimientos portugueses

en África (con las bulas *Romanus Pontifex*, de 1455, e *Inter cetera*, de 1456), y más aún, acto seguido, en sus funciones de arbitraje entre las pretensiones portuguesas y las españolas por el dominio del mundo (la sanción del Tratado de Tordesillas de 1494 fue asunto ineludible de la Santa Sede).



«Ven y ayúdanos», grabado de la portada de la *Gaceta de la Sociedad Misionera Noralemana*, sigloxix.

Las pretensiones mayestáticas del catolicismo poscolombino salieron a la luz con toda explicitud cuando el papa, invocando las fuentes de su cargo y dignidad, se proclamó como el auténtico supremo señor del mundo circunvolucionado.^[455] Bajo las condiciones reales, las monarquías nacionales de Europa, también las católicas, hubieron de sublevarse contra las pretensiones papales de prioridad con vehemencia creciente. Se percibe algo de la tonalidad de esas rebeliones cuando FranciscoI, en el año 1540, conmina al enviado del emperador a mostrar el Testamento de Adán y la cláusula del papa en él, según la cual el rey francés quedaría excluido del reparto del mundo.

Por lo que respecta a las misiones protestantes, estuvieron, desde el principio, más claramente comprometidas aún que las católicas en funciones nacional-coloniales; en Leiden, en un seminario de misiones de la Compañía de las Indias Occidentales, se formaban misioneros para el imperio colonial holandés como si la Iglesia reformada recibiera su encargo no de Mateo²⁸, 19, sino de un

mandato de las sociedades de comercio libre noratlánticas. Ciertamente, la misión cristiana, más general: la exportación de las confesiones, ha sido el *agens* más importante de un principio-*continuum* socioesferológico en el tránsito del Viejo al Nuevo Mundo, dado que las prácticas religiosas en el exterior tuvieron que colocar en primer plano los motivos de posible coincidencia específica y cultural entre los descubridores y los descubiertos. Una historia esferológica de la Iglesia tendría que reconstruir por sí misma el trabajo de disposición de baldaquinos más amplios sobre los miembros de la humanidad cristiana actual y potencial.

El éxito con el que especialmente las misiones católicas cumplieron sus tareas globalizadoras a lo largo de cuatro siglos y medio pudo observarse, bajo auspicios espectaculares, en la inauguración del Concilio Vaticano Segundo, el día 11 de octubre de 1962, cuando obispos de no menos de 133 países hicieron su entrada solemne en San Pedro de Roma: un logro asambleario que habría de considerarse único, si no fuera porque es superado regularmente por las ceremonias de inauguración de los Juegos Olímpicos de la edad moderna. Concilios y olimpiadas —ambas manifestaciones ejemplares de proyectos europeos de reunión— ilustran lo que son capaces de lograr paraguas o sombrillas universalistas. Pero precisamente ellos, por muy imponentes que sean sus gestos de despliegue, manifiestan la exclusividad insuperable de tales asambleas. Para construir *in actu* un espacio interior de humanidad religioso o atlético sólo pueden ser representantes, «interventores» o «elegidos» quienes se junten realmente en él: la totalidad virtual sólo se produce por la atención sincronizada de una humanidad de observadores. Por ello, la cualidad totalizadora de tales reuniones viene expresada menos por los presentes que por el simbolismo universalista de los receptáculos arquitectónicos en que sucede la asamblea, que representan las típicas formas supremas de arquitectura esferológicamente comprometida: la catedral católica y el estadio laico neopagano. En la catedral, las naves y la cúpula representan el poder de reunión de seres humanos de la confesión católico-romana, mientras que en el estadio, el motivo neofatalista «circo» aparece en escena como símbolo de la esfera del mundo cerrada inmanentemente.



Dignatarios eclesiásticos durante la ceremonia inaugural del Concilio Vaticano Segundo ante la basílica de San Pedro en Roma, 1962.



Desfile del equipo alemán durante la inauguración de los Juegos de Invierno de Albertville, 1992.



XXV Juegos Olímpicos, Barcelona, ceremonia de clausura, 9 de agosto de

Pero como las Iglesias, en su cotidianidad, sólo consisten en reuniones parciales de la *communio sanctorum* y han de acreditarse en encuentros locales, están continuamente confrontadas con la tarea de organizar su conexión práctica en medios menos espectaculares, accesibles operativamente de modo permanente y convenientemente tradicionales. En las Iglesias protestantes, con sus unidades autónomas locales, a esto se añade que las fuerzas centrífugas repercuten con mayor fuerza. Sobre todo las descolgadas comunidades puritanas de Nueva Inglaterra dependían de su capacidad de conseguir estabilidad en la propia praxis ritual. Para recordar bajo qué condiciones se llevó a cabo esta adhesión a formas traídas consigo, es útil haber visto con los propios ojos la reconstrucción de la primitiva capilla de madera en la que los *Pilgrim Fathers* y sus parroquianos se reunieron para celebrar sus ceremonias religiosas el 19 de noviembre de 1620, en el invierno tras su desembarco, cerca de New Plymouth, en Cape Cod, en la bahía de Massachusetts. Nada podría demostrar más claramente la primacía de la estructura ritual frente al edificio físico que ese tosco granero, expuesto a las corrientes de aire, en medio de un pueblo con empalizada, levantado con premura, respirando miedo. Así pues, no sólo en la provincia heideggeriana los seres humanos son aquellos que habitan el lenguaje como la casa del ser; donde de verdad se instalan es en los puntos dispersos del espacio global recién explorado, bajo los toldos de las tradiciones y de los dispositivos rituales de seguridad que trajeron consigo.



Vermeer van Delft, Alegoría de la fe (*Nuevo Testamento*), ca. 1670, Nueva York, detalle.

22 Book of the Viceroyes

The leaders of the globalizing expeditions, the viceroys, admirals and officers also carry, in themselves and with them, together with their religious ideas, their dynastic ideals to the world. The introjected images of the royal conductors, not otherwise that the effective portraits transported, are responsible for expansion in exterior space, both in critical moments and in triumph hours, can be lived as an effective emanation of the Personal Power Center of Power homeland. When those responsible for discovery companies return physically or reflect sentimentally on themselves, they carry out external and interior gestures that confirm their belonging to the European issuer. His performance abroad is comparable to the behavior of the Neoplatonic light ray, which leaves a center to turn after reaching its point of reflection and returning to the center. In that sense, all loyal European conquerors and discoverers are on their way as executive rays of distant Kings Sol. Even the rudest emissaries of imperialism, *men on the spot*, they will feel bearers of light at the service of their nations. If European agents present themselves as great carriers, it is also because they carry out a dynastic shine while they take over the treasures of the new worlds with the attitude of collecting pawns that take the return harvest to their countries. They move in the ray beam of the national system of Majesty and all their discoveries remain most of the time referred to throne rooms and pantheons of the old world. What has been called the exploitation of the colonies testifies only the most solid form of union to the homeland of the colonizers. Its companies are investments of participations in the desire for power and in Majesty, which continue to be part of a *Stock* of dynastic and national capital of the old Europe; His victories, like *Returns of Investment*, they are introduced in the treasury of the homeland Majestades, later also in the cultural temples of nations, museums and history books. (The

art-booty theme is as old as land globalization; at the beginning of the century XVI Golden pieces of the Aztecs were exposed in Antwerpen without anyone having even asked the question for their legal owner; Durero contemplated with his own eyes those works of an art from another completely different world).



Jesuit parents Müllendorf and Dressel in Quito, Ecuador.

Without the interior icons of the kings, most of the expeditionary leaders of early globalization would not have known for whom - except for themselves - had to get their successes; But, above all, they would not have felt why recognition could be completed, justified and transfigured. Even the atrocities of the Spanish conquerors in South America and Central America are only metastasis of fidelity to homework that are made representing abroad with extraordinary means. Thus, the title of Viceroy not only has legal and protocol meaning, but is, at the same time, a category that reaches psychopolitally to the bottom of the thing itself. Nor is the book of the Viceroys still written, as is not the valid book of the kings. Through them, the European monarchs were always and everywhere in the external expansions of the old world, although they will never visit their colonies *In person* . [456] Under imaginary Baldaquines de Majesty, the conquerors and pirates accumulate their booties for the princes.



Jacques Callot, *The 23 martyrs of Nagasaki* ; The year 1597 the Sogún Toyotomi Hideyoshi (1582-1598) made ironically adjust *More Christian* to members of the order of the younger brothers.

This is also true, in a way, for the King of Kings spiritual, the Pope, who as a carrier of the three -story crown wanted to turn his throne into a hypermajesty for the entire globe. They were above all their elite troops, the Jesuits, who by their fourth vote are immediately sworn to the Pope as king of the militant Catholicism army, who since the middle of the century XVI They covered the entire world with a system of devotion distribution to the Pope and respect Rome inside the people: an internet of the devoted submission of distress by which the center spreads. There is the common model of modern telecommunication societies. The Tele-Fonazo, foreshadowed by tele-dock by the Pope; The Jesuits were the first *News Group that communicated only for its specific network*.

But also the rest of the missionary orders, the Franciscans, Dominicans, theater, Augustinians, the Conceptionists, Clarisas of the 1st and the 5th Rule, Jeronimas, Canons, Barefoot Carmelites, and many others: all of them were compromised , for their relationship with Rome, in the project of contributing successes to the spiritual conquest and of expanding by all areas of the world a Commonwealth Roman, advised and directed by the Pope. Only in the century XX



Late came to the Pope the MassMediatically conceived idea of traveling to the provinces of his moral kingdom as an ambassador of his own state. This means the emergence of Catholicism in the open telematic charismocracy: the Roman road to modernity.

Pope John Paul II with Cardinals in the Assembla Specials Per
L'E Asia on May 13, 1998, Osservatore Romano

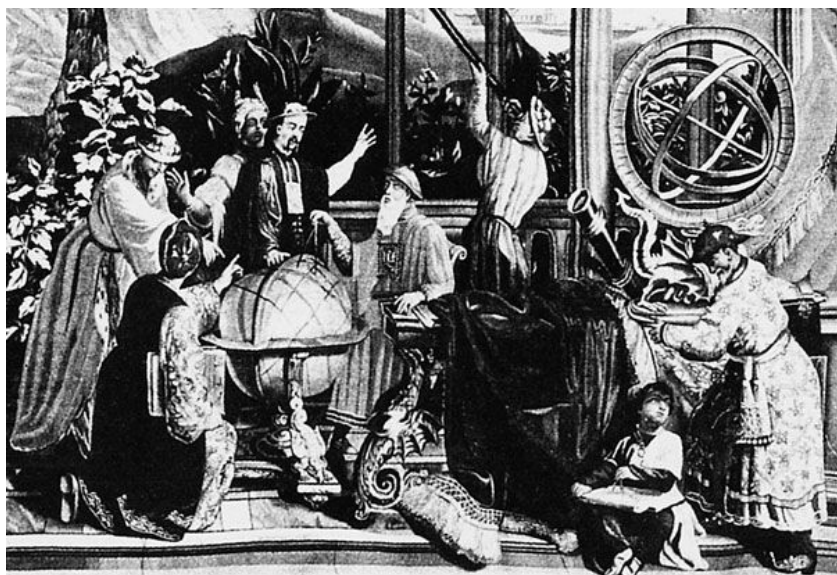
, May 15, 1998.

23 The Globalization Library

But what happens if the participants in the command companies of the early land globalization are not captains faithful to the king, or missionaries faithful to the Pope or Christ? In principle, they do not have to consider themselves excluded from the superior opportunities for coverage and transfiguration that holds European expansion. For the pioneers of the colonization of the world oriented to the secular there were media and roads by which they could be placed under one of the secular buckets of globalization, and even the spirit not religiously compromised had good prospects of feeling comfortable in the ultimate project- sphere. Who did not contribute new territories to a European king or new believers to the Church could, however, in European ports such as a conqueror and a treasure contribution, as long as it knew how to get useful as an agent of the new European experimental sciences. These anxious disciplines of the world, which are grouped around geography and anthropology, are patheically constituted at the beginning of the Modern Age as Sciences *new* and as accumulations of knowledge that are written on the forehead their methodological modernity.

It characterizes that knowledge the fact that they accumulate as a second capital: a capital, certainly, that belongs to an enlightened humanity as a whole and that could no longer subtract civil and public use by the work of Arcano theorists, privatizing of knowledge, Local wizards, and, above all, by princes and its carriers of secrets. On the background of the new sciences of exterior human beings, of the usable nature and of the inhabited earth, a literacy European had never to feel completely separated from the flow of national sense systems, even in the most remote solitude of islands and continents strangers. Any life in the outside front was potentially surrounded by an aura of accumulated experience that could be projected in literary documents. Innumerable navigators

and explorers dreamed in their immortalization in land and maritime maps. Cartographic glory is only a special case of what could be called the General Baldaquín function of European experimental sciences during the globalization process. This function currently and potentially protects the actors in the outer lines of the danger of plunging into absurd whiteness and sinking into depressions that could cause the clash with the novelty, difference, strangeness, inasimilable grief.



Jesuit Father Schall von Bell explains geographical facts in the court of the Chinese emperor; Beauvais's manufacturing tapestry, century XVIII .

The empirical sciences - with their subsidiary literary genres: travel and exotic novels - potentially transform into observations all circumstances from outside, and all observations, in communications that can be recorded in the great book of neo - European theory: as observers are not more than subjects who will write what they have *seen* either *found* . This is especially worth the golden age of the explorers-writers, of which names such as Louis Antoine de Bougainville, Jacques-étienne-Victor Arago, Reinhold and Georg Forster, Johann Gottfried Seume, Charles Darwin, Alexander von Humboldt, Henry Morton Stanley Occasionally stood out, at least with regard to the number of their readers, until reaching the level of universal literature. It is typical of the modern

habit of bringing, contributing, collaborating, Ir-Hacia-delante and systematize the fact that essential research or explorations take in the form of a contest or competition. To the trips-consciously to see who arrives before a goal to be achieved correspond here the writings-contest in the field of scientific honor: which was worth especially for polar exploration, hystericized to the background, whose protagonists often appeared as rhapsodas of his own matters and as publicists of his explorer penalties. With this intertwining of exploration and theater became recognizable at the popular level that any type of scientific expedition is a media issue. Without its reflection in an exalting and transfiguring environment it is impossible for the heroes of globalization to have been clear enough (or not clear) their objectives.

But, in principle, the mass media that cause expeditions are not so much. All those involved - with writing skills - in the unknown outputs fix their sights, rather, in a *hypermedium* Imaginary, only in which the history of its lonely successes can be registered and transmitted. Baldaquín under which all the solitudes of the explorers have to be gathered had to be a fantastic comprehensive book: a book of cognitive records in which no one would be forgotten to have stood out as a contribution of experience and as a taxpayer to the great text of the colonization of the world. Before or after it had to happen that the real publication of that imaginary hyperlibro of European experimental sciences was undertaken. Characterizes the practical genius of the enlightened French which they, already in the middle of the century XVIII , *almost halfway to land globalization, gathered enough energies to carry out the project of a Encyclopedia*



of valuable knowledge. She provides the theoretical bucket, until then informal, the obligatory figure of the circle, which orders and covers everything to know. In it, the records of knowledge can be given valuable form, even those that come from the farthest sources. Thus, the black of the letters celebrates his victory over white in the hyperlibro of science. *Giulio Paolini, Calvin's eye , in International letter, 43*



(1998).

Rudyard Kipling's hand writing. But that the meeting and brought to the home of experiences can have a subversive side - or in a specific case, at least, little delicate - it was something that Federicoii of Prussia had to experience in his personal contact with the world's traveler and explorer of nature Reinhold Forster, who seems that during his official presentation, after the achievement of a chair of natural sciences in Halle, he said, somewhat more frankly than usual in court, which until then had seen in his life five kings, three savages, three savages, Two treatables, "but none as their majesty." The Great Federico took this as words of a "archigrous type." But then, how would he have told him? If, finally, the Kings of the Old World can also be treated also, such as the exotic tribe chiefs (if the European courts are observable as mere locations of Majesty), you cannot continue to hid the great lords and their entourage that his time is approaching at the end.

24 Translators

While the habit of the contribution to European experimental sciences could be developed under the superbaquin of an encyclopedic ghost-book, the task of language researchers and ethnologists was to work linguistic exterior in a linguistic exterior in a plethora of individual encounters with languages with languages concrete foreigners. The European languages of the discoverers found themselves in front of a semiotic multiverse of enormous diversity, composed of at least 5000 (according to the Unesco account, 6700) authentic languages and a multiplicity hardly estimated of dialects and subdialects, to all which belonged invariably mythologies, heavens of gods, ritualisms, arts and gesturalities. In view of that multiplicity, which mocks any synopsis, it has to fade as itself the dream of an omniintegrant hyperlanguage. Both the discoverers and the discovered only two strategies have left to orient themselves in that neobabilonic situation: one, the imposition to the force of the languages of the colonial lords as universal languages of circulation, which, with a diverse luck, achieved at least English, Spanish and French in different parts of the world; Another, the penetration of each of the specific languages by the translated speech of the new lords. Both paths had to begin simultaneously, and, both in one and the other, the learning of languages - and with it, at the same time, the translation - is revealed as the key to the concrete and regional spherical processes. It doesn't matter that one is inclined to pessimistic or optimistic theories of translation: bilingualism or multilingualism fulfilled, in any case, one of the most important regional functions-underground during globalization during globalization *In Marche* . In this something is like a fact: that the European languages of the lords attracted the local language more than the languages of the place absorbed the languages of the

colonizers. [458] It was a sagacious intuition of the political-historian Winston Churchill writing the history of English world power not simply like the history of an empire, but like that of a linguistic space: *History of the English Speaking People* . Obviously foreseen that of the *Commonwealth* would survive, above all, the *Commonspeak* . This arrangement not only satisfied the need of the English to present only as a matter of pronunciation the fracture between Great Britain and the United States of America, but also kept open the entry option of new political groups and cultural circles in the club of The Anglopotent Peoples. And, in fact, if things are measured by the linguistic criteria, today they are incorporated into the essential Anglophone linguistic network, as new artificial peoples, all natural scientists, pilots, diplomats and business people; She finally connects the beautiful and new world of pop music. In Anglophonia, as in religion and in the conversation of weak limits, the medium is really the message.

With regard to the Christian message, he could not wait in his second missionary cycle that demand came to him from the 5000 foreign languages. He had to translate himself into the language of others to explain why he was necessary for salvation. The sum of what Christian translators have offered in recent five hundred years in order to announce their faith in foreign languages, at least from the quantitative point of view, and perhaps also from qualitative, probably represents the most considerable cultural contribution of The history of humanity: at least, the self -translation of modern Christianity to the countless certain cultures is, until now, the most powerful testimony of the possibilities and difficulties of an operatively concrete transcultural ecumen. At the end of the century xx

25 synchronous world

Modern Times : Half millennium after Columbus trips, the circumvolution land is presented, discovered, represented, occupied and used as an interwoven body in a dense network of circulatory movements and telecommunicative routines. Virtual covers have replaced the imagined heaven of ether of other times; Through transmission systems, the elimination of the distance has been technically implemented everywhere in the centers of power and consumption. From the aeronautical point of view, the earth has been reduced to a route in *jet* of fifty hours maximum; In the case of turns around the land of satellites and circumvolutions- *Mir* , ninety -minute time units have been achieved, and less; For radio and light messages, the earth has been reduced almost to a fixed point: broken as a temporary-compact sphere in an electronic mantilla that surrounds it as a second atmosphere.

With this, especially through the great technical advances of the second half of the century xx , terrestrial globalization has advanced to a point where an extravagant idea would be considered to re -demand from it to be justified. As in the century xix The factual occupation of a territory had become the definitive argument of European national states for the formulation of their colonial claims, the factual consummation of terrestrial globalization has become the self -provoking argument of the process as such. After a starting phase of several centuries, globalization stabilizes itself as a complex of rotating and oscillating movements that are maintained by their own impetus. In the kingdom of circulating capitals the *momentum* It has replaced the foundations. Consummation replaces legitimization; The facts have become norms and levels.

What the century launched xvi , he xx He has led him perfectly: as long as the money has stopped in it, no point on the surface of the earth can avoid the destination of becoming a site. The

liquidating or liquefactor revolution continues to rolling, the waves grow. All cities have become port cities, because when cities do not go to the sea, the seas come to them (the new information supermarket did not arrive on

high-ks

to the surroundings - as a false metaphor of the beginning of the network speech suggested - but about navigable currents in the data oceans). In this sense, Davos is today a sea city.

For its old and new means, the globalization permanently communicates that is happening and that advances and does not accept alternatives to it. Hence its peculiar independence of all philosophy and other expressions of reflexive theory. As a second nature or a destiny, it is not justified before any critical instance; It only maintains monologues, in which it is affirmed and reaffirms as a superior force. The description of the situation has replaced criticism. In any case, the march of the world can explain itself as the widest form of a *Act of God* which is carried out by the sum of human actions, whose realization cannot prevent, for now, contrary wills, however general they may be. After the fact that the Earth is circumvised and that the farthest peoples and cultures have accessed it under the pressure of mediation, can no longer retreat any theoretical occupation with the present. In this sense, land globalization is comparable to an axiom, the unique and unique fact that a theory of the present era can leave. Although disseminated peoples have lived so far in their endocontinent as in separate stars, hidden from the outside in their linguistic and territorial closures, they are forced by the destructive revolution of the distance of modernity to admit that, now, because of their unfortunate accessibility For the other aggressors, they live on one and the same planet, in the star of the disagrees.

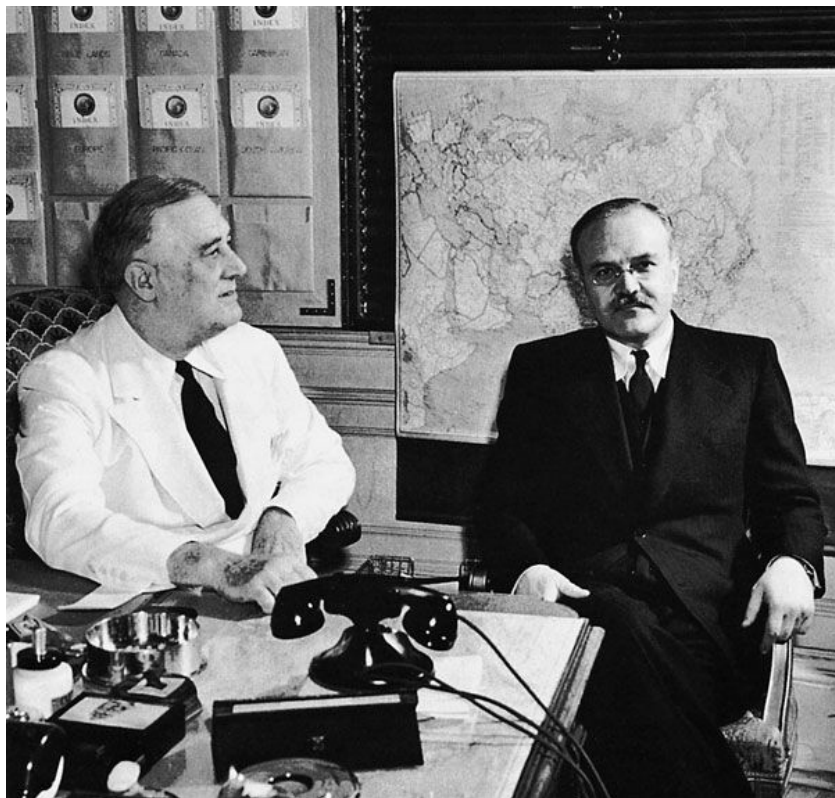
But, since terrestrial globalization is a mere *FACTUM* *That has appeared late and under singular circumstances, it cannot be interpreted as a manifestation of an eternal truth or an unavoidable need. It would be exaggerated to see in it the natural expression of the biological axiom that all human beings on earth constitute a single species. Nor does it demonstrate the metaphysical idea that all human beings definitively participate in one and the same treasure of irrevisable truths (although many create it). And what does not reflect, of course, it is a hypothetical*

moral law that all human beings must think of everyone else, if possible trying to get confinement and showing interest and sympathy. Yes, the facts of globalization carry cruelly AD Absurdum



Precisely the naive assumption of a potential frankness of all with all. On the contrary, the unavoidable finitude of the interest of human beings in human beings must become increasing). What characterized "by nature" until very recently "all human beings" without exception was their common and universal inclination and ability to, to ignore without feeling of guilt the tremendous majority of human beings that are outside the ethnic receptacle itself . While belonging to a kind of scattered living beings - and this is its factual diaspora is happily insurmountable even after the world traffic revolution - human beings, in their clans, ethnicities, neighborhoods, clubs and interest groups, are factual and inexorably unbalanced of those belonging to other identity units or other

mixing scenarios. Among the effects of globalization, however, the fact that she has raised the most unlikely anthropologically: the incessant to the other distant, with the strangers to the receptacle itself.



Joseph Arnold, the Treasury Chamber of the Family of Grand Merchants in Irons and Mining Partners Dimpfel, of Regensburg, 1608, Detail.



Franklin D. Roosevelt and Molotov in the White House maps room, 1942.
"The rolled maps were so well placed that the president, sitting on his desk,
could simply display the map of any part of the world he wanted to study"
(Gilbert Grosvenor).

Theodore Roosevelt
(1858-1919)

The globalized world is synchronized; Its determining form of time is the present
built; Its thematic convergence is in today.

[459]

It is true that in the future, countries and human beings in
which it is night will remain in the shadow of the earth; But the
world as the world has lost its shadows, has run out of night, has
fallen under the imperative-day ruthless; In the global space

represented there are no times-affront. In addition, world market thinking and the incipient "interior" policy worldly urge the immemorial ignorance of distances and foreigners to whom they will never be found and enclose those involved in a real meeting opportunities are and of chronic contact pressures. The anthropological result of globalization: the logical synthesis of humanity in a powerful concept of species and its unification in a synchronous world of traffic and circulation is the product of stubborn efforts and constrictive abstract achievements and of even more bold circulatory movements, constrictors also. *What was previously said about the preeminence of the first trip in the history of the universal circulatory movement reaches its essential point here: there is only "human being" and "humanity" after for centuries of first trip of the Europeans towards the others The anthropological horizon has been established as Plenum* virtual of peoples and cultures; A movement that, recently, with the beginning of decolonization, has to pay attention and take care of the growing traffic in the opposite direction. This traffic in the opposite direction is mixed with the gestures of Europeans to themselves, and the result of that mixture is called multiculturalism or hybridization of the worlds of symbols. «Humanity»: It appears, with interconnection of networks and progressive self -discovery, on the scenario of contemporary thinking as the vague and dispersed parasage of a universal history of the contingent: [460]



A late newcomer, whose appearance is subjected, if not to its inner nature, yes completely to the casual circumstances of its discovery and organization.

26 Second Ecúmene

"Humanity" is not constituted by the libido of forming a species and the necessary means of the meeting for it. Rather, the anthropological assembly has only been produced by the coercive ties of colonialism, and, after its dissolution, due to the necessary interconnections that are enforced in credit systems, investments, physical traffic of goods, tourism penetrations, cultural export, interventionism international police and ecological extension of standards. The claim of the current second ecumen does not manifest itself so that human beings have to admit everywhere that human beings of any other part are their peers (the number of those who deny it explicitly or covertly) is considerable, but in which they have of supporting the growing pressure of cooperation, which apiña in the face of common risks and supranational threats, making them a self -constructive commune. What has been shown for modern national states: that they can only be kept in shape through permanent self -stressful communication, seems to be verified increasingly for the still informal community of planetary states. Autogenous stress is the basis of all large format consensus technologies. [461]

In view of this, the current international policy is significantly transformed: it seems to leave before our eyes of the era of the great actions and enter the era of the great issues (that is, of the big risks, which curdle in universal or semantic institutions of new type), which have to be worked thoroughly in permanent negotiation. The issues policy and its corresponding meetings circus only prosper as the production of autogenous global stress. Its representatives negotiate for a humanity that is progressively constituted as integral or global by stress communes that approach and address each other.

This *Plenum Virtual of Humanity of Traffic and Communication*, really connected, moved by issues, which has resulted from modern

globalization through colonial empires and its overcoming in world market relations, does not represent the first figure of the anthropological commune that is He conceived in the history of human self -organizations and self -consciousness. Also for pre -Columbian Europeans, an idea of species unity, classically articulated in the Greek concept of *Oikuméne* or "inhabited world." The fact that the world colonized by human beings is then limited to the Hellenistic-Roman Mediterranean culture, and on the periphery only the Tolemaic-Botrous Trinity-Trinine , nothing of its magnanimity remains to this idea of species. The main thing about Ecúmene's old conception is not the idea that all human beings are to be at home somewhere. The ancients did not occur to teach that human beings are in all economic animal peoples (*Oikein* , inhabit) or deficient beings that depend on a house, who cannot do without a roof on the head or everything else that belongs to a complete accommodation on the ground. For ancient ecumenism, human beings No They appear as those living beings who have rights because they all need the same and feel united by it; Rather, in the thought of early philosophers, human beings are ontologically united as beings that, beyond their local symbolisms, participate together in one and the same secret in the world. They are the beings that contemplate the same light and to those who exceed the same *ask* . This idea of universal participation in a revealed superfundament *and* Hidden of reality constitutes what could be called, with Eric Voegelin, the first ecumen of the West (as is known, also existed, next to the Chinese version of the idea of a civilized totality, collected in the concept

t'ien-hsia

, "All under heaven"), expression that also translates, without ambiguity, by "empire." [462] Retrospectively, Voegelin accurately formulated the metaphysical structure of the first idea of a unitary humanity in Western antiquity:

Western humanity is not a society that exists in the world, but a symbol that refers to the conscience of the human being to participate in its earthly existence in the mystery of a reality that aspires to be transfigured. Universal humanity is a eschatological

index.

[...] Without universality there would be no humanity, not to be as the aggregate of the members of a biological species; There would be no history of mankind, since there is no history of gateity or chestity. If humanity must have history, its members must be able to respond to the shock of the divine presence in their souls. If this is the condition, humanity is constituted by the God to whom the human being responds. In this way it appears clear how a casual agglomeration of societies of the same biological type forms a single humanity with a single history: thanks to its participation in the same divine presence flow.

[463] *Consequently, the foundation of unity of the "humanity" projected in the manner of ancient Europe should not be sought in the traffic of merchandise Circunmediterranean, nor in the imperialist synthesis of the peoples that produced the domain of Rome. Rather, the human beings of antiquity, by virtue of their supreme self -interpretations, are a "community of problems": illuminated by common participation in Noético and Pneumatic comparable evidence, and solidarity by the same enigmatic structure of existence. The dignity of the human race was to be composed of beings exceeded by the same immeasurable foundation. It is true that it was reserved for the Romans to develop the war machines and the media that made them submitted the inhabited world around the Mediterranean; But after they had expanded victoriously everywhere, the conquerors had to be conquered by two conquered peoples. Yes, first, according to the verse of Horacio, "the defeated Greece gripped the wild victor," it was because Greek philosophical theology had discovered the structures of a universally perceived voice of the voice of perceived reason - it would be said, better, for a technique of evidence what mature enough to be exported - which was potentially capable of appear in the pure think of all human beings, without consideration of their ethnic particularity. Voegelin celebrated this "noetic epiphany" as the indelible contribution of Greece to a Philosophia perennis* [Also relevant also from the cultural-universal point of view.](#)

[464] *And if, later, Jerusalem also imposed on Rome under the Christian sign, it was only because, through his message of the intimate and public community of God with the souls of believers in the Ekklesia , led the reason for a "pneumatic theophany" to a universal deployment, not already delimited ethnically. Rome rose to the category of eternal city not only in the name of its most successful national gods, Jupiter, Mars, virtue, victory, but because it was able to transform into a second*

Jerusalem, and, in less broad limits, in a second Athens. Thanks to its ability to assimilate and translation, Rome became the capital of the first ecumene and the metaphysical source of energy of old Europe. A long time before universities and modern academies Rome Aetern It was presented as the Earth's branch of evidence: after Athens and Jerusalem, it wanted to be the city where it shows which is

; He demanded that every trip to Rome became a pilgrimage to evidence (and mystery). But land globalization also decentrated the city of the cities and, of a metaphysical station of the orb earth of ancient Europe, made it a mere site among others. The circumstance that the fifty-six signatories of the American Declaration of Independence of July 4, 1776, almost without exception Masons and Metaphysics should not be disabled that Masons and Metaphysics almost exception amateur , first appeal to evidence and then declare human rights: as if they had understood that Europe's emancipations are not successful as long as a truth transfer on the other side of the Atlantic is not achieved: «We consider obvious These truths, namely that all human beings are equally constituted ... »(We Hold these Thruths to Be Self Evident ...

). For the anthropological commune of the current advanced globalization process, a metaphysical foundation of the "divine presence" voegeliniana in each soul is no longer contemplated. The second ecumen has made the universals of the first jump; The concepts of both Greek and Christian and their logical evidence has provided with the provincial predicate. Christianity has had to certify its insurmountable particularity and only a distant future will demonstrate whether it is able to achieve, for the progress towards a « ethos Universal », expanded ecumenical authority: a project in which Hans Küng and others work with the impetus of new Church Fathers (although perhaps there may only be church cousins). It is only certain that none of the so -called universal religions, taken in themselves, can ever be qualified as the great vehicle for all the fractions of humanity. Each of them will be difficult to keep their quotas in the world market for metaphysical needs. And what they have no perspective of synthetic universal religions is to impose on the anthropological commune a unitary metaphysical language and a definitive vocabulary, in that sense: [465] Especially since in the world of the future, in a not too distant time, the languages of the victors and the languages of the losers will be increasingly separating, although at this time, in the media

and parliaments of the welfare societies in Power, the essay of maintaining a social democratic language for a world without losers is re-made again.

[466]

In this situation it seems plausible to place the expectations in the concept of a foundation of unity of the species of what the exalted statements of the Noetic and prophetic theologies in the era of the first ecumene put them.

Anyway, the second ecumen can learn from the first reconstructed that does not proceed or it is not possible more recent, politically correct, which certifies for all human beings belonging to a *Gen-pool* widely homogeneous. This Adamic racism is an illusory system of the same structure as all biological collectivisms prior to it, even if genetic arguments are now used for the unification of races and not only for discrimination. Neither can the second ecumene express the Human race unity —For use for a moment the language of the century XVIII - Through a

Physis

common, but only for a common situation or condition. But this condition is only determinable already ecologically and immunologically.

The unity of humans in their disseminated species is now based on the fact that all, in their corresponding regions and stories, have become the surpasses, synchronized, in those affected and humiliated from the distance, in the uprooted themselves, connected, connected, Excessively required: in locations of its vital illusion, in capital addresses, in points in the homogeneous space, to which they return and return to themselves: more seen than seers, more understanding than understanding, more trapped than attractions. In the return to himself, each and each one has to try to understand, now, the advantage or disadvantage of being the one. The "humanity" after globalization: human beings, mostly, who have remained in their own skin, the victims of the disadvantage of "me" site. Without any philosophy, the same course of the world has displaced from the center to human beings unforeseen, non-theological. In the globalization process, human beings not only feel outdated - as they have said, resigning, many theorists of alienation - but have become strangers for themselves: in beings that return to themselves from the outside and cannot be sure there is someone at home when they enter themselves. If in the first ecumene the exemplary human being was the wise, who

meditated in his relationship broken with the absolute, and the saint, who by an incomprehensible grace could feel closer to God than the usual sinner, the exemplary human being of the second Ecúmene is the prominent, which will never understand why he has been more successful than others, and the anonymous thinker, who opens up to the key experiences of this era: on the one hand, to the always returning revolutions, such as «Manifestations of Infinity here and now",

[467] on the other, the shame that affects more than the original sin to all lucid life: never have done enough against the general degradation of the living. In the last sphere, the site of the second ecumene, there will be no sphere of all spheres: neither computer science, nor a state-universal, nor, above all, a religious. Even the Internet, however great its potentials are, as a superinclusion system, creates, at the same time, a complementary superexclusivity. The sphere, which only consists of surface, is not a house for everyone, but a market for anyone. In the markets nobody is "get"; No one has to try to be at home where money, goods and fictions change. World market is a concept that means the verification (and claim) that all offers and customers are in a general exteriority. As long as there is world market or world markets, they will fail, for the unsurpassed preeminence abroad, all the speculation about the recovery of a panoramic, domestic or metropolitanly centered, of an integral interior space called humanity. If the Middle Ages could not concentrically fit the sphere of God and the sphere of the world, [468]



which would mean only an additional madness that modernity undertook the hybrid project to integrate the multiplicity of cultural and business locations as sub-stage in a concentrically built monosphere. This is what it seems, certainly, that Marshall McLuhan himself has disabled when he gave himself to his vision of the global village: "The media extensions of the human being lead to the humanization of the planet."

[469]

As generous that were the expectations of the great media theorist: the unstoppable extinction of central-imperial configurations of the world's shape has stolen the foundation (the central position of the absolute sender) also to electronic Catholicism.

Great Warehouse Tietz, Berlin, 1899-1900 .

27 The great immune transformation

On the way to fine wall societies

From the noisy monotony of the current sociological and political literature on globalization, some patterns that have good prospects of becoming for the next centuries can be abstracted in something as eternal or universal journalistic issues: on the one hand, the reason that between the local and The global must be stipulated at all times a new *Modus vivendi* ; on the other, which, "after modernity," the political communities would have entered a new constellation "beyond the national state"; [470] Third, that the globalized world enters politically and morally in tension due to the increasingly striking difference between poor and rich; And fourth, that the progressive exhaustion of the biosphere and the excessive requirements that are made to water, air and soils convert *Nolens Volens* To "humanity" in an ecological community of interests whose good sense and dialogue a new rational culture must arise that takes into consideration the future repercussions. It is not difficult to perceive in all these issues a problem that travels to all: the fading of the traditional conceptions of political subjects and social self -units. It is warned everywhere that decisive trends have escaped from those who had the competition so far, and that today's problems and yesterday's problem solving (especially tomorrow's problems and today's problem solving) They are no longer in unison.

Let us translate these perceptions from the sociological debate to our context: that of a political poetic of space or a "macrospherology." [471] After this change of perspective, all issues of social and personal identity are presented under morphological and immunological aspects, that is, under the point of view of how

in great worlds moved historically can even be established as well as living ways of "living" or being-and-and-the-Suyos. The current throbbing of globalization reflects the fact that the political status of habitability was made available to the National State - as well as the Housing and Conference Chamber of the Democratic Peoples (or of the Illusions of the People) - with greater possibilities so far, but that, here and there, in that national living room already runs the air very unpleasant.

In a retrospective look it appears clearer than the extraordinary contribution of the modern national state has been to dispose of the majority of its inhabitants a kind of family or home: that imaginary or real immunity structure, which could be lived as a convergence of place and yes or as regional identity (in the best sense of the word). Where this contribution was most impressive, it was there that the domestication of the state of power in welfare was better achieved. Globalization attempts at this political-cultural effect of household, with the result that innumerable citizens of modern national states are no longer at home with themselves, nor are they with themselves at home.

The immune construction of political-ethnic identity has been put in motion, and with this it is shown that the connection of place and itself is not as stable in any circumstance as required and announced in the political folklores of territorialism (from the ancient agricultural cultures to the modern national state). If the intertwining of places and itself is disturbed or diluted, two extreme positions may appear, from which the structure of the social field with experimental precision can be deduced, so to speak: that of a selfless itself and that of a place without itself. It is clear that, until now, all really existing societies had to always find their *Modus vivendi* somewhere between both poles (ideally, certainly, as far from the extremes as possible); And it is easily understood that in the future every real political community must give a response to the double imperative of the determination of itself and the place.



Róza el-HaSsen, *Puerta object* , 1996, silicone, lock and picaporte.

What is closest to the end of the solution, certainly, is the Judaism of the diaspora of the past millennia, which has been said, not without reason, that it has been a people without territory; A fact that led Heinrich Heine to say the sharpness that the Jews are not at home in a territory, but in a book, the Torah, which was taken by them everywhere as a "portable homeland." This observation as elegant as deep illuminates a circumstance of general validity, in which it has been repaired too few times: "nomadic" groups or "sterritorialized" do not build (or only marginally) their symbolic immunity and their ethnic coherence from a ground that supports them; Rather, their mutual communications function as an "autogenous receptacle" [472] *in which the communicators themselves are sheltered and in which they remain "in form" while the group wanders through foreign countries. According to that, a people without territory cannot give in to the sophism that throughout the history of humanity has been imposed in almost all sedentary peoples: understand the territory itself as the receptacle of the people and conceive the soil itself as the apriori of his sense of life and his identity. That Territorial Fallacy It belongs to the most effective and problematic*

inheritance of the sedentary era, since it supports the fundamental reflection of any political use, apparently legitimate, of force: the so - called "defense of the homeland", which is based on the obsessive Equalization of place and yes-very: the axiomatic lack of logic of territorialized reason. This is progressively evidence Liaison

mutual It is characteristic of advanced modernity the tendency to multilocal itself, as well as the polyethnic or "denial" place. *On this fact, also theoretically interesting, he has drawn attention lately, with its conceptual creation Ethnoscape , the Indo -American Cultural Anthropologist Arjun Appuraj. Under this concept of Ethnoscape facts such as "deterritorialization" (Deterritorialisation) growing of ethnic ties, the configuration of "imaginary societies" outside the nations and the imaginary participation of innumerable individuals in the images of life forms of other national cultures. [473]*

With regard to Judaism during his period of exile, his provocation consisted of the fact that the apparent paradox and real scandal of a si-most factually existing, without place, without place.

In the other pole the phenomenon appears place without itself in increasingly striking ways. For this, the regions of the Earth are not inhabited by human beings are paradigmatic: White desert). But in our context they have less interest because these are places where human beings come together although unintentionally, or without being able, to link their identity to the town. This applies to all traffic places, both precisely and broadly, these are places destined for traffic such as stations, ports and airports, streets, squares and shopping centers, these are facilities designed for limited stays such as villages such as villages on vacation or tourist cities, industrial plots or night shelters. Such places may have their own atmospheres, but they do not exist depending on a regular neighborhood or a collective self that was rooted in them. It is typical of not retaining its visitors and passersby. They are the places of no one, sometimes very busy, sometimes depopulated, the traffic deserts that proliferate in the denucleated centers and in the hybrid peripheries of contemporary societies. *In such societies it is recognized, without greater analytical deployment, that globalizing trends decisively attempt against their normality until today: life in solid, ethnic or national conditions of container*



(along with their specific ghosts) and the license to confuse, without any fear, territory and yes. Well, on the one hand, such societies loosen their bonds to the place while large populations get used to historically unparalleled mobility; On the other, the number of these traffic places is dramatically multiplied, with respect to which no habitability relationship for human beings that frequent them is possible. With this, globalizing and mobilizing societies are approaching at the same time both the "nomadic" pole, to the non-place yes, as well as the desert pole, to a place without itself: with a middle section that is shrunk, composed, composed, composed of mature regional cultures and satisfactions produced by attachment to the ground. Anish Kapoor,

TURNING THE WORLD UPSIDE DOWNIII , *Deutsche Bank, London*1996. The crisis of modern mass societies, which is currently discussed most of the time as if it were the crisis of national statuity, therefore, proceeds of advanced erosion of the functions-container Ethnic. What until now was understood and misunderstood under societies, most of the time it was nothing

other than He found his self -frog in a certain national hermeneutic and that stirred in his own redundancies (for foreigners, just ever understandable at all). Such historical communities, which were maintained at the point of intersection of itself and place, the so-called peoples, were placed most of the time, because of their self-self- *container* , in a great slope between interior and exterior (a fact that in pre -political cultures used to be represented as naive ethnocentrism, and in the political step, as a substantial difference of the internal and exterior political). But just that differentiation and slope are progressively raided today through the effects of globalization. The immunity situation of *container* National is living in a growing degree as a problem by the beneficiaries of the above conditions. It is true that someone who has known the advantages of modern freedom of home establishment barely miss the militant closures of the former national status, even less totalitarian self -hypnosis that were often characteristics of tribal life forms; However, many contemporaries neither understand or accept the meaning and risk of the tendency to a world of fine and intermingled wall societies. Globalization, says Roland Robertson correctly, is a process accompanied by protest ([Basically answered process](#)). [474] But protest against globalization

is Also the globalization itself: it belongs to the inescapable and indispensable reaction of immunity of local organisms against infections due to the upper world format. The characteristic psychopolitical challenge of the global era (which we can understand with Martin Albrow as the specific level of development of the globalizing modern age) not only consists in assimilating the weakening of the traditional immunities-

container ethnic simply as loss of form and decay (that is, as ambivalent and cynical contribution to self -destruction). What is really at stake for postmodern are successful designs of living immunity conditions; and precisely those can be and will be configured in a diverse way in permeable wall societies; Although, as always happened, not in all and for anyone. In that context, the epochal trend to individualistic ways of life reveals its revolutionary immune sense: today, in advanced societies, perhaps for the first time in the history of hominid and human life forms, it is the individuals who, as carriers of properties of Immunity, they separate themselves from

their social bodies (until now primarily protective) and want to mass disconnect their happiness and unhappiness from the being-in-form of the political commune; where this trend is more clear is incarnate

Pursuit of Happiness It is expressly founded since 1776 the social contract. The centrifugal effects of this happiness orientation of the individual were compensated to date through community and civic-social energies, so that the immune priority of the group against its members seemed to also be incarnated in the synthetic people of the American-USA. Meanwhile, the signs have been invested: in no nation of the earth, in any population, no culture is exercised so much biological, psychotechnical and parish carriage at the level of the individual, accompanied, at the same time, of increasing abstinence of political commitments. In the last presidential elections in the United States there was a participation of less than 50 percent, and in the elections to Congress and the Senate (November 1998) they did not vote, counted roughly , two out of three citizens with the right to vote (and experts even considered the share of 38 percent participation as a relatively good result). This betrays a situation in which the majority of individuals can deolitize the destinations of their political communes: no doubt under the impression of the well -founded idea that the individual does not find from now on (or only in exceptional cases) his Optimum immune in its national group; It still maybe, partially, in the solidarity systems of your "minority" or your Community

Tránsito

Air conditioning

Lo que, por ahora, sigue siendo común a todos los habitantes de la tierra es la móvil envoltura climática del planeta, la atmósfera en sentido meteorológico, que, por razones conocidas, se ha convertido en un objeto de preocupación para los contemporáneos. Las tendencias del mercado técnico-climático permiten reconocer desde hace tiempo que quien puede permitírselo se esfuerza por apartarse del aire malo compartido por todos. Las culturas de vivienda del futuro partirán cada vez más explícitamente de la necesidad de producir técnicamente climas interiores en los que sea posible vivir. *Air conditioning* se impondrá como el tema espacial-político fundamental de la era que viene. Con ello, el imperativo esférico despierta de su latencia y se manifiesta de modo exotérico como el centro de todas las creaciones políticas y culturales de unidad.

En menos de una generación los miembros de la Segunda Ecúmene habrán comprendido en numerosos puntos climáticamente críticos de la tierra que respirar es demasiado importante como para seguir haciéndolo al aire libre. Pronto será una evidencia trivial lo que hoy sólo es visto a través de gafas teóricas heterodoxamente talladas: la política climática explícita es el fundamento de la nueva ecúmene, igual que la técnica climática explícita será la base de las configuraciones comunitarias concretas. A más tardar, cuando se hagan crónicos los daños climáticos físicos irreversibles, o sólo con esfuerzo compensables (los psíquicos son disimulables durante más tiempo), se reconocerá universalmente que las sociedades sólo pueden describirse y dirigirse como casos de esferología aplicada.



Pompas de jabón, Nueva York, 1945.

El aire acondicionado es el destino. En él se verifica la proposición de que la esencia de la Modernidad se manifiesta en la tarea de separar sistemas de inmunidad técnicamente precisados de anteriores estructuras de inmunidad vagamente holísticas. En cuanto el abastecimiento de aire deja de ser una premisa no-problemática de los procesos vitales y pasa al estadio técnico, la más antigua condición fundamental pneumática y atmosférica de la existencia humana alcanza el umbral de la Modernidad. A partir de entonces, mezclas de aire y atmósferas se convierten en objetos de producciones explícitas. Con lo que en los últimos dos siglos y medio se ha llamado Ilustración no se ha hecho nada más desde entonces. El lado claro de la Ilustración será técnica respiratoria. La moderna estética de la cotidianidad señala a esos desarrollos, si no la dirección, sí el horizonte.



Frei Otto, ensayo de epidermis jabonosa para grandes cubiertas, 1971.

Los seres humanos hacen su propio clima, pero no espontáneamente, no bajo condiciones autoelegidas, sino inmediatamente encontradas, dadas y transmitidas. La tradición de todos los climas muertos agobia como una pesadilla los estados de ánimo de los vivos. Lo que, según las insinuaciones de Vitruvio,^[475] comenzó con los primeros fuegos, la reunión de los seres humanos en torno a un centro agradable, a una *magna commoditas*, a un mimo atractivo, sigue siendo hasta el final la técnica de base de creaciones solidarizantes de grupos. La sociedad es su temperatura espacial, es la calidad de su atmósfera; es su depresión, es su despejo; es su fraccionamiento en innumerables microclimas locales.

La autodisposición de estado de ánimo de esferas significa, por ello, más de lo que se ha considerado política hasta ahora. Esferas —lo hemos intentado comprender mediante análisis prolijos— son espacios compartidos que se despliegan por un habitar común en ellos. Son el primer producto de cooperaciones humanas; constituyen el resultado inmaterial y, sin embargo, más real de todos de un prototrabajo que sólo se lleva a cabo por medio de resonancias. No es la compartición del trabajo la que ha estimulado el proceso de la civilización, sino la compartición de esferas; ésta es la sintonización primordial de la sociedad en sí misma sobre sí misma.



Man Ray, *Autoportrait déformé*, 1938.

Por eso, sólo pudo haber partidos políticos, sí, política, en general, como foco de interés público, después de que hubiera tenido que discutirse la regulación del clima interior dominante en formas civilizadas.

La democracia reformista y las sociedades de medios de masas aparecieron a la vez sólo porque los medios de masas, como conformadores sociales de clima, permitieron divulgar la disputa en torno a las regulaciones de clima. Por eso tienen razón las poblaciones ilustradas de democracias de masas en interpretar las gesticulaciones electorales de sus partidos como una guerra de meteorólogos: todos ellos pretenden cambiar el clima mediante promesas, pero su cacareo delata que no saben lo que significa prometer; casi sin excepción ignoran la razón fuerte de estar juntos. No comprenden que la solidaridad sólo es posible por transferencia

de formas culturales tempranas de participación y simpatía de unos con otros a condiciones de grandes sociedades: aunque sí notan las consecuencias de que los presupuestos para tales transferencias se hayan vuelto precarios.

El escepticismo antipolítico tanto del Este como del Oeste, que se alimenta de percepciones correctas, contiene ya el núcleo de una idea con la que ha de comenzar la nueva proyección de espacios de solidaridad. A cada uno de esos espacios pertenece una fundamentación —mejor, una suspensión— constituida por una promesa de clima verificable en sí misma. La Ilustración comienza por despejar (como se despeja el tiempo), o, si no, es realmente y desde un principio el engaño de masas que los oscuros autores del sigloxx sospecharon que fuera. Como toda vida compartida, la política es el arte de lo atmosféricamente posible.



Peter Sloterdijk (Karlsruhe, Germany, 1947), one of the most prestigious and controversial contemporary philosophers, is the rector of the Higher School of Information and Creation of Karlsruhe and Professor of Philosophy of Culture and Media Theory in the Viennese Academy of the plastic arts. Of his extensive work can be highlighted, among others, his novel *The magic Tree* and his essay books *The thinker on stage*, *Eurotaoism*, *surprise of the world* (Ernst Robert Curtius 1993) and *The contempt of the masses* .

Grades

[1] Diogenes Laercio II, 10. < <

[2] *Ausgewählte Schriften* , vol. Ⅳo , Stuttgart1997, p. 61. < <

[3] Cf. *Spheres* I, trad. from Isidoro Reguera, Siruela, Madrid 2003, p. 69. < <

[4] In different lists there are more than twenty names of which only four are canonical: Thales, the protophilosophus, Bías de Priene, Solón, the legislator, and Pítaco de Mitilene. Quilón de Esparta, Periandro de Corinto and Cleóbulo de Creta also often appear. As characteristic melodies, each of those wise are assigned maximum or typical warnings: "keep measure" (such); "Most human beings are bad" (Bías); "Of no excess" (Solon); "Profit is insatiable" (Pítaco); "Know yourself" (Quilón); "Saving measure is the best" (Cleobolus).

< <

[5] Plotino, *Discouragement* VI 8, 18,
1-s
. "Everything is inside." < <

[6] Gaston Bachelard, *Poetik des Raumes* , Munich1960, p. 238 and 132 [*Poetics of space* , FCE, Mexico1965]. < <

[7] Cf. Otto Brendel, «Symbolik der Kugel. Archäologischer Beitrag Zur Geschichte der älteren Griechischen Philosophie », in *Mitteilungen des Deutschen Archäologischen Instituts* , Römische Abteilung 51, 1936, p.

1-95

. Then we freely stick to Brendel's considerations. The recent and most complete analysis of the mosaic of the philosophers of Naples (Konrad Gaiser, Heidelberg 1980), which aims to see in that image a representation of the Platonic Academy discussing the thesis of Póntico Heraclides of The stillness of heaven does not convince, despite the abundance of references and data, because it is not plausible at all that a painter of the Hellenistic era was the object of the picture a cosmological hypothesis that in its time had no supporters; In addition, Heraclides rejected the idea of a cosmos with covers and considered the infinite world, so that it would be strange that precisely their ideas had provided the issue to a debate about a celestial sphere physically located in the middle. From the widely misguided argument of Gaiser it can only be maintained that in the mosaic of Torre Annunziata there is an air of academic debate and platonizing typism, but, as we believe, only in relation to an older scene and of more original and general meaning. < <

[8] It is clear that with this thesis a diversion is introduced into the doxography, since, when the tradition unreasonably describes such as the creator of a philosophical-elementary hypothesis on the first matter, the sources only attribute an image of the world in principle in principle the one that the earth floats like a ship on the original water. The spherical-cosmological thesis will use Plutarch through the retroproject of models after the maximum taletic. With regard to the artistic idea of the philosophers' mosaic, it does not seem problematic to perceive in it a syncretism of foundational legends (protophilosophy, tradition of the seven sages) and classicism (spherical image of the world and philosophical cosmoteology). < <

[9] In Diogenes Laercio I, 35, it is said: «For theirs these sentences are counted:“ Of the beings, the oldest is God, the ingenito; The most beautiful is the world, the work of God; The biggest is the space, which encloses everything; The fastest is the Spirit, which transfers everything; The strongest is the need, which dominates everything; The wisest is time, which discovers everything. ” "What is divine?" "What has neither beginning nor end." < <

[10] Cf. *infra* Chapter 3: «Arcas, city walls, borders of the world, immunity systems. *For an ontology of fenced space* ", p. 243-SS

. < <

[eleven] Among those for whom these gigantic toys seem to be of a family format, the young Max Bense stands out who in 1935 notes: «The space is the original. *The more original the human being, the deeper the feeling of space* . Heidegger - to have been originally in his "interiority", in his "inner reality", in his "elementary existence" - he had to have interpreted being as a space. " «Rebellion of the Spirit. a defense of knowledge », in Max Bense, *Ausgewählte Schriften* , vol. 1, Stuttgart1997, p. 107. < <

[*] As surely it will have already been warned, the author almost always employs the term "asceticism" and its derivatives in the etymological sense of exercise, practice, profession. (N. of the T.)

< <

[12] *Holzwege* , 7th ed., 1980, p. 92. [*Forest roads* , Alliance, Madrid1995, p. 92.] < <

--- [13] --- NOW IN BLOBUM GLOBUM ET EIus Motus Addminum
Product. «of Ludo Globi» --- , in *nicolaus from Kues*, --- The
philosophicalphisch-thological schriftens --- , Vol. --- III --- ,
[Viena1989, p. 222](#)

--- < --- [14] --- Authord of the temperatures. A vertedingon of the
erkenntnis --- , Stuttgart-Berlin1935, Reedition: Stuttgart1997, p.
122.

--- < --- [15] --- *Cfr. OTTO BRENDOM*, --- Symbolik of Symbolic ---
(*Cfr.* --- Supra --- , [note 7](#)), p. 85.

--- < --- [16] --- CFr. In Chapter 8: «*The Last Sphere*. --- for a fired
story of the fillos of the terretical globalization
--- » The Fundamental Movement: The Foundation that returns", p.
--- 763-sss ---

--- < --- [17] --- *The discovery of this question –nosotros the question by the absolute localita crazy– it seems to have been aprift, which in its --- Physical --- , Trass a neumeration of ocho variants of the meaning of the preposition of the preposition --- In at --- , Formula the customs of if all is in another or in no part, or if it is also possible that something is something. --- In yes the same --- (Cfr. --- Shirtas --- I, Excussion 4: « --- Ser-ahí*

--- *at the*

--- There is an essence of Essence to the nearby --- », p. 307, note 144). With this information about the power-ser-ser-ssí-ssí-ssín-ssín-ssity, aristótel roces the probition of the western philosophy, which would be of «erer and space.”

--- < --- [18] --- *In the bibliography to the respectiveness is found indications for its datación; Alois Fauser believes that the --- Farnesium Farm --- It is a work of the Century Century --- I --- Before --- of Christ; CFr. --- Diee welt in chairen. Kulzz Kulturgeschichte of Haus Pharnese --- , Stuttgart1967, p. 39; According to Percy Ernest Schramm (--- Sphara, globus, reichsapfel. Wanderung and Wadlung Agriptszeichen of Caesar Bis Elizabethhii --- , Stuttgart1958, p. 8) Mean --- I --- After --- of Christ; Ocassionally it is also spoken also of Antonino Pio --- II --- ; The most convincient cars, to our look, to write the date at the time of August. Franz Boll Believe to drive by the presence of the term that date the trum of the ballot would be locating in the years to be able to handle over to Absolute power. CFr. Boll, --- Sitzunsberichte of the akademie of the wissenschaften --- , Munich1899, pages. --- 121-SS --- ., quoted by Pauly-wissowa, --- RealennCyclee of the altertumewswiswite --- , [Stuttgart1981, Article «globen», column](#)*

--- < --- [19] --- *CFr. Q. E. SCHRAM*, --- Ibid --- ., p. 11.

--- < --- [20] --- CFr. *“Nuber Astronomische Druckwerkee Use alter and
Neuer Zeit”, a manuscript of a pronounced conference in the Library
Society in --- Aby warburg. A biography intellucutle
--- , Hamburg1992, pages.
--- 272-2 ---*

--- < --- [21] --- CFr. *For this the subpersons of rolf Michael Schneider,*
--- but beardbaren. Orientalstatuen Aus Facement Mamor in the
Römies Représntación
--- , WORMS1986, p.
--- 47-S --- HAVE A THANK A ANS BELTINGG that I will tell me the
news of this book.

--- < --- [22] --- Cum tot Sustineeass ED Tanta negotia Solus, epitulae
--- II, 1,

-- < -- [23] -- *CFr. A. Fauser*, -- The WELT IN CHAKUND
-- (Vern Note 18), pages.
-- 36-39 --

-- < -- [24] -- Cfr. Paul Zanker, -- Die finds of the shadows. The
bild of intellemen in the antiken Kunst
-- , munuch1995, pages.
-- 109-S --

--- < --- [25] --- *The verb --- Philoponein --- And the subtribute --- philopony --- belongs to the Classic Greek; The fionnza fielsóficasóficated life, especially in all in the stoa, would not exercise in absolute without such expressions; also platon meet and the «amuntes of the last” or the corptoral Fatiga, which is appointed to units of gymnasia and the Peritantes in the body of the body (the body of the body. --- Feed --- 248D). on the sect of Alejandrina of the --- Philoponoi --- In the Century Century --- VI --- D.C., CFr. Michael Wolff, --- Impetusthemethorie. Accompany*

--- , Frankfurt1978, pages.

--- 107-1 --- *The lady lady of Alexander the great: --- Birds Kai Philanthroopía --- , sample that the love of love was also held a place in the individuals of the mighty. The fielical genius of Nietzsche is also expressed by the circumstance from the circumstance of which in the pagrapho diagraph 341 of the diagraph --- The Gaa Science --- («The load load”) I was reviewed a new relationship between a new relationship between a new one --- Longs --- And --- Pons*

: The compliance of the thinker with the idea of the eternal return. < <

[26]

Cf. Chapter 4: «The ontological argument of the sphere», p. 309-SS ,
as well as chapter 5, «

Deus Sive Sphaera

or the

One-all

what explodes », p. [403-SS](#)

· < < [27] Onto-logical/onthical differentiation refers to Alexandre Kojève: cf. [infra](#)

Note 36. < < [28] Cf. Heraclitus, fragment 43 (Mansfeld): «None of the people I heard explanations reaches the knowledge of it wise (*Sophon*) [that is, the God] is something separate (*Kechorismémon*) altogether". Cf. also Simone Stony, [Le Dieu Separé. Les Origina Du Gnosticisme](#)

, Paris1984. < < [\[29\]](#)

In any case, next to the Pharnsic Globe, Arolsen's marble celestial balloon can be considered as a second candidate to offer an authentic old document. < < [30]
Mythology knows a similar episode of transfer of heaven: Hercules replaces Atlas while he will collect the apple of the Hesperides for its visitor. Here it appears now [In nuce](#)

A first theory of the attempt to free himself from weight: Atlas, happy for his new freedom of movement, refuses to return to the weight of the sky and tells Hercules that from then on he is the one who supports the sky in his place . Hercules simulates accepting the new situation, but asks the Atlas to take the load again while he is done with fabrics a cushion to support it in the neck. Atlas, who does not realize the trap, accepts, takes the sky and has to contemplate how Hercules escapes satisfied. You could say: since then the great cultures argue - more latent than openly - on the question of how to get others who take care of the heavy and difficult. < < [31] About the formula: "what is" (*HOSTIN HOST*), Cf. Thomas Buchheim's lucid comment in his book *Die Vorsokratiker. Ein Philosophisches Portrait* , Munich1994, especially pages. 117-SS .; There also the reference to the meaning of [Noeín](#)

as "perform." < < [32] ... Auto Autó Noeín Estín Te Kaí Eínai

, "The same is what is known that what it is" (Mansfeld, fragment 7). < < [33]

Poem

, Fragment 11, verses 20-25 . [The author quotes *Die Vorsokratiker* , Greek/German, edited by Jaap Mansfeld, Stuttgart1987, p. 321; us, by g.s.kirk and J.E.raven, *The presocratic philosophers* , Spanish version of J. García Fernández, Gredos, Madrid1974, p. 385. (N. of T.)

l < <

[3. 4]

Verses 42-44 ,

Ibid.

, p. 323 (Mansfeld); [386-387](#)

(Kirk and Raven). < < [35] The view or panoramic vision (*UM-SICHT*)
Parmenídea is technically implemented, in part, through the Roman
circus and modern panorama: the panoramic cinema and its
prosecution in the current Virtual-Reality-Technology. Cf. UWE
PIRR, «For the technical history of the panoramic gaze. From the
panoramic picture to interactive virtual reality », in
Hyperkult. Geschichte, Theorie Und Kontext Digitaler Medien
, Martin Warnke, Wolfgang Coy, Georg Christoph Tholen (eds.),
Basel and Frankfurt 1997, p. [291-330](#)

. < <

[36]

Alexandre Kojève notes with respect to that *One-all* that is seen in the image of the sphere: «What matters in the parmenid image of being is, on the one hand, that the sphere is absolutely *homogeneous* , so you can't speak properly about your *Parties* , and, on the other, that the sphere itself does not have *boundaries* [overpasable] *outward* And therefore, it is totally *limited to herself* ... So, nothing can surpass the sphere of being: one can get on it in it as you will always have *Everywhere exactly the same* to be in front that behind him, and *all over* It will be the same being ». *Le concept, le temps et le discours. Introduction Au Système du Savoir Essai*

, Paris1990, p. 289. (I appreciate Boris Groys the referral to Kojève's considerations about the possibility of a "last spherology.") This means: the demand for homogeneity implies that in the sphere there is no authentic multiplicity of real or spatially different points, but only The unique, spatial-hiperespacial point, which already belongs to divine sphericals. To do this, cf. Also Kojève's explanations about the "parmenid thesis", in

d'Ene *Histoire Raisonnée de la Philosophie Païenne* YO.

Lesocratiques

, Paris1968, Reissue 1997, p.

206-236 , here above all p. 211. < < [37] *Cf. for this* Spheres

I, Chapter 3: «Human beings in the magical circle.

For a story of ideas of the fascination of proximity »; Regarding
Hegel, cf. especially pages.

230-SS . < < [38] *Richard Dawkins*, Das Egoistische Gen , Reinbeck
Bei Hamburg1996, p. 206 [

The selfish gene , Salvat, Barcelona1993].

< <

[39] For the problem of absolute representation, cf. Chapter 7: "How through the pure environment the center of the spheres acts in the distance", p.

598-SS . < < [40] «*San Cristóbal*», in Die Legenda Aurea des Jacobus de Voragine , translated from Latin by Richard Benz, Heidelberg 1984, p. 500. [Santiago de la Vorágine,

The golden legend , translation of Fray J.Macías, 2 vols., Alliance, Madrid1982, I, p. 407.] < < [41] [Perhaps a single exception to this is Gertrud Höhler and Michael Koch,](#)

Der Veruntreute Sündenfall. Entzweiung oder neues Bündnis? , Stuttgart1998, in which the couple of men and women is enhanced by defining it as "duocentric protoequipo." < < [42]

Cf. Wilhelm Schmidt-Biggemann,
Philosophia perennis. Historische Umriss e Abendländischer
Spiritualität in Antike, Mittelalter und Früher Neuzeit ,
[Frankfurt1998](#), p.

439-453 . < < [43] *The last height thinker that must periech* -Ontology
(theory of being enveloping and wrapped). Cf. K. J., Von der Wahrheit.
Philosophische Logik
, vol.
Yo , [Munich1991](#), p.

47-222 . < < [44] [Cf. Heinz Robert Schlette,](#)

Weltseele. Geschichte und Hermeneutik , Frankfurt1993. < < [Four. Five] Cf.
Nicolás de Cusa, Dialogus of Ludo Globi Liber Primus , in Die
Philosophisch-Theologischen Schriften
, Latin-German, vol.
III , [Vienna1989](#), p.

271-273 . < < [46]

For Plato's struggle against those thesis and his representatives, cf. [infra Chapter 4: "The ontological argument of the sphere"](#), p.

320-SS . < <

[47]

Poem , [verses](#)

30-31 . < < [48] On the Bimilenaria History of the cosmological representations of the spheres recently deals with thoroughness Jean-Pierre Lerner, **Le Monde des Sphères** , *vol.* :

Yo

Genèse et trompe d'Ene Représentation Cosmique , *Paris1996*, *vol.* II

:

THE END DU COSMOS CLASSIQUE , Paris1997. << [49] *This suspicious proposition seems to retrace the hermetic LIBERXXIV Philosophorum , in which the formulation for the first time appears: Deus Est Sphaera Infinita Cuius Centrum Est Ubique, et Circumferentia Nusquam . San Buenaventura, who collects this phrase in his Itinerarium mentis in deum V, 8, adds to the "sphere" noun the adjective "intelligible." Also the teacher Eckhart and his successors to the Cusano are debtors of this statement. He LIBERXXIV Philosophorum It has been reissued excellently as volume 153 A del Corpus Christianorum* , Tournhout1997. In Chapter 5: « Deus Sive Sphaera or the One-all what explodes », cfr. infra [The pages](#).

466-SS ., Three of the twenty -four theosophical thesis of that book are discussed. < < [fifty] « Theatrum philosophicum », *In Gilles Deleuze*, Michel Foucault, *der Faden Ist Gerissen* , [Translated from French by Walter Seitter and Ulrich Raulff](#), Berlin1977, p. 33 [[Michel Foucault and Gilles Deleuze](#),

Theatrum philosophicum followed by repetition and difference , Anagrama,
Barcelona1995.] < < [51] [Cf.](#)

Spheres I, p. 561. << [52] Johann Wolfgang Goethe, ZUR MORPHOLOGIE. Die Schriften Zur Naturwissenschaft , [section](#)

Yo , vol. 9, Weimar1954, p. 233. < < [53]

In the final chapter of this volume: «The last sphere.

For a philosophical history of terrestrial globalization ", p.

695-SS ., There is a deduction of the expression "site" of the new relationships of thought and circulation after the circumvalans on Earth. < < [54]

Cf. Boris Groys, «Lenin und Lincoln. Zwei Gestalten des Modernen Todes », in B.G.,

Die Erfindung Russlands

, Munich-Viena1995, p. 180-S . < < [55] Cf.

infra

Chapter 8: «The last sphere. [For a philosophical history of terrestrial globalization](#)

», Section 26,« Second Ecúmene », p. 855-SS .

< < [*] From the constellations, crater corresponds in Spanish to a cup, and boat or argo, to sail. (N. of the T.).

<< [**] The author quotes the word Gestell (frame, frame, pedestal, etc.), I imagine that to refer to that famous heidegger, dark and polysemic concept, as almost all of theirs, which some translate by "site structure", others by "gear", etc. (N. of the T.).

< < [***] Word with the Greek prefix dis, instead of the US (of "gospel"). It would mean, thus, "bad new" instead of "good news." (N. of the T.). < < [56] Cf.

Spheres

I, Chapter 8: «Closer to me than myself. [Theological elements for a common interior theory](#)

", p. 485-SS . < < [57] Cf. Alexander Gosztanyi, [Der raum. Geschichte Seiner problem in philosophie und wissenschaften](#)

, 2 vols., Friburg-Munich 1976, vol. II , p. 1255. < < [58] Hermann Schmitz, at § 149 of his *System der Philosophie* , vol.

III

, 2nd part, *Der Gefühlsraum* , 2nd ed., Bonn 1981, p. 98-S ., Carry out an impressive interpretation of "feelings as atmospheres." Among other suggestions, Gernot Böhme, in his book *ATMOSPHERE. Essays Zur Neuen ästhetik* , Frankfurt 1995, develops a conception of aesthetic activity as a production of atmospheres. Variants of this offers the same author in *Anmutungen. Über das atmosphärische* , Stuttgart-ostfildern 1998. Cf. too, aside, Michael Hauskeller, *Atmosphären Erleben. Philosophische Untersuchungen Zur Sinneswahrnehmung* , Berlin 1995; Reinhard Knodt, «atmospheres. On a forgotten object of good taste », in R.K., *Ästhetische Korrespondenzen. Denken Im Technischen Raum* , Stuttgart 1994. As

Link

unwavering between the Heideggerian and Schmitzerian theories of space and the atmosphere continues to use Otto Friedrich Bollnow, *Mensch und Raum* , Stuttgart 1963, 7th ed., 1994, especially the chapters «der Gestimmte Raum», «Der Präsentische Raum», «Der Raum des Menschlichen Zusammenlebens», p. [229-270](#)

. Hermann Timm, in his book *Das weltquadrat. Eine Relociöse Kosmologie* , Gütersloh1985, presented a paradigmatic attempt of theological atmospherology.

< < [59] *And Hermann Schmitz's work as the attempt, partially achieved, to overcome Heidegger's project (and Bollnow).* < < [\[60\]](#)

Cf. Elisabeth von Samsonow, (Präliminarien Zu Einer) Phänomenologie des Halluzinierenden Geistes . *Research Project of the Academy of Plastic Arts, Vienna, Winter Semester 1998-1999-SS.* < < [\[61\]](#)

Cf. Alfred Seidel, *Bewusstsein Als Verhängnis* , posthumous, edited by Hans Prinzhorn, Bonn 1927. < <

[62] Spheres I, p. 58.

< < [63] *For established empires or political universes, this also implies the expansion of the thesis to the proposition: all history is the history of self-exaltations, selection programs and megalomania.*" < <
[64] In [Spheres](#)

I, Chapter 7: «The Stadium-Sirens. From the first Sonospheric alliance », *It highlighted how, already in the shock of listening to greetings, the self first comes to itself in the form of early joy or self -expectation.* < < [65] On disturbances in the process of this despedida, cfr.

Spheres

I, Excursion 6: « [Spherical duel](#)

. About the loss of the noblesto and the difficulty of saying what is missing », p. 415-SS

. < < [\[66\]](#)

Cf. RAM Adhar Mall, Heinz Hülsmann, Die Drei Geburtsorte der Philosophie. China. INDIEN. Europe , *Bonn*1989. < <

[67]

The argument that the world's image develops while the image of the world's contour will continue to develop in chapter 2: «Memories-reception. [On the foundation of solidarity in inclusive form](#)

", p. 173-SS . < <

[68]

Cf. Marc Augé, *Orte und Nicht-Orte. VORÜBERLEGUNGEN ZU EINER ETHNOLOGIE DER EINSAMKEIT* , Frankfurt 1994, p.

53-SS

. [[The "no places." Anonymity spaces. An anthropology of overmodernity](#)

, Gedisa, Barcelona 1993, p. 49-SS .]. < < [69]

For the dissolution of territorialism and the distension of the bond between place and yes, cf.

infra [Chapter 8: «The last sphere.](#)

For a philosophical history of terrestrial globalization ", p. 820-SS

.
< < [70] Das Gilgamesch-Epos , new translation and notes of
Albert Schott, reviewed and completed by Wolfram von Soden,
Stuttgart1958, p.

83-84 [*Gilgamés* , Florence Malbran-Labat (ed.), Divine verb, Madrid1983].

< <

[71]

Cf. Augustinus,

Bekenntnisse , *Latin-German*, J. Bernhart (ed.), Frankfurt1987, p. 151-155 . [We cite the Castilian translation of Ángel Custodio Vega, BAC, Madrid1979, p. 166 and

168-169 , *that we change at some point that seems to highlight P. sl., who modifies, in turn, at certain times the German translation that quotes. N. of t.*]

< < [72] *Confessions* IV, 9, 14. < < [73] «In such a way our speech is also formed through the sound signs (

per sign Sonantia). *Because our speech would never be complete if a word did not retire, once its syllables have been pronounced, to give rise to another* "(Confessions [IV, 10, 15](#)).

< < [74] Confessions [IX](#), [12](#), [32](#).

< < [75] *Symbolum nicaeum* : To judge the living and the dead. < <
[76] Cf. [René Girard](#),

What ces choses commenceront. Entretiens Avec Michel Tretguer , Paris1996, p. 57:
«For going to a definition of Pierre Dupuy:“ Sacrificial systems *they contain* Violence in the double sense of the word ”: because it is based on themselves and because they prevent violence from flooding everything». < < [77] Cf. René Girard,

The Antique des Hommes Route Pervers , Paris1985 [*The old route of perverse men* , Anagrama, Barcelona 1989].

< <

[78] [For the following passages, cf. Elisabeth laffont,](#)

Les Livres de Sagesses des Pharaons , Paris1979, p. [111-S](#)

. < <

[*]

Remember, as we notice in the first volume of this work, that "animation" (Beseelung) - of anima (selele) = breath, soul -, action or effect of encouraging, is used mainly in the strong sense of endowing soul, Give encouragement, life, inspire. (N. of the T.) < < [79]

Cf. Dominic

O'Meara , «Der Mensch als Politisches Lebewesen. Zum Verhältnis Zwischen Platon und Aristotels », in

Der mensch -ein polythesches tier? Essays Zur Politen Anthropologie , Otfried Höffe
(ed.), Stuttgart 1992, p. 14-S . < < [80]

For the concept of "strong relationship", cf.

Spheres I, [Chapter 8: «Closer to me than myself.](#)

Theological elements for a common interior theory ", p. 485-S . < < [81]

Which is articulated through the concept of

Perichoresis , [explained in](#)

Spheres I, Chapter 8, p. [540-SS](#)

· < < [82] By suggestions of Heiner Mühlmann, in the third volume the morphogenesis of social sets will be interpreted based on the "tensegrity" model of Buckminster Fuller. < < [83]

Cf. Eric Voegelin,

Order and History , vol. 4:

The Ecumenic Age , Baton Rouge and London1974, p. 272-SS . < <

[84] Cf. André Leroi-Gourhan, *Hand und Wort. Die Evolution von Technik, Sprache und Kunst*, Frankfurt 1988, p. 396. < <

[85] Cf. Klaus E. Müller, *Das Magische Universum der Identität. Elementary Sozialen Verhaltens. Ein Ethnologischer Grundriss* , Frankfurt-New York1987. < <

[86] Cf. Hugh Miller, *Progress and decline. The Group in Evolution* , 1964. < <

[87] Dieter Claessens, *Das konkrete und das abstrakte. Soziologische Skizzen Zur Anthropologie*, Frankfurt 1980, p. 61.

< <

[88] Thomas male, «inside and outside. Reflections on the ordination of the spaces », in Bernhard Perchinnig and Winfried Steiner (eds.),

Kaos Stadt. Möglichheiten und Wirklichkeiten Städtischer Kultur , Vienna1991, p.
107-123 . < <

[89] Louis Dumont, [Homo hierarchicus. Le Système des Castes et ses implications](#)

, Paris 1986, p. 397. < < [90] It is seen in this context how the motto of the musketeers, "one for all and all for one," hints at an early, vague and romantic-military socialism. Hölderlin, in the saint and sign of Hyperion: "All for one and one for all," this mental figure had anticipated as a efferological prophecy of the "free state", that is, of the bourgeois Republic.

< < [91] *Alfred Tomatis*, Klangwelt Mutterleib. Die anfäng der kommunikation zwischen mutter und kind
, Munich1994, p. 126.

< < [\[92\]](#)

Cf. Erika Simon, "Der Schild des Achilleus", in *Bestchreibungskunst-Kunstbeschreibung*, *Gottfried Boehm and Helmut Pfotenhauer (eds.)*, *Munich*1995, p. 123-SS .

< < [93] Georg Simmel, «*The frame. A spherical essay* », 1902, in G.S., Vom wesen der Moderne. Essays Zur Philosophie Uns ästhetik , Werner Jung (ed.), Hamburg1990, p. 254.

< < [\[94\]](#)

In the next chapter, it will be explained, in the case of the metaphorical potentialities of Persian palatial architecture, how the space production scheme has opened the western line through palaces transfers; cf. *infra The pages. 245-SS* .

< < [95] *«I will show you that the Birkanic Sea (Caspio) and the Indian and the Persian Gulf are connected; Well, the ocean surrounds the whole earth. So we will navigate with our fleet from the Persian Sea, through Libya (Africa), to the columns of Hercules, we will turn to Libya and then to all Asia, so that the borders of our domain coincide with those that God drew to earth, »Arriano Arriano, Anabasis V, 26.* < <

[96]

Cf. [infra](#)

Chapter 8: «The last sphere. For a philosophical history of terrestrial globalization ", p.

756-SS . < < [97] This double prototypical ideal centrality is presented in the cities of Mesopotamia as triple centrality (temple, palace, silo).

< < [98] *Cf. for this Norbert Bolz's outstanding analysis, Auszug aus der entzubern welt. Philosophischer extremismus zwischen den weltkriegen*

, Munich1989.

< < [99] Cf.

infra

Chapter 4: "The ontological argument of the sphere", p. [309-SS](#)

., as well as exception 4: « *Pantheon* . On the dome theory », p.

375-SS

. < < [100] [Vitruvii pollionis of Architectura Libri Decem...](#);
[Vitruv, Zehn Bücher über Architekur](#)

, translation and notes of Dr. Curt Fensterbusch, Darmstadt1991, p. 79-85 [The ten
architecture books , *Alliance, Madrid*2002]. < < [\[101\]](#)

The derivation of every society of the meeting around the fire has already been fought in the classical theory of architecture, and rightly, since it improperly adopts the point of view of the worlds of northern life. Leon Battista Alberti (dead in 1472), in the introduction of his *Ten books about architecture* (*Zehn Bücher über Die Baukunst* , Darmstadt 1975, p. 10), the house put in the beginning as such: *«There were those who said that water or fire were the beginnings on whose foundation human society was formed. But if I consider the utility and need for roof and wall, I will convince myself in a natural way that they have contributed to a much higher degree to gather and keep human beings together »*. < <

[102]

Cf. [Spheres](#)

I, Chapter 6, «sharing of the mood. *Angels, twins, doubles* ", p. [382-S](#)

· < < [103] Der Untergang des Abendlandes. Umriss zu einer Morphologie der Weltgeschichte, Munich 1923, 1979, p. 1035. < < [104]

The logic of the domain through irradiation will be explained later in the section on political emanation; cf.

infra

Chapter 7: «How through the pure environment the center of the spheres acts in the distance. [For a telecommunication metaphysics](#)

", p. 616-SS . 628-SS . < < [105] It is no accident that Hegel, who with his conceptual instruments closely round these relationships, in paragraph 257 of his *Principles of Philosophy of Law* , with which the State theory begins, to speak of the difference between the private gods and the divine public: «The *penates* They are the inner gods, *lower* , he spirit of the people (Athena), how divine I know *knows* and *wants*

in addition". G. W. F. Hegel , Werke
, vol. 7, Frankfurt1970, p. 398. This hints at a clear hierarchy of the
parish immunity systems.

< <

-- [106] -- Cf. Catherine Clement, -- *The putain du diable* -- , Paris1996,
Pages. -- 64-S -- .

-- < < < < wo

-- [107] -- Cf.

-- Supil -- The introduction: «Geometry in the immense. The metaphysic globalization project, apart -- *u iv* -- : «the morphological and its destiny,” pages. -- [105-SS](#)

-- · -- <<<<wo -- [108] -- Cf. also W. altmann, -- *Me Italenschen
Rundbautenant* -- , 1906, Citado by Oswald Spengler (ver Note 103),
Page. 699. -- <<<<wo

-- [109] -- GIACOMO Leopardi, -- [Gedichte und Prose](#)

-- , Scovery Works and Translate by Ludwig Wolde, Frankfurt1979, Page. 143 [--
Poetry and Prose -- , [Alfaguara, Madrid1990](#)]

-- <<<<wo -- [*] -- We are translate by «estar-en» inteductible
verbization («the interiororization", or something similar) by the particle
of the particle of Innenn (inditro, inner) who propose here P. SL. In
reference to heidegger. (N. of T.) -- <<<<wo -- [**]

-- In Spanish it does not transcribibly the connivacy of the words of the words of the words
of the words of the words/ verwöhnung (Verenda, mimo), wahren/verwtöhn (habitar/
Mar), by a formal seed, to what I want to take the author. (N. of T.) -- < < < wo --
[1110] -- Citado by Paul Hübner, -- *vom ersten Menschen Wid erzählt*
in Mythen, Wissenschaft und knist -- , Düsildorf-Venera1969, pá. 187.
-- < < < wo

-- [1111] -- Often the concept of natural contract, cf. Michell be, -- *Le Content Skind* -- , Paris1 What Gunnar Heinsohn (in
-- Dee erschaffung to Götre. s
-- , Reinbeck Bei Hamburg1997, Page. 157) Crees power
characterized by the contracting of the nature of the nature of the
nature of the alliance of the alliance of a meaning of a “Cósmico” is
something that I will be pertexed to the most storages that this is a
captive without resources. -- < < < < wo -- [112] -- Cf. [rüdiger
safranski](#),

-- Das Böse Orders Drama Drama Drama Menschlichen Freiheit -- , Munich1997,
Pages. -- 32-3 -- [-- [the miserable or the drama of liberty](#)

-- , Trad. by Raúl Gabás, Tusquets, Barcelona2000] -- < < < wo -- [113] -- Cf.
For this issue Oswald Loretz, -- Des gottes einzigkeit. Ein high-
arrangely argumentsmodelsmodel Zum Zum «Schma own"

-- , Darmstadt1 -- < < < < wo -- [114] -- Cf. Friedrich Nietzsche, -- *The
gaya science* -- , § 124, "Infinitely the Horizonte": «We are
abandoned by the firm and embarrassed! We are roto the bridge –
Most High: Land firme– Tras Nosotros». -- < < < < wo -- [115] --
When, to the contrary, the city's imaginary technical figure «Gigant
Oceanic», classically represented by July verne in his novel

-- The city's flotante -- , Follow the model of the first great boat of sharp,
-- Great Eastern

-- , which in 1858 the Atlantic Cross From Bristol to New York; Cf. -- Infra -- *The pág.*
734. -- < < < < wo -- [116] -- Oswal Spengler (ver Note 103), páve.
661. -- < < < < wo -- [117] -- The intuitions ofstering have
prepared for the TIPOLOGY OF THE Space of Leo Frobenius, who
has been distinguished from the feeling of the feeling of the feeling
of the world. Cf.

-- Paideumma. Uprisse einer blot- und Seenlehre -- , Munich 1921; So it is like
hans-jörn heinrichs, -- *Die fremde Welt, bin ich. Leo frobenus:*
Ethnologe, Forscher, Abenteurer -- , wupural1 The most interesting
reception and absence of philosophical-spatial-spatial intuitions of
spengler in the early work of max hé: -- [Raumo one ich. Ee](#)
[philosophie über den raum](#)

-- , Berlin1 -- <<<<wo -- [118] -- Cf. Mircea Elide and Ioan P. Culianu, -- *Handbuch Der Religionen* -- , Zurich and Munich1991, págo. 145.

-- <<<<wo

-- [119]

-- They are refounded on all of the diagnosis of the fenomenology of microsferors who are developed in the first volumn; It is also in the citys and Alguirio Empire and fulfill the function of the intimate twin, the one complementing to individual «itates", and that it is generally of the mode of mode that the group is totality to a totality. More respect,

-- Infra

-- , with reason of a observation of battist leon albetist Alberti on the genius of the city; I also use the explanations on the Relation of the Geometry and the model of

-- Deus sphaera

-- O: the el the el

-- one-toodo

-- That's what stalla» (Pages.

-- 458-SS -- . On everything), I continue to consider the first argument to continue in pages.

-- 243-SS -- .; The second, in pages. -- [259-SS](#)

-- .; The third, in pages. -- 278-SS -- . -- < < < < wo

-- [120]

-- Forty-five travel days: In the glue of this is the key of the distance
from the distance from Uruk hasta the world passage.

< < [121] *Cited by Jan Assmann, Das Kulturelle Gedächtnis*
, Munich 1998, p.

198-SS .; The context explains how Judaism after the Exodus takes advantage of the Egyptian motive of the "bronze wall" for the language games of their secession of impure, non -Jewish peoples.

<< [122] *With the ingenious concept of "instinctive architecture", developed by Heiner Mühlmann (cf. Die Natur der Kulturen. Entwurf Einer Kulturgenetischen Theorie , Vienna-Nueva York1996, p. 55-SS .), This fortified complex can be interpreted as a synthesis of high stress construction and post -state art of relaxation.* <<

[123]

André Neher has specified that thesis by doing this observation: if Fausto is the myth of the modern human being, the [Golem](#)

embodies the postmodern. Cited in Henri Atlan's prologue to Moshe Idel, *Le Golem*, Paris 1992, p. 8. *For the question of Adam's technique, cf. Spheres I, p.*

39-51 . < < [124] [Shalom Ben-Horin](#),

Paulus. Der Völkerapostel in Jüdischer Sicht , Munich1980, p. 171. < <

[125] Shalom Ben-Horin writes bluntly: "Jewish monotheism, with its universal perspective, is born from the tragedy of exile and is imprisoned for exile," *op. cit.* "Exile" means here: having to lament before the Rivers of Babylon and have to look up at the high constructions of strange lords.

< <

[126] On the contrary, antiteological speeches are also developed in the form of rivalry or porphy; Thus, for example, the specific dynamics of French posstructuralism would be misunderstood, along with its German derivations, if the public auction of the subject's denials were not recognized in it: the struggle for the most freed discourse of theological remains.

<< [127] *For the interpretation of representation as an original activity, cf. infra Chapter 7: "How through the pure environment the center of the spheres acts in the distance", p. 592-SS*

.

< <

[128]

Cf. *infra* Chapter 5: « *Deus Sive Sphaera* or the One-all what explodes », p. [403-SS](#)

., as well as *Spheres I, Chapter 8: «Closer to me than myself*. Theological elements for a common interior theory", p. 511-522 .

< < [129] *Cfr. Ernst Heinrich and Ursula Seidl, "Bosura and excess in the dimensions of the buildings of ancient Mesopotamia"; Conference pronounced at the Annual DOG meeting on June 9, 1967; in MITTEILUNGEN DER DEUTSCHEN ORIENTGESELLSCHAFT*

99, p.

5-8 ; *I thank Gwendolyn Leick (London) and Elisabeth von Samsonow (Vienna) for references to this text.* < < [\[130\]](#)

Cf. the author's book, *Im sieben boot. Versuch über Die Hyperpolitik* , *Frankfurt 1995*, p. 29-SS , where the difference between megalopathy and megalomania is introduced with historical-philosophical objectives. Megalopathic reason is the non -psychotic work form of political and ontological thought in the era of empires and their metaphysics [

In the same ship , Siruela, Madrid1994]. < < [131] *Ernst Bloch, in his late work* Mundi experimentum. FRIGE, KATEGORIEN DES HERAUSBRINGENS, PRAXIS (Frankfurt1975), has rehearsed an ontology of concretization and a categorical doctrine of the increase.

< < [132] *The Achilles shield is described*, supra
, in Chapter 2; Greek cosmoespherology,
infra , [in chapters 4 and 5](#).

< < [133] *Something more detailed in this regard, in the final chapter of this volume: «The last sphere. For a philosophical history of terrestrial globalization*
», Section 27:« The great immune transformation », p.
863-SS .

<< [134] *On the plans of Chinese and Japanese cities*, cf. *Leonardo Benevolo, Die Geschichte Der Stadt*
, Frankfurt-New York 1991, p.
59-90 .

< <

[135] Cf. Lothar Ledederose, «The Pavilion in Memory of Mao Zedong. An example of commemorative architecture », in Jan Assmann and Tonio Hölscher (eds.),

Kultur und Gedächtnis , Frankfurt 1988, p. 311-SS . For the rest, Mao himself explicitly referred to the central despotism of the first emperor: «What was so extraordinary in Qin Shihuangdi? Only executed 460 wise men. We have executed 46,000 of them ... you designate us as Qin Shihuangdi, you call us despotes ... and well, we recognize ourselves gladly in favor of those qualities ... », cited by Emile Guikovsky, *Das Neue China des Mao Tse-Tung*

-- , Frankfurt1977, Page. 12. -- < < < < wo -- [136] -- Richard Wilhelm,
-- Konfuzius und der Konfuzianismus
-- , Berlin1928, page. 102 [-- [Confucius](#)

-- , Trad. of A. García Molins, alliance, Madrid1992] -- < < < wo

-- [137]

-- Often the birth of "good education" of the Spirit of the Spirit of the "Prostrician Relaxation", Cf. Heineer Mühlmann, -- said Nature of the kulturen. entwurf einer bledomed the

-- , Vienna-Nueeva New York1996, Pages. -- *50-SS* -- . -- < < < < wo

-- [138] -- Alberti, Very Note 101, Pages. -- 191-192 -- . -- < < < wo

-- [139]

-- IBIBI.

-- , págo. 342.

-- < < < wo

-- [140] -- [For the Synthesis of intimacy and Majestad, Cf.](#)

-- Infra -- The chapter 5: « -- *Deus sphaera* -- O: the el the el -- one-
todo

-- That's what stalla», pages. -- 459-4 -- . -- <<<<wo -- [141] -- Cf.
Jacqueline of Romily,
-- The grèce antique à decouverte of the libert
-- , -- <<<<wo

-- [142] -- Cf.

-- Esferas

-- I, Chapter 6: «Treasure of space animic.

-- Angeles, gemelos, double

-- », págs. -- 375-SS -- . -- <<<wo -- [143] -- *The collective pagan pagans of Peoples and Cities is being transformed, by a platonian Christian, in Angels of Cities (Cf. Revelation of San Juan2,*

-- 1-2 -- ; 3, -- 1-22) -- and angels of peoples; It is shown in Conception which is also also communities of religious and political groups, in an alogía with the species of animal, pudieron to be represented as the idea of subordinates to God. (Cf. Arno Borst, -- *Der Turmbau Zu Babel. Manintegene Meinungen über den ursprung der verschiedheit of völker -- , 5 Voluntas., Munich1995.) ESTOS OF THE VILLITTS PRIVIONS OF CHILD -- XVIII*

-- *In the secularization and Aparecen according to Herder (territorialized) and according to Arandt and Hegel (teemporalized) as spirits of time. Finally, I amused to desubstantly and psychologically and*

-- Milieu -- *-Twhowical in the transcure of century -- XIX -- , and in the Centere -- XXI -- Also, theoretical-mediatically, with the effect of that, from being then, the attempts of self-sufficiency residence of regresiveness and (Pre)totalitarians. Julius Langbehn, in his book*

-- READ ALS erzieher -- , 12.A Edition, Leipzig1890, Vishing to postular
for the German People's Social Synthesis of a national genius Real,
in this case innato (Curiously, one ¡«the great future of the Germans
se basa in his ex-cedriro». -- [IDB](#)

--., págo. 4; The reason for the reason that a slanderer is to be the most characteristic of characteristics is because he is manifested to manifest it with all the « German, extraordinarily robust, of snaps, art and spirit"); With that Langbehn is going to a place in the intellectual preface. It is by writing the history (from decade) of the political platonism. Heinrich Rombach, in his book -- drachenkampf. From Philosophischy H HUTERIGENTRIEGEGEGEGUTREGERKEEGUT THIS SEETFERE -- , *Friburgo*1996, a call to a new Philosophical dignification of the las -- Vivas Communities -- . -- < < < < wo -- [*]

-- Citizen, on this occasion and in any other book of this book, by the translation of the Bible, Madrid, Edit by the circle of readers with licensee, Barcelona1972. (N. of T.) --
< < < < wo -- [144] -- «We are going to live or death. The of the --
[Missio](#)

-- Meaning the withdrawal or grace of life concioused to a glassor expired in the struggle;
The Lightes -- sine missione -- *Era to life or death, without any possibility
of forgiveness, will continue to continue the death of a continent.* --
< < < < wo -- [145]

-- Citado by Sennett, -- Fleisch und stein. Der Körper Unt W -- ,
Frankfurt 1997, Page. 115. -- < < < < wo -- [146] -- Richard Sennett,
-- [Fleisch und stein](#)

-- (ver note 145), págo. 127. -- < < < < wo -- [\[147\]](#)

-- Elias Canetti, -- Masse und Macht -- (1960), reedition:
Frankfurt1988, pág. 29 («the masa as ring») -- , Trad. of Horst vogel,
circle of readers, Barcelona2000]

-- *Mase and Power*

-- < < < < wo -- [*]

-- It is suee translate in Spanish by «Diferancy». It is meaningful meaning of it in «Derir», which means that time difference or delay or delay or delay. (N. of the T.) --

< < < < wo -- [148] -- Cf. Julia Csergo, -- *Liberté, Egalite, Proprete. The morale of* -- l'hygiène -- *Au XICE Siècle* -- , Paris1

-- < < < < wo

-- [149] -- [The connection of the concepto-Aura with the phenomena sphere-Oorte remite to Iván Illich,](#)

-- H2ndo AWaseser From Veragesensens -- , Reinbeck Bei Hamburg1987 [--
H2nd and Water Hands of Olvido -- , chairman, Madrid1989]; To the
sguen the analysis of Michael Hauskeller of the space of olor --
Atmosphären erleben , [Berlin1995](#), p.

94-SS . Interestingly, these considerations have nothing to do with the well -known theorem of Walter Benjamin, but the thesis of the "loss of aura" acquires an explosive and probably consistent meaning; It does not affect the status of the work of art, but that of deodorized society, and in this case, rather than that of the works of art, lack of aura effectively indicates a way of being of the same radically transformed thing.

< <

[150] Cf. supra *Chapter 2: «Memories of the receptacle. On the foundation of solidarity in inclusive form "*, p. 204. < < [\[151\]](#)

Cf. *Jean-Noel KAPFERR*, Gerüchte. Das älteste massenmedium der welt , Leipzig1996; Hans-Joachim Neubauer, [Fame. Eine Geschichte des Gerüchts](#)

, Berlin1998; Arlette Farge, Lauffuer in Paris. Die stimme des volkes im 18. Jahrhundert , Stuttgart1993. < < [152] Die Konstitutionen Friedrichsii. von Hohestaufen Für Sein Königreich Sizilien , edited according to a Latin manuscript of the century

XIII and translated by Hermann Conrad, Thea von der Lieck-Buyken
and Wolfgang Wagner, Colonia-Viena1993, p. 309. < <

[153] In the third volume of our project [Spheres](#)

(Hybrid spherology) A general theory of Air conditioning , *that part of the technical configuration of the relationship between air and space.* < < [*] In German: Gerüchen (smells) and Gerüchten (rumors). (N. of the T.) < < [**] *Augustalis: gold coin coined for Sicily by Federicoii from 1231, according to the Roman aureus model. (N. of the T.)* < < [154]

Dieter Claessens (see note 87), p. 300, has shown that there is an analogous dynamic in the case of familiarization techniques with the world in modernity; As we will try to show, such dynamics already acts at the birth of the philosophy of the crisis of citizen self-affirmation: "Through" universal sympathy ", always implantable in the institutional space, the intimacy of homeland and home can still be given in the "word- [Logos](#)

-razón "and can be" at home "in the ratio , even in the analysis (dissolution) [...]. The transfer technique used is the same: from the abstract something intimate, reminiscent of the homeland. This is concealed by a modern modern modern to cite the sources by name, so that already in Hegel of God (-Padre) it is made "reason" (or spirit/spirit of the world). This "cooling" or (pseudo-) de-Emotion is continued in the use and new use of concepts in "science", until reaching the "system", which can be so absolute (that is, concentrated/omniexpressive and to the dissolved once) as God (-Padre) ». Would it thus be the theories of systems, techniques (undercover) that remember the homeland or home in intellectual subcultures? On the hidden synonymy of "egg" and "system", cfr. Spheres I, [Excource 3](#), «

The Egg principle . Intimation and wrapping », p. 297-SS . < <

[155] Cf. *Spheres* I, p. 99.

< <

[156] Diogenes Laercio VI, 93. Oswald Spengler may think about these same theses when he attributed the twilight of Athens to the theory (

Der Untergang des Abendlandes , see note 103, p. 1072); But Spengler confused motive and consequence, since philosophy only flourished when old Athens sank along with its gods and settled a new supration, universalist form, universalist, of social synthesis. < < [157] *Oswald Spengler*, op. cit. , p. 107-110 .

<< [158] *For the hypothesis of an emergence of religion from astrophobies and memories of Deep-Impact* , cf. [Alexander and Edith Tollmann](#),

Und Die Sintflut Gab is Doch. Vom mythos zur historischen wahrheit , Munich1993;
as well as Fred Hoyle, [Kosmische Katataphen under Ursprung der Religion](#)

, Introduction of Eberhard Sens and epilogue of Alexander Tollmann, Frankfurt 1997.

< < [159] On the character of the exercise of the old school system, cf. Pierre Hadot's classic study,

Exercices Spirituels et Philosophie Antique , 2 Ed., Paris1987. < < [160]
Spengler (see note 103), p. 115. < < [\[161\]](#)

Ibid. , p. 113. < < [162] Jean-Pierre Vernant, in his study *Die Entstehung des Griechischen Denkens* , Frankfurt 1982 [The origins of Greek thought , Paidós Ibérica, Barcelona 1998], shows how the Greeks, at the high point of their intellectual creativity, developed explicit models of political cosmology and expressly analog citizen cooperations with cosmic configurations. < < [163] *The formal footprint of that retreat of theologians before the rational power of their own doing is shown in the submissive explanations with which they try to subordinate the "God of philosophers" built to the so -called revealed God of the Bible. Thus, although God, for understandable reasons, was representable as the maximum sphere, according to the opinion of the theologians of submission would have to be much more and something else than that. And, certainly, because, views from a metalogical perspective, religious theologians cannot and do not want to believe that a form of immunity reproducible by the human being also immunize, actually, enough. While technically more wasped philosophical theologians begin to consider the periphery of the supreme circle as the highest degree of immunity, the religious denies it: a thoughtful god for us would not be safe enough for us . What we can conceive cannot support us. Deus Semper Maior . We always want to take less than be taken; We want to give ourselves and not have to do until the end with things we can understand. Briefly: the supreme promise of immunity is sought in the non -understandable. But, in the best case, from the immune point of view this is half truth. Non-Poder-Ni-Real-Creer in the reproducible God is the original form of the aversion to the technique. Clerical theologians refuse to grant that they also develop a theotechnical profession; that is do something and no*

find

something; They refuse to see that they evoke immunity or subjective salvation in symbolic productions and that they are not only limited to letting the unavailable happen. And with this they only state that they face the immunity phenomenon without any understanding. The highest -ranking sample of the non -understanding of the essence of theology by clerical theologians appears in the formulation, apparently clear but nevertheless

ambiguous, of the IvConcilio Lateranense: «Well, the creator and the creature cannot state similarity some that would not include a greater disguise”(Heinrich Denzinger, Enchiridion symbolicum definitionum et , Document 806, Friburg1991, p. 386). The formulation is clear as it grants the priority to the aspect of God that we do not understand or resemble what we like and understand. It is equivocal as a creator calls the God that we do not understand, without taking into account that this denomination contains a constructivist claim, namely, the will to ride what exists to actions of an intelligence that we do understand (because we know what it is to do) . We are thus

that , the fact, not the as , the way, of creation. Such theology is (like almost all theology) a terminal form of almost-pee. From the spherological point of view it is relatively easy to solve the enigma of the difference between the god of philosophers and that of theologians: while philosophers care, with success, to found macrospheric relationships - where both classical ontology arise, or ontoteology, such as the Aristotelian cosmology of the roofs -, clerical intelligences must carry out the task of transforming the God receptacle of "being" in the god relationship of the soul. It is, therefore, two different configurations, perhaps incompatible, of micro- and macrospherology. Later, it will be explained how to think in detail the re-personalization of the being of the philosophers: cfr. Chapter 5: "

Deus Sive Sphaera

or the [One-all](#)

what explodes », p. 458-SS . < <

[164]

Cf. *supra* The pages. 25-SS . < <

[165] Cf. Jean Starobinski, 1789. *Die embleme der vernunft* , Munich, no date, p. [45-54](#)

[One thousand seven hundred eighty -nine, the emblems of reason ,
Taurus, Madrid1988]; *Heinrich Klotz (ed.)*, Vision der Moderne. Das
Prinzip Konstruktion , *Munich1986*. < < [\[166\]](#)

Cf. Raffaele Pettazzoni, *Der Allwissende Gott. Zur Geschichte der Gottesidee* ,
Frankfurt1960, p. 28 and 16. < <

[167] *With the sight on the Laws* From Plato, Alain Badiou wanted to identify even as terror the exclusivity of the philosophical (hypothetical-) really existing commune: "The essence of terror is to annihilate what it is not" (

Conditions , Paris1992, p. 229). A thesis that would be more acceptable if two issues with respect to the terrorist activity were more detailed: the claim of a final sentence about what is determined as non-existent, and the transit of the theoretical judgment to the practical extermination. < <

[168] *From Caelo* , 270b.

< <

[169] [Ibid.](#)

, 270a. < < [170] Ibid.

, 279a.

< < [171]

Ibid. , 287A-287B . < < [172] [Cf. Arnold Gehlen,](#)

Moral und Hypermoral. Eine Pluralistische Ethik , *Frankfurt*1973, p. 23-35 ; A text that does not ultimately impress because the author retrop back to antiquity his hatred of intellectual humanitarianism.

<< [173] *It characterizes the "emancipatory" policy of modernity the fact that it would have to bet on a cosmopolitanism after the end of the positive idea of cosmos; With other words: for an infinity policy. Political infinity, which is the philosophical definition of the left, had to distance himself so far from all rhetoric and praxis of the concrete community, since it proposes a policy of the finite. From this perspective, Alain Badiou has recently formulated the axiom of a postmarxist emancipatory policy: "Politics situations are infinite" (Conditions*

, see note 167, p. 245). Obviously this phrase is false, but it has the advantage of being explicit. It makes it clear that the metaphysical left uses the infinite for the criticism of the finite; Thing that highlights the roots of all policy to the left of the possible and of the real. Political infinity (to which authors such as different, Lyotard, Lévinas, Deleuze, among others) are inclined, is, therefore, a form of "conviction" in the bad sense of the word. On the contrary, the fundamental issue of recent community is to clarify the budgets of a leftist policy of the finite. Only a political sphere can properly formulate the tension between finite and infinite policies. It shows why it is unacceptable to have to choose between a conservatism, which is understood as a retarder of the decline, and a progressivism, which is under the suspicion of acting as an accelerator of the decline. The concept of "universal culture" points out the horizon of a political constructivism beyond the alternative of conservative and progressive. You learn a lot about this concept at work, incomparably documented, although hermetic, from Reinhold Grether:

Sehnsucht Nach Weltkultur. Über Grenzüberschreitung und Nichtung Im Zeitalter Der Zweiten Ökumene ([Doctoral thesis](#)), Constanza1995.

<< [174] *From Caelo* , 294a. << [175] That is why Arthur Koestler was right to present the edifying reception of ancient spherism in the European-Christian Middle Ages under the label of "The universe surrounded by walls", cfr.

Die Nachtwandler. Die Entstehungsgeschichte Unserer Welterkenntnis , 1959,
*Frankfurt*1980, p. 94-SS . < < [\[176\]](#)

These have been released recently in the excellent monograph of Edward Grant, *Planets, Stars and Orbs. The Medieval Cosmos 1200-1687*, Cambridge 1996; *As synopsis of the cosmology of the spheres, within a history of ideas, it is also useful the scholarly study of Jean-Pierre Lerner, Le Monde des Sphères*, 2 vols., Paris 1996 and 1997.

<< [177] *From Closed World to The Infinite Universe*, Baltimore 1957 [

From the world closed to the infinite universe , XXI Century, Madrid1979].

< < [178] Cf. S. Freud, "A difficulty of psychoanalysis" (1917), in

Gesammelte Werke XII, p. 3-12 . The same argument appears in Chapter 18 of the

Introduction to psychoanalysis
of the same year. < < [179]

Rémi Brague, "Geocentrism as humiliation of the human being," in
Internationale Zeitschrift Für Philosophie , 1994/I, p. 24.

< < [180] *Allusions to a general history of the culture of the grievances are, among others, in Gerhard Vollmer, "from the room to the seventh grievance of the human being: brain, evolution and image of man", in Philosophia Naturalis 29, 1992, p. 118-SS*

.; as well as in Heiner Mühlmann,
Die Natur der Kulturen. Entwurf Einer Kulturgenetischen Theorie ,
[Vienna-Nueva York1996, p.](#)

2-4 ; cf. also of the author: «Aggravio through the machines. Philosophical observations on the psychohistoric place of the most recent medical technology », a conference pronounced at the« Medicine Goes Electronic »congress held in Nuremberg, September 1995. < < [181]

Cf.

supra

-- The Excuse 2: « -- Merdocracy -- . of *the immuneipation of cultures*",
pages. -- 297-SS -- . -- < < < < wo -- [\[182\]](#)

-- Aristotle, -- of caelo

-- ,

-- 293a-B -- .

-- < < < wo -- [183] -- literally: «the human being is a one

-- Metroikos -- (*Alieengena*) *I live in the suburb.* -- suburbium
--) of the world” (she breast, verb note 179, Page 14).
-- < < < wo -- [*]

-- It is written by the translation of J.M.Pabon and M. Fernández-Galan, published in the
Institute of Political Studies, Madrid1960, pages. -- 176-1

-- . (N. of T.)

-- < < < < wo -- [**](#)]

-- Gestett-Theologie is the author expression. (N. of T.) -- < < < < wo -- [184] --
Timeo -- ,

-- 33c-d-d -- . -- < < < wo -- [185] -- At what you are refierre to the dimensions, only it is superrade, in effect, in the year 1912 by the pavilion of Brislau (constructed with the occasion of the Centennial of the victory on naptionón), with a 65-metre interior. The Abert of the San Pedro dome, for an inner's interior to 119 meters, advise alban -- 42,5

-- Light metroes (interte to 43 of the Pantheon).

-- < < < wo -- [186]

-- Manfred Schneidad, -- Der Barbar. ndzeitstimstimung und
kulturecycling -- , *Munich-Vena*1997, págo. 41. -- <<<<wo --
[187] -- Cf. Erwin Heinle and Jörg Schlaich, -- [CHAPPELN](#)
[LANGUAY SEETER](#)

-- -- Clothing of the college -- , *Stuttgart1996, Pages.* -- 20-SS -- . It is true that today does not go out to do all the soliding of apologuero the problem of encording the college of the cupola. -- < < < < wo

-- [188]

-- Rainer Maria Rilke, -- [French poems](#)

-- : a window is a «siorde, for the enormous excess of the foreigner is equirrivated among
nosotros»; Cimeado by otto F. Bollow, -- *Mensch und raum* -- , Stuttgart1963,
1994, Page. 162. -- < < < <wo

-- [189] -- E. Baldwin Smith, -- [The dome. A study in the image of ideas](#)

-- , Princeton1950, Chapter -- u iv -- : "*Domic orders and Their ideology*»,
pages. -- 61-9 -- .

-- <<<<wo -- [190] -- FOOD WORLLOGing Des Abedlandes. Uprise
 Zu Einier Morphologie Der Welt-G -- , *Cit., págo. 273.* -- <<<<wo
 -- [191] -- Heinrich Klotz, above his impressive exhibition “Viction
 of modernity – the principle of construction» in the German
 Museum of Architecture of Frankfurt A.M., on June 6 to With
 special emphasis to the Originality of the Modern Production of
 space production in architectivism. That thesis of origin of the
 Originality is the matriz of the terema, copied training for
 Sociology, of the second modernity, que – virtually independent of
 the number 2– designing klotz the potential of the Modern Art of
 Space and, by him, Recognizing the principle of modern
 construction constructivist in architecture and, a certain level, also
 in the plastic arts. So it is, Modernity has brought the sign of 2 not
 to have to be cold, such as socitos sociologists, but with the
 unstoppable creativity of new construction, which is known to be
 disappointed of the perigation of the 2017 FIFA World Cup. Its put
 it. -- <<<<wo -- [192] -- Cf. [Hanno Rauterberg](#), in

-- Die zeit -- , No. 35, 20 August 1998, Page. 34. -- <<<<wo --
[193] -- *of dor Ignorantia* -- , Second Book,
-- Who is Igitur estrum Muxi, Sciline deus Benedictus, Ill este
Centrum Telnium Sphaerum Atque Omnium, quare in World Sund
-- . The persevere frace to a cosmological argument in the one that
is convulsively the warming of the «Igation of the world» medieval;
In one huida hacia to guess, the Cusano Introduce Physical Universe
in the theological paradox that I go in the phrase that is going to be
a stuff in all parts and his pereremtro in no; That our nuclear
proposing of the mystical geometric jue is meaningful to us more
advanced. But what in the teleological discourse has todavia a sense
of determinable and of worth now conspots also; From there I want
to be the curse -- [Cemetery](#)

-- water -- Cirumferea -- Coindinity also in the world, something that I want to say that in goddess: a friendly award, in what he has made you detribution to the superior of the image of the world, and that he represents, without embargo, without embargo of a imprisonable harmonization of Onteology and Cosmology. -- < < < < wo

-- [194]

-- For a higher approximation to context of nietzsche, Cf. -- [Infra](#)

-- The Excuse 5: « -- on the meaning of the propose not to say it -- : *La sphere and dead*», pages. -- 503-S -- .

-- <<<<wo -- [195] -- *Richard Rorty*, -- Eie lttur ohne zentrum. LIV
PHILOSEPHISOPHISEPHISEPHISH -- , *Stuttgart*1993, *Pages*. 5-12 .
< < [196] Cf. ANCA VASILIU, *Le Diaphane*. Image, Milieu, Lumière
Dans The Think Antique et Médiévale , [Paris](#)1997.

<< [197] *This humiliation is susceptible to increasing: the Jewish Plotinic-artistotelian Š66elomfer Ibn Gabirol (Aviccebrón, Avencebrol) affirms in his writing Fons Vitae*

, of great influence on the Middle Ages, that the cosmic system of entire spheres contracts before the eye of the God, immeasurably eccentric and transcendent for its part, until it becomes the "nothing of a point." Cf. Dietrich Mahnke,

Unendliche Sphäre und Allmittelpunkt , Halle1937, p. 212.
[ECONTRIC Views of the Earth also knows Plato: in the final vision of the](#)

Fedón of the "true land", as well as Cicero: in the *Somnium scipionis* (
Of re publica

VI, 16). "The land itself seemed so small that it hurt for our empire." < < [\[198\]](#)

Giordano Bruno points to the greatest contrast to these sad non-grocers of God: «Then the Nolano arrived [that is, Bruno, P. Sl.] And left behind the air wrapping, penetrated the sky, crossed the stars , he crossed the limits of the world and destroyed the imaginary walls of the first, eighth, ninth, tenth and other spheres that mathematical fools and the blind see of vulgar philosophers have tried to add [...]. Thus, we are trained to discover the infinite effect of the infinite cause [...]. We do not need to seek divinity in the distance; Well, it's close to us ”(G.B., *Das Aschermittwochsmahl* , Frankfurt1981, p. [92-93](#))

· < < [199] Aristotle, [About the world](#)

, Stuttgart 1991, p. 19. << [200] As well as today the authentic systematic ones are recognized for their style of thinking "from the system", which requires similar asceticism (that is, the renunciation from consciousness, from the lived or of the human being). <<

[201] Discouragement *VI*, 9, 11, 43.

< <

[202] [Cited according to: Ernst Cassirer,](#)

Individuum und kosmos in der philosophie der renaissance , Darmstadt1977, p.
201. < < [203]

Cf. Klaus Hedwig,

Sphaera Lucis. Studien Zur Intelligibilität descent , [Münster](#)1980.

< < [204] *Rainer Maria Rilke*, Duino elegies ([1912-1921](#))

. Second Elegry. < < [205] Cf. Max Horten,
Die Philosophie des Islam
, Munich 1924, p. [234-235](#)

. Seen as a whole, the dogmatic advantages of Islamic thought, especially the determined transcendent theism, kept the neoplatonic veilities better than Christian theologies. < <
[206] Maurice Merleau-Ponty, *Give boom unde geist. Philosophische Essays*, Hamburg 1984, p. 39. < <

[207] Cf. Jan Assmann, "The two -dimensional man: the party as a medium of collective memory", in *Das fest und das heilige*, Jan Assmann and Theo Sundermeier (eds.), Gütersloh 1991, p. 13-30 . < <

[208] Max Bense; cf. *supra* The introduction: «Geometry in the immense. [The Metaphysical Globalization Project](#)

", p. 44. << [209] «The human being then leaves inert contemplation and at sunset he has already built a building that formed from his inner sun; And when now he contemplates it at sunset, he considers it superior to the first external sun »,

G. W. F. Hegel , *Lessons on History of Philosophy* (Werke in Zwanzig Bänden, Vol. 12, p. 134). < <

[210] Plotino, *Discouragement* I, 7, 1, 23.

< <

[211] [Discouragement](#)

V, 84, 4. < < [212] Cf. Maxime Rodinson, *From pythagore à lénine. Des Activismes Idéologiques* , Paris1993.

< <

[213] [Cf.](#)

Spheres I, «Introduction», p. 39-51 . < < [214]

Cf.

Spheres I, [Chapter 1: «Heart operations or:](#)

About Eucharistic excess ", p. 102-SS . < < [215] Cf. Spheres
I, Chapter 6: «Sharing of the mood space.
Angels, twins, doubles ", p.

393-SS . Faced with the Catholic condemnatory tradition, it must be remembered that Mani taught a theology of tolerance and that, as a first ecumenical genius, he had captured the intrinsic connection of religions, enemies of massacres, Asia and Europe. < < [216]
[Regarding the expression](#)

with , cf. *Spheres* I, Chapter 5: «The original companion. Requiem by a discarded organ ", p. [324-SS](#)

· < < --- [217] --- [Eugensstock-huessy](#),

--- The sprache of the menschenschlechts. A grammatium grammatic in Vier Telena --- ,
2.o Vol., Stuttgart1964, p. 862. --- < --- [218] --- Hans neumann, ---
Meshthid of Magdeburg. Flicines Flicensenden Licht of Gotheit --- ,
Volunmen --- [I](#)

--- , Text, Munich and Zurich1990, p. 310. --- < --- [219] --- That reality
presents a Anthology of the textures of the
--- SYABLES
--- Of plotina. --- <

--- [220] --- Liber Vigin Quatttuor Philosoporum

--- , Françoise Hudry (ed.), Turnhout1997, in Corpus Christ, ContinuistsCxlIII Medicine A, pages. 5, 6 and 25. (The translation of the kurt flasch,

--- Südsche Zeitung --- , May 17, 1997, p. 33.) --- The book of Veinticuattrotros

--- , Paolo Llicantini (ed.), trad. Of Cristina Serna and Jaume Pòrtulas, Sirela, Madrid1

--- <

--- [221]

--- Dietrich Mahnke, in his study --- *Unindliche Phäre and Allmittelpunk* --- (Vern Note 197), p. --- [144-sss](#)

--- ., samps to the master Eckhart, perform and develop the ideas of the book of the
veintukuatro philosophers, to reinforce his impulse, to the 2. --- < --- [222] --- CFr.
Giorgio Agamben, « --- L'immanence --- Absolue», in the --- *Gilles
Deleuze* --- , Remove the Directorate of Eric Allez, le plessis-
robin1998, pages. --- [165-1](#)

--- ; The study of Agamben Approaching All Testament, Small and Power Article of Deleuze

--- L'immanence

--- : Une VIVI. In at

--- Shirtas --- *III will follow this pista.* --- < --- [\[223\]](#)

--- Hermann Schmitz, --- System of the philosophical --- , *part* --- III --- ,
Vol. 4, --- Göttliche and Raum --- , § 218, *Bron*1977, 1995 p. 258. ---
< --- [224]

--- CFr. Chapter of the Circle (Págs. --- 165-239) --- *In the determine study of
Werner BeierWalters* --- Prokos. Gundzüge Seiner Metaphysik --- ,
[Frankfurt1](#)

--- < --- [225] --- From this point of view is explained the spectral autoes of contemporary cars as Ken Wilber (--- A KURZO MAKUCHte of the Koschichte --- , Frankfurt1997) and Arthur Zajonc (

--- The gemeinsame --- , Reinbeck Bei Hamburg 1994), which want to proportion to the establishment of the establishment of a posterior reflexive story. there are chunks, almost without dismulo, the teological excessive orological extension-orginary of the humple exploitment so in the aparition already in the aparition already in the aparición Un --- Big Bang --- finalization is not more than the mess that engener to the apostles, "that engendre a mónhada and makes retroflexionar towards it in a ununic soplo,

--- < --- [226] --- «FELES BY THIS BROTHER OF THE EDUCATIONS
READY FOR TEM INFINITUD», --- Phonomeology of the Spirit --- ,
1807, *Standfa*. --- <

--- [227]

--- Give that heidegger does not realize this, by means of the
Antiologism of his fundamental fundamental repeated the betrayal
to live in the moderna dunder to a neuter concept to a neutupto
dunder. In his work TarDy Complyer that measurement of a traicure
of place of slaps and the word conditioned for being. Deleuze, to
revés, following in this to Fichte and Nietzsche, it is maintained in
the absoluteism of vivo, although serves the modernity with a
praise with a praise. Thus, two emanants of the century --- XX

--- They only expressed expression to the originating policy of the modern age, the contraction and infinite age, without doing justice. --- < --- [228] --- of consolation philosophiae

--- V, 6, 4. --- < --- [229] --- *A parcio of the preferred vision of the psychologists offer* --- Shirtas --- [I, Chapter 3: «thens in the Mágico Cytle.](#)

--- For a story of ideas of the fascination of the Proximity --- » *Pages*. --- 197-2

--- < --- [\[230\]](#)

--- All --- , *Critische Studienaugre*, vol. 3, Munich1980, p. 480. --- < ---
[231] --- Émile
--- , quoted by Georges Pouleth,
--- MEMORPOSON BEAUTI --- , Frankfurt-Berlin-Venasage1985, p.
104.

--- < --- [232] --- *Ibid.* --- , Pages. --- [133-1](#)

--- --- < --- [233] --- *Paralipomente to the* --- , N.O 131. on the «priest” and «enzykloidicate» (Enzyklopicalistics) of Novalistics, CFr. Dietrich Mahnke, --- *Unindliche Phäre and Allmittelpunkt* --- , Hall1937, pages. --- [2-5](#)

--- --- < --- [234] --- [Cfr. The Magistal Book of Kurt Flasch](#)

--- Nikolaus from Kues – a gesture of *Entwicklung*. Vorlesungsun --- ,
Frankfurt1998, p. 576. --- <

--- [235] --- of Ludo Globi --- II, in *Nicholas of Cusa*, --- philosophisch-
thologistic schriftens --- III, Viena1989, p. 313. Probably, *nicolas only*
spot the half of the ominists because it was his second half of (---
Circumperen ---) *I was inappropried for young men.* --- <

--- [236]

--- Ibid. --- , p. 261.

--- < --- [237] --- *Ibid.* --- , p. 297. --- < --- [238]

--- The Cusano, with depression, transformed it

--- IT'S STILL SPHARA --- [Convirtiéndolo it in](#)

--- Des is circulus --- ; CFr. [--- Supra](#)

--- The pages. --- 407-sss --- --- <

--- [239] --- CFr. *Heinrich dumoulin*, --- Geschichte after Zen-
buddhismus --- , Vol.

--- II ---, *Bern*1986, pages. --- 252-sss

--- < --- [\[240\]](#)

--- Nicolás de Cusa (VERT Note 235), p. 275. --- < --- [241] --- Quia nono
poetry uut patrem disturse, nisi filius. Ibid --- ., p. 296.

--- < --- [242] --- [Ibid.](#)

--- , p. 299; The course is ours. --- < --- [243]

--- Ibid.

--- , Pages. --- [271-2](#)

--- --- < --- [244] --- The Christ Cuple archaetically fulfills the condition that treats plotino in the "vitical"

--- Enéada --- vi, 9: *That the asumed in the one «ensambo, by saying so, the middle point with the middle point”.* --- < --- [\[245\]](#)

--- Watch Note 235, p. 296. --- < --- [246]

--- Ibid. --- , Pages. --- [229-2](#)

--- : «if it was possible to colocar to someone of the world, éste will be universe of the same way of the same way of the same way. "Great in absolute is visible with respect to the nerdddez. --- < --- [247] --- Ibid. --- , p. 335.

--- < --- [248] --- *ibid.* --- , p. 307. --- <

--- [249] --- When Kurt FlasCch, in relationship with the play circles of the games, firma that fertilized the strands" (see Note 234, p. 596), in an first reads the text: Embargo, fake, because they reflege the fundamental erressolution of the cusano between cusano between cubierélicas or rdenas. --- <

--- [250] --- Watch Note 235, p. 337.

--- <

--- [251] --- [Stefan Meier-oeser](#),

--- The prásenz of vergesenen. zur rezemption of philosophierphie after nikolaus vom 15. bis zum 18. Jaharhudert --- , Münster1 --- < --- [252] --- In July 1742, in the end of a final process against the calls «pires of Chinos», for the butter --- Extended Singulari --- , *Benedictexivoxiv tried to the missionars in India and China, specially to the jesuitary, assimilation to the cultures of those country. Only Juan Pabloii, organism of a reciption of a precisive Chinos during February 1981, expressed his political decision-missing.* --- <

--- [*]

--- Divine coconut, trad. Of Luis Martinez de Merlo, Giorgio Petrocchi (Ed.), Cátera, Madrid1 (n. of the T.) --- <

--- [***] --- República --- 508a-C --- , 509D, 511b. CFr. Trad. of J.M.Pabón and M. Fernández Galiano, in Institute of Political Studies, Madrid1969, pages. 215, 218, 221. (N. of the T.

--- <

--- [253]

--- Receively, the liquidation of the last cuber has been treated again in detail for Jean-michel to leave,

--- The moon of the --- , Vol.

--- II --- , --- *The ends of the clasque* --- , Paris1997, chap. VI: «Lafère of
Fixes Apolie», pages. --- 137-1 ---

--- <

--- [254] --- [For More and Malebranche, CFr. Alexandre Koyré,](#)

--- of the world closed to the universe --- (*Vern Note 177*), p. --- 119-SSS ---

And

--- 144-sss --- --- < --- [255]

--- Friedrich Nietzsche, --- The Fröy wissenschaft --- , § 125 --- Drying
brand, Crysche NTIENAUERBE --- , Vol. 3, Munich1980, pages.

--- 481-4 --- --- < --- [256]

--- Ibid.

--- , p. 480. --- <

-- [257] -- Ibid. -- , p. 438. -- <

-- [258]

-- Dante, -- [Inferno](#)

--- , Singing 3. --- < --- [259]

--- for this form, that remit a steady quartered title, cfr. --- Supra --- *The chapter 4:*
« *Ontological argue of Stera*”, note 163, p. --- 334-sss --- --- <
--- [260]
--- CFr.
--- Supra
--- The page. --- [344-sss](#)

--- < --- [261] --- With the difference that neoplatical nothing
with three beds of three beds, while the hell that measures is
composed of the five rings of hell. --- < --- [262]

--- CFr.

--- Supra --- *The chapter 5:* « --- IF Spoken SPhaera --- [O: the](#)

--- UN-dodo *what explodes* », p. 407-502

.

< < [263] Cf. Osip Mandelstam,
Gespräch über Dante
, in [Gesammelte Essays](#)

, vol. 2, 1925-1935 , Zurich1991, p. 187: «(hell) is a metropolis in the entire sense of the word» [Colloquium on Dante; The fourth prose , Viewer, Madrid1996]. < < [\[264\]](#)

Cf. supra *Chapter 3: «Arcas, city walls, borders of the world, immunity systems»*, p. 235-SS

., as well as

infra [Chapter 7: "How through the pure environment the center of the spheres acts in the distance"](#), p.

[265] In the *MEMORIES OF A NEUROPATA* by Daniel Paul Schreber, which would have to be read as one of the most significant comments of the structure and function of classical metaphysics, there is a ghost that perfectly illustrates the idea of a opposite circle, emerged by mood abuse: «The image that I have it in the head is extremely difficult to express in words; It seemed as if the celest dome was covered in all its nerve contour - just, surely, of my body - that the divine rays did not make jump, or that they offered them at least one mechanical obstacle, more or less similar to as a besieged fortress used to protect against the attacker enemy through walls and pits ».

Der Fall Schreber

, vol. 1, Wiesbaden1972, p. 79. << [266] [We will continue to develop this consideration \(linking with a reason for Herman Melville\) in Chapter 8: «The last sphere.](#)

For a philosophical history of terrestrial globalization ", p. 695-S .

< <

[*] "Dis", Contract form of dives (rich), "The rich", Roman God of the underground world, Latin translation of Pluto or Hades, God of death, of the dead and of hell in Greece. (N. of the T.)

< < [267] Cf. Martin Heidegger, [Fundamental concepts of metaphysics, world - finitude - loneliness](#)

. In these lessons of the winter semester 1929-1930 , *which contain philosophical-natural, unique sketches within their œuvre , Heidegger highlights the being-in-the typically human-world-world against world indigence of animal involvement in the environment and the lack of the world of stones.* < <

[268]

Cited by Georges Poulet, [Metamorphosen des Kreises in Der Dichtung](#)

, Frankfurt-Berlin-Viena1985, p. 120-121 . < <

[269]

Ibid. , *p.* 290. < < [\[270\]](#)

Cf. supra *Chapter 5*: « Deus Sive Sphaera », p.

463-SS . [271]

< <

Cf. Jacques Le Goff, [The Naissance du Purgatoire](#)

, Paris1981, p. 9-27 : "*Le troisième lieu*" [The birth of purgatory ,
Taurus, Madrid1985].

< < [272] Cf. *Carl von Linné*, Divine Nemesis
, Wolf Lepenies and Lars Gustafsson (Eds.), According to the
Swedish edition of Elis Malmaström and Telemak Fredbärj,
Munich 1981.

< < [\[273\]](#)

così s'osSserv *in me back: inferno* , song 28, 142. ("And in me the counterpart is fulfilled": the speaker is the bertrando trovator Dal Bornio, who is locked in the hell of the bad counselors; just as during life he had sown discord between a father and a Son, now, in hell, he has to tear himself on himself and walk there with his own head cut into his hands.)

< <

[274] [For the "first" categorical imperative, cf.](#)

Spheres I, p. 454 < < [275] Cf. *Elaine SCARRY*, *Der Körper im Schmerz. Die chiffern der seeletzlichkeit und die erfindung der kultur*

, Frankfurt1992, p.

41-90 , where the author, through a subtle phenomenology of torment, analyzes the disintegration of the world and the self that causes pain.

<< [276] Cf. *Ludger Lütkehaus*, Tiefenphilosophie. Texte Zur
Entdeckung des Unbewussten Vor Freud
, Frankfurt1995, p.
2-7 . << [\[277\]](#)

Cf. **infra** [Chapter 8: «The last sphere.](#)

For a philosophical history of terrestrial globalization ", p. [813-S](#)

· < < [\[278\]](#)

"She thought of du dehors", in *Criticize 229*, p. 523-546 [Outside's thinking
, Pre-texts, Valencia1989].

< < [[*](#)]

Fegefeuer = «purgatory», «fire of purgatory», «purgatory of fire». (N. of the T.) < <
[**] «Unwelt», intraduisible term: non-world, syn-world, in-world.
(N. of the T.) < <

[***] *Geworfenheit*: Status thrown (which has been thrown into the world, to existence), a yect state. (N. of the T.) < < [\[279\]](#)

Søren Kierkegaard, *Kleine Schriften 1848/1849*, in *S.K., Gesammelte Werke* , [section](#)

21-23 , Gütersloh1984, p. 132, 121 and 134. << [280] *On the occasion of this you can think of both the solid residences of the great Persian kings and in maintaining (Mone*

) of the one itself (leaving-of-yes and returning-to-yes simultaneously) in the scheme of the práctica triad.

<< [281] Cf. Jan Assmann, "the Egyptian processional party", in *Das fest und das heilige* , Jan Assmann and Theo Sundermeier (eds.), Gütersloh1991, p. 120.

<<

[282] [Goethe](#) (

Dichtung und Wahrheit I, 5) Remember that the young king seemed really lost in his solemn clothes and had to smile on his own costume; From María Teresa it is said that two decades before, on the occasion of the same ceremony, seeing her husband, disguised, that at the exit of the cathedral she offered her the badges of her kingdom, suffered a laughter attack: no good omen for The defenders of the real presence. < < [283] *It can be plausible, through a historical-natural deduction of animal behavior within its territory, that symbolic representations are not limited, at all, to the presentation in absentee of political eminences. Cf. for this Thomas Kappe, "Notes for a biology of limits", in Die Grenze. Begriff und inszenierung*, Markus Bauer and Thomas Rahn (eds.), Berlin 1997, p.

133-146 : *«Territories are not always so small that the effective limit can be indicated by the presence itself. It must be carried out, then, limits of limits that are also effective in the absence of the owner of the territory [...]. Smell traces allow a territory owner [...] as a unique individual, are as unmistakable as a fingerprint. In that sense, the formulation should be modified: "The odorous signals are also effective in the absence of the owner of the territory." The owner of the territory is not absent, but present by its smell in the limit ».* For an ontotopology of the smell, cf. supra [Excel 2](#): «

Merdocracy . Of the immunoparadox of sedentary cultures », p. 297-SS

. < <

[284] Cf. Jochen Hörisch, *Brot und Wein. ZUR POESIE DES Abendmahls*, Frankfurt 1992; Ibid., «The being of the signs and signs of being. Marginal notes to Orsmiology of Derrida », in Jacques Derrida, *Die Stimme und das Phänomen. Ein Essay über das Problem des Zeichens in der Philosophie Husserls*

, Frankfurt1979, p. 7-50 [The voice and the phenomenon , *Pre-texts*,
Valencia 1993]. < < [\[285\]](#)

Kierkegaard, *Kleine Schriften* (*See note 279*), p. 121. < < [\[286\]](#)

Cf. G. E. Lessing, *Minna von Barnhelm* , *act III* , *Scene 10*: "And we think that writing letters is not something invented for those who can talk orally with each other whenever they want."

< < [287] On this "door closure" in the postprophetic situation, cf. Jan Assmann, *Das Kulturelle Gedächtnis. Schrift, Erinnerung und Politische Identität in Frühen Hochkulturen*, 2nd ed., Munich 1997, p. 176; cf. also T. Nagel, *Die Festung des Glaubens. TRIUMPH und Scheitern des Islamischen Rating MM 11. Jahrhundert*, Munich 1988. < <

[288] Cf. Erik Peterson, "monotheism as a political problem," in E.P., *Theologische Traktate* , Munich 1951, p. 66.

< <

[289] Cf. [Tilman Moser](#),

Gottesvergiftung , Frankfurt1976. < <

[290] Servus fugitivus furtum sui facit . Cf. *Michael Wolff*, Geschichte der Impetustheorie. UNTERSUCHUNGEN ZUM URSPRUNG DER KLASSISCHEN MECHANIK , *Frankfurt*1978, p. 94-95 .

< < [291] Book 11, *Constitution* 48, 23: "And if he (the committed elsewhere) is hidden or tries , p. [250-251](#)

· < < [292]

The conceptual figure "self -propelled" will be fundamental for the history of modern society, because only through it the statute of proletariats in "labor markets" becomes legal and economically. The first authentic "workers"

< <

[293]

Similarly, Erik Peterson, in his course on the first letter to the Romans, speaks of the Church as "Cristosphere", "who is there representing Christ himself"; cf. E. P., [Der brief an die römer](#)

, Munich1997. This formulation is stimulated by Carl Schmitt's ideas about the dialectic of the visible and invisible church. Cf. Barbara Nichtweiss, Erik Peterson. NEUE SICHT AUF LEBEN UND WERK , *Freiburg-Basilea-Viena*1992, p. 745.

< < [294] Doubt

, vol. 7,

Ethymology , *Mannheim*1989, p. 695. < < [295]

Cf. Theologisches Wörterbuch Zum Neuen Testament , *Stuttgart*1990, article Εὐαγγέλιον, volume 2, p. 718; Article ἐκκλησία, volume 3, p. 503-SS . < < [296] Cf. Arthur Kroker, The Postseed Individual. Technology and The French Postmodern , New York1992; Friedrich Kittler, "History of the media", in [Raum und verfahren](#)

, interventions in the Museum Für Gestaltung in Zurich, Alois Huber and Alois Martin Müller (eds.), Basilea and Frankfurt1993, p. 169-188 ; *Norbert Bolz*, Theorie der Neuen Medien, Munich1990.

< < [\[297\]](#)

Cf. Dieter Hildebrandt, *Saulus/Paulus. Ein Doppelleben*, Munich 1989, p. 138: "Those roads are not paths of walk, but structural lines of power, are not pedestrian areas, but clues for the wheel of history." The imperial importance and meaning of the construction of roads also underlines Arnold e.t.ehrhardt, « *Imperium and Humanitas . Fundamentals of Roman imperialism* », in *Studium Generale*, Year 14, 1961, p. 646-SS

: "The decisive problem of ancient domination was the communication problem" (649).

< < [\[298\]](#)

Cf. Erik Peterson, "Christ as Emperor", in *Theologische Traktate*, *Munich* 1951, p. 151-164

.
< < [299] The passage of the telecommunicative images of the apostolic process to the architectural ones was already fulfilled in the century [II](#)

: In the third vision of *The Shepherd of Hermas*, a Roman visionary writing, which could have been written around 150, the Church is no longer conceived as a scope of issuance, but as an architectural work, and also as a work so without fissures that it seems melted in a only piece. In the metaphors of the temple for the Corpus Christi

which appear in the letters of the apostles, numerous support points are offered for the procedure to describe communications as substances. This transformation is foreshadowed in language games that speak of 12 as the house of God. Cf. Klaus Berger,

Theologiegeschichte des urchristentums

, Tübingen and Basel 1994, p.

131-SS .

<< [300] Cf. Claudia Schmölders, «The voice of evil. About the sound configuration of the third Reich », in *Merkur* 8/1997, p. 681-693

. The author refers to the novel

Flying foxes by Marcel Beyer, Frankfurt 1995, which is the first that with narrative means explores the issue of the political acoustics of fascist society.

< < [301] *Cf. Chapter 5: « Deus Sive Sphaera* [or the](#)

One-all what explodes », p. 439-453 .

< <

[302]

For the mediality of the blood in the microspheric sense, cf. vol.

Yo , [Excus 2](#): «

Noblestos ", p. 271-SS .

< <

[303] [Cf. Raffaele Pettazzoni,](#)

Der Allwissende Gott. Zur Geschichte der Gottesidee , Frankfurt-Hamburg1960.
< < [304] *Cf. for this Chapter 5: « Deus Sive Sphaera* [or the](#)

One-all what explodes », pags. 469-476 . < <

[305] Cf. Fritz Taeger, [Charisma Studien Zur Geschichte des Antiken Herrscherkultes](#)

, vol. 2, Stuttgart1960, p. 192-SS . < <

[306]

Cf. Paul Zanker, [Augustus und Die Macht Der Bilder](#)

, Munich1987, p. 304 [Augusto and the power of images < <
, *Alliance, Madrid1992*].

[307] Cf. Taeger, Charisma ([See note 305](#)), p. 273.

< < [308] -- According to another traditions vespasian who hizo stole the head of Heleus on the colour.

-- <<<<wo -- [309] -- See for this the excursion 4: « -- Pantheon -- .
Apply the theory of the dome», pages. -- 375-4 -- .

-- < < < wo -- [310] -- Cf. -- l'empereur
-- Julien, Completes Completes
-- , Tomo -- II

-- , 2.a part, "Escuss of Emperor Julian», texted text and translate by Christian Lamrade,
Paris1964, p. 132. -- < < < <wo -- [311] -- IBIBI.

-- , Pages. 134 and

-- < < < <wo -- [312]

-- Eusebio de Cesarea, -- Vita constantinii -- , *Cap. 29, cited by torben Christensen*, -- Christus Oder Junior. Deer Kampf A gestigen grunduling of rÓschen reichen reiches -- , [Gottinga1981](#), Page. [183](#).

-- < < < wo -- [313] -- Cf. Jacob Buckardt, -- , Munich 1982, Pages.
-- Of the zeit constantines from Grossen
-- 279-SS -- .

-- <<<wo -- [314] -- *Martin heidegger, in a presetentming of* -- sein und zeit

-- , § 23, «the space of being to be-en-el-el-wing», explaining: "With the "Radiodifusion", for example, consumption today.

-- Ser-áhí -- , by the way of an expansion of the daily environmental environment, a desk-flowing of "world" meaning and swarming swing can be understood". tubinga1967, págo. 105.

-- <<<<wo -- [315] -- Cf. *Harold A. Innis*, -- Empire and communication. a illustredeed Edition -- , *David Godfrey (ED.)*, *Toonto1986*, págo. 103. -- <<<<wo -- [\[316\]](#)

-- Cf. Fraenkel Betrice, -- The meaning of the meaning. Geèse -- *D'UN* --
Siling
-- , Paris1
-- < < < < wo -- [\[317\]](#)

-- On the function of the « literal personality»: «it's not going to be o potá nada", Cf. Jan Assmann, -- Dad kulturile Gedächtnis -- (*ver note 287*), págs. -- 236-SS
-- . -- < < < < wo -- [\[318\]](#)

-- Cf. -- Supil -- [The chapter 5: «](#)

-- Deus sphaera -- », pág. 415 and note -- < < < < wo

-- [319] -- Citado for André guillou, -- *The civilian by bytine* -- ,
Paris1974, Pages. -- 114-115 -- . -- < < < < wo

-- [320] -- Cf. -- *Leviatan* -- , PART 1, Cap. -- [XIII](#)

-- . -- <<<wo -- [321] -- Cf. Talmud of Jerusalem, Treaty Berakotitix, 5; Talmed of Babylon, Treaty Sota22 B; Ahí is distinct five of the Pharisees, a typical class in the new Testament Class, the "welcrucas wandered sepulchring".

-- <<<<wo

-- [322] -- All the classic esthetics has to be as budget as the preeminence of the meaning of the meaning; Cf. The Article of Friedrich Schiller "Soul the necessary in need in the use of a bellens".

-- <<<<wo -- [323] -- Cf. *Gegge Stesine*, -- Von REAER REAER
REAERE REAGowart. Hat aim sprechen Inhalt? -- , *Munich-*
Vena1990 [-- Realal presence -- , *Destino, Barcelona* -- <<<<wo --
[\[324\]](#)

-- Christensen, -- Christus Oder Jemoter -- (*ver note 312*), págo. 117. --
< < < wo -- [\[325\]](#)

-- L. Anneo Seneca, -- *of clementia, über die güte* -- , Latin/alenman,
translated and edited by Karl Büchner, Stuttgart1970/1992, páage. --
[25-2](#)

-- · -- < < < < wo -- [326] -- Cf. Jacques Gernet, -- [Men Chinesische](#)
[Well](#)

-- , Frankfurt1988, Page. 91 [-- THE CHILO World -- , *criticism, Barcelona1999*]; *On the mystery of the Lordal government, I also know that* -- Les Focuzers Divins. Politicque, misspotisme et mystique in Chine Inienne -- , [Paris1](#)

-- < < < < wo -- [327]

-- The motif

-- Clementia -- *It is a virunto from César, his victory his victory in the fight against Marco Antonio, he signifies not to be the way to the way track by Sila, it is said by the list of prescriptions of the prescriptions.* --

< < < < wo -- [328]

-- of Clementia -- , Second Book, i, 2 (ver Note 325), pé. 73. --
< < < < wo -- [329]

-- The el

-- Topos -- of the Clemency of Sirguió Fining Virunto to the Opera of the
Mozart Coronation for Leopoldoii (1791). -- < < < < wo -- [330]

-- Marco Aurelio, -- Soilloquios -- IV, 35. -- < < < < wo

-- [331]

-- Together the two procedures, typical of great cultures, to do it to make divine, the apostolic-Sercedal and the emanosofico, precisely in the empire, even to the Modern Cleaning Clean. (Powerers, Paraguaro Orcle, Aquileas, Horoscopia, reading of the hand of the lines, contemplance of griming bolts, letters, etc.), which, preceded. They are capaces of superior refinements. Imperial prohibitions staggered of the divination, between the years the years -- 294-358 -- , Documentation of the immerary of which is decided to quotat to all media to get at the inflation of inflation of information from the most prominent information of the most. Cf. Marie the Fögen,

--- The EVENING of the wahrsager. Studio's --- , Frankfurt1993. Cristianism,
that had advanced to convert in Imperial church, he had been heed
of the political interviews in the monono printed. --- < --- [332]

--- CFr. Hans küng,

--- Das Christtentum. Wesen and geschichte --- , [Munich-zurch1994](#),
[Apartment](#), “The Equénic-Helenican antiquity”, pages.

-- 145-3 --- ... --- The Cristianism: Essency and History

--- , Trotta, Madrid1

--- < --- [\[333\]](#)

--- Cfr. For this you have been Belting, --- Bild and Kult. A baschichte of
biodes vor dem Zeitalter of Kunst --- , *Munich1990*, pages. --- 64-7
--- , that uses the ernst study from Dobschütz,
--- Christussilder --- , *Leippzig1* --- <
--- [334]
--- Cfr. Giuseppe Girl alberigo, --- geschichte of the kenzilien.
[VAMM nicanumui zum vaticumii](#)

--- , Düsseldorf1993, pages. --- 75-7 --- (*Ofter the discipline cands 2 and 3*).

--- <

--- [335]

--- Sphara. globus. Reichsapfel. Wanderung and Wadlung
Agriptszeichen of Caear Bis Elizabethhii. A Antik

--- , Stuttgart1 Includes a list of the Impronomological list of
conservations, pages.

--- 186-1 --- --- <

--- [336]

--- The 27 proposals appear intects in Eugensstock-Huessy, --- [The
europechen revolution and drive der Chinater of the country](#)

--- , Moers1987, pages. --- 143-1 --- : for your interpretation, CFr. Horst fuhrnan, «the true emperor emperor is the potato. From the terrenous Power in the Medes» in the middle ages" at the middle of the age. --- The Antik Antik In Europe
--- , Conferences at the University of Regensburg, have made you BUNGert (EED.), pages.
--- 99-S ---

--- < --- [337] --- CFr. Eugensstock-huessy, --- The EURUPISCHEn
revolutionen --- (Vern Note 336), p. --- 131-SS --- And --- 143-sss --- .;
So as Friedrich Heer, --- Europicscheschich.
--- , Stuttgart1953, pages.
--- 82-s ---

--- < --- [338] --- *How many types of tipologics are, among others, the work colleagues of the great telephone Companies, which is bases of operation in Europe, etc.) College with netarles. Religiously telecommunication in the commences of the Globalization* --- Info

--- The pages.

--- 825-840 ---

--- < --- [339] --- *CFr. Mark Block*, --- Les Rois Thaumaturues --- ,
Paris1924 and 1983, German:

--- The Windtumbet Könige könie --- , *Munich1998; for the episode of Aviñón*,
CFR. also --- Info

--- The Excurment 6: «

--- The decoronación de Europe --- *EXERCISES on the Tira*», pages. ---
683-6 --- --- <

--- [340]

--- J. G. Fichte, --- [Werke](#)

--- , Vol. V, pages. --- 81-82 --- --- < --- [341] --- Bernhard Sigert,
--- The Literature of the Literature of Post,1751-1
--- , Berlin1993, p. 6. This thesis, accompanied, should be very
accompanied by Friedrich Kittler, which is marked as the most
advanced position of the fuineana. --- <

--- [342] --- The orda legend --- of *Santiago de la Voragine*,
*Heidelberg*1984, pages. --- 701-7

--- ; CFr. Thomas Macho, "Sanimals", in in

--- Kurasiv --- , a name of the Highest Austria Art Magazine,
notebook 1997/3:

--- Blutbider --- (i), pages. --- 63-6 --- --- <

--- [343] --- about the PHONYNO of the Etton, CFR. Peter, Daniel, ---
zaun. Normn at the Jüdische vush. For Phänomen Der Zeitüberdauer
after Judentums --- , Viena1995; Also Jan Assmann, --- [Coss](#)

--- (V note 287), chap. 5: «DITInini and the Invention of Religion", pages. --- **196-2** ---

--- <

--- [344] --- Shalom Ben-Hin, --- *Paulus. The V ölkerapostel in Jüdischer Sicht* --- , munuch1980, pages. --- 175-1 ---

--- <

--- [345] --- [Cfr. Jacob Taubes,](#)

--- Die politische Theologie des Paulus --- , pronounced conferences in
the Center of the Community of Heidelberg, February 23-24 --- < ---
[346] --- Euge Rosenstock-Huussy, "The Fruit of the Leads", in on

--- The sprache of the menschengschlechts. There is leihafte Grammatic in Vier Telena ---
, *Vol. 2, Heidelberg1964, p. 797 and 801.* --- <
--- [347]
--- Ibid. --- , p. 803.

--- < --- [348] --- CFr.

--- Supra --- The chapter 5: « --- *IF Spoken SPphaera* --- » Pages.

--- 477-s

--- [---](#) <

--- [349] --- Bernhard Serch, Serch, Serch, Serch, Serch, --- *The
ursprung of the bisöflichon mitra and 5pstlichen Tira* --- , st.
Ottilien1975, p. 162. --- < --- [350] --- [Ibid.](#)

--- , Pages. --- 180-s --- --- <

[351] With regard to the statue of San Pedro, it is not usually seen in a crowned form; Only on festive occasions a tiara taken from the treasure of the papal sacristy is placed; It can also be contemplated in official Vatican postcards. < < [352] [Cf. for this](#)

infra The pages. 827-SS . < <

[353] That Paul VI's gesture was a gesture both momentarily expressive that conventional can be checked by comparing it with similar acts of flagship detachment; cf. Percy Ernst Schramm, "Signs of power: donated, given, committed, sold", in *Nachrichten der akademie der wissenschaften in göttingen* , YO: Phil.-Hist. Kl. 1957, No. 5. < <

[354] Cf. Helmut Pape, *Die Unsichtbarkeit der Welt* , Frankfurt1997.

< <

[355] Karl Rosenkranz, *Ästhetik des Hässlichen* , Leipzig1990, p. twenty. < <

[356] Alexander von Humboldt,
Kosmos

, adapted by Hanno Beck, Stuttgart1978, p. 48 and 52. < < [357]
*More details about the big names of the founding era of globography are
found in Oswald Muris, Gert Saarmann, DER GLOBUS IM WANDEL
DER ZEITEN. Eine Geschichte der Globen , Berlin and Beutelsbach
Bei Stuttgart1961, p.*

47-132 . < < [358] Cf. *Michel Foucault*, Outside's thinking ([See note 278](#)).

< < [359] Cf.

Criticism of the trial , § 26: "Of the assessment of the magnitudes of natural things, necessary for the idea of the sublime"; and § 28: "Of nature as a power." According to Kant, the foundation of the sublime is not so much in the presence of an excessive magnitude or an overwhelming force as in the return of the subject to himself, as a being that retains his dignity also in front of the disproportion, as he insists on be a rational being. < < [360] In this Humboldt goes much further than his colleague and rival Charles Darwin, who had only brought his trip around the world (1831-1836) , *aboard the Beagle*

(German: tubinga1981), few "paintings" manifestly sublime, among others this one: "Among the images that have been deeply printed in my memory, none exceeds the forests not yet touched by the hand of the human being, be those of Brazil, are those of Brazil, where the force of life predominates, or those of the Tierra del Fuego, where death and dissolution prevails. Both are temples full of the magnificent products of the God of nature: no one can be in those solitudes without feeling that in the human being there is more than the mere breath of his body "(p. 372). Darwin also knows that an explorer of the earth no longer manages with an aesthetic of the beautiful; According to the spirit of time, it has to be completed by one of the (quantitatively and dynamically) sublime: «Among the scenarios of nature, finally, the views from great mountains, although in a certain sense they are not beautiful, are very unique . When looking down from the last top of the mountain range, the spirit feels the impression of the amazing dimensions of the surrounding masses, without being hindered by thorough details »(

Ibid.

).

< < [361]

Walter Benjamin, "Paris, capital of the XIX", in *Illumination, chosen writings* ,
Frankfurt 1977, p. 177 [*Illuminations* , [Taurus](#), [Madrid 1993](#)].

< < [362] New York 1973. < < [\[363\]](#)

Cf. for this the phenomenological clarifications of Hermann Schmitz in his **System der Philosophie** , *vol.* III ,

Der raum , first part, "Der Leibliche Raum", 2nd ed., Bonn1988, § 119, "Der Richtungsraum" (as well as §§ 219-231) and § 120, "Der Ortsraum" (as well as §§ 132-135) .

< <

[364]

Rilke, to whom the expression is due

Weltinnenraum (Interior world space), tried to overcome the fundamental experience of modernity - which things and human beings with a purely thinking about the spatial place die by deprivation of atmosphere - wanting to revitalize the world, by their own experiential force, with a kind of poetic animism; The result of this could no longer be any soul of the world-type world, but only a kind of cosmological-individual intensity, corresponding to the modeically "poetically" contemporary "inhabiting." < <

[365]

Anyway, the success of the three -dimensional globe had already been relativized by the planispheric representations of the Earth, omnipresent from the last years of the century [XVI](#)

, that were imposed by the advantage of being reproduced in Atlas-Bros. < < [366]
Cf. Martin Heidegger, "The time of the image of the world" (1938),
in
Holzwege , 6th ed. 1980, p. 92.

<< [367] That merchandise and money are capital conditions is something trivial; What texts, images and prominences are also something that agents of the modern sector of culture are progressively understanding, in the face of traditional conservative reserves in terms of the field of the spirit. How this applies to texts and images can be deduced from considerations, among others, from Georg Franck, *Ökonomie der Aufmerksamkeit, Ein Entwurf* , Munich-Vienna 1998. On the political economy of prominence is enlightening Thomas Macho, «from elite to prominence. On the change of political power structure », in *Merkur* , notebook 534-535 , 1993, p. 762-769 , as well as «the prominent face. Notes on the politicization of appearance ”, in Sabine R. Arnold, Christian Fuhrmeister and Dietmar Schiller (eds.), *Politische Inszenierungen Im 20. Jahrhundert. Zur Sinnlichkeit Der Macht* , Vienna 1998, p.

171-184 . < < [368] Cf. elly Decker, "The Celest Globe: a world for
itself", in

Focus Behaim Globus , Part 1, Nuremberg1992, p. [89-100](#)

· < < *An important exception is Heinrich Brockes's poem "the sky" (in [369]*

Vergnügen in Gott Irdische, Bestehend in Physicalisch

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Und Moralischen Gedichten , [first part, Hamburg1723](#)), [which can be read as a replica to](#)

dictum from Pascal about the eternal silence of infinite spaces. It is true that Brockes's poem has an improper title, since for the poet already No There is any firmament that could provide cosmic stability, but only an inespacial fastening of the soul in God: «... the space of the abyss, as it makes a great swell/ of the bottomless sea on an iron that sinks,/ broke in an instant over my Spirit/ The immense pit full of invisible light,/ full of clear darkness, without beginning, without barriers,/ the world was immediately swallowed, even thoughts buried;/ all my being was dust, a point, a nothing,/ and I lost myself. This suddenly sank me; These verses clearly show three things. First: the poet no longer understands the original cosmographic sense of the word "firmament"; Second: In analogy with the ocean, hears heaven as something that one can sink; Third: From the shipwreck of the imagination in the background only saves a God, which has an "essential tendency to closeness." The idea of firmament creates an survival not only in the lyric, but also in delirium. Daniel Paul Schreber writes in chapter 6 of his

MEMORIES OF A NEUROPATA

that some of the souls of the dead who visit him give as direction of origin the "sky". < <

[370] EUGEN ROSENTOCK-HUESY, *Die Europäischen Revolutionen und Der Charakter der Nationn* , Moers1987, p. 264. < <

[371] Cf. Note 363, p. 441. < < [372] [Cf. Armand Mattelart,](#)

L'Enintion of the Communication , *Paris1994*, p. 68-SS . < < [\[373\]](#)

Julio Verne, Reise Um Die Erde In Achtzig Tagen , *Zurich*1974, p.
23-24 .

< < [374] Hermann Graf Keyserling, *Reisetagebuch Eines Philosophen* (1918), Frankfurt 1980. < < [375] Antonio Pigafetta, *Die Erste Reise Um Die Erde. EIN AUGENZEUGENBERICHT von der Weltumsegelung Magellans 1519-1522*, edited and translated by Robert Grün, Tübingen-Basilea 1978, p. 93. < < [\[376\]](#)

Edward W. Said, Kultur und imperialismus. Einbildungskraft und politik im zeitalter der macht , *Frankfurt*1994, p. 18 [Culture and imperialism , Anagrama, Barcelona 1996]. The ironic SAID formulation reflects the cynicism of the British deportation system, in which they served as destination points of a systematic export of malefactors, first the Caribbean, then New England and finally Australia. < < [377] Herman Melville, *Moby Dick Oder Der Wal* , Munich1964, p. 364. < <

[378] Moby Dick , *chap. 24*, In fine . *That through these Seaborne Studies*

A nautical empiricism is reinforced in the face of university scholasticism belongs to the capital facts of modern cultural theory (until universities absorb that experimental mood and oppose a sedentary empiricism to the mobile). One of those who had made a faith in the travel-one-mism and ver-one-mismism was Fernández de Oviedo, who in his General and natural history of the Indies *He did not get tired of repeating: "What I say here is not learned in Salamanca, Bologna or Paris ..."*. Cited by John H. Elliot, Die Neue in der Alten Welt. Folgen Einer Eroberung 1492-1650 , [Berlin 1992](#), p. 44.

<< [379] *Pigafetta, Die Erste Reise (See note 375), p. 265. By the way, until the century XVIII Late The logbooks of the discovery expeditions remain as a secret issue of the navigating states; cf. Georg Forster's observations on the occasion of the second expedition of the*

Captain Cook : ENTDECKUNGSREISE NACH THAITI UND IN DIE
SÜDSEE1772-1775 , reissued by Hermann Homann, Tubinga-
Basilea1979, p. 395.

<< [380] *Cf. for this Immanuel Wallerstein*, Das Moderne
Weltsystem. Kapitalistische Landwirtschaft und Die Entstehung der
Europäischen Weltwirtschaft Im 16. Jahrhundert
, Frankfurt 1986;
Id , [Vienna 1998](#).

<< [381] *Oswald Spengler declared this phrase as axiom of civilizational times.* Cf. *Der Untergang des Abendlandes* , Munich1923, 1979, p. 51: "Expansion is a fatality, something demonic and monstrous, which catches ... and consumes ... to the human being of the world's advanced stadium."

< < [382] The characterization of entrepreneurs as "producers-debtors" is to Gunnar Heinsohn and Otto Steiger, who have presented a suggestive model for the clarification of the innovative dynamics of the modern economy as an economy proprietary *Eigentum, Zins und Geld. A GRIGELöste Rätsel Der Wirtschaftstheorie*, with his book
, Reinbeck (Hamburg) 1996. < <

[383] *Of remedy utriusque fortuneae* . < <

[384] Cited by Alfred Doren, "fortune in the Middle Ages and in the Renaissance", in *Vorträge der Bibliothek Warburg* , vol. 2, part 1, [1922-1923](#)

, p. 82, Latin p. 79. < < [385] Some of them highlights the suggestive book by Klaus Reichert [Fortuna Oder Die Beständigkeit des Wechsels](#)

, Frankfurt 1985. < < [386] On the contrary, the century

XVIII

Late also discovers the human being who has bad luck in the absolute sense, or, as Malthus will say, to the poor who "born in an already busy world" and whose parents are not in a position to support him. According to Malthus, such children of misfortune are "truly left over on earth. No one has been covered for them in the great feast of nature ». Cited according to Armand Mattelart,

[L'Enintion](#)

of the Communication , cit., p. 79. < <

[387] Thus Zarathustra spoke *III*, "*before sunrise.*" < < [388]

Cf. Jochen Hörisch, Kopf Oder Zahl. Die poesie des geldes ,
*Frankfurt*1996. < <

[389]

Daniel Defoe,
Essay on Projects
, 1697. < <

[390] For the typology of princes-business, cf. Werner Shadart, *Der Bourgeois. ZUR GEISTESGESCHICHTE DES MODERNEN WIRTSCHAFTSMENSCHEN*, Munich-Leipzig 1923, Reedition Berlin 1987, p. 102-SS. < < [391] *An especially clear impression of the deep change of encouragement in this regard is obtained if the triumphal tones that dominated the 400th anniversary of Columbus's trip, in 1892, are compared, with the flagellong atmosphere of the 500th anniversary, in 1992.* < < [\[392\]](#)

Cf. Bibliotheca Misionum , vol. 1, 1916. *Columbus on himself: "The Lord has made me an ambassador of a new sky and a new land ... It has been fulfilled ... what was prophesied Isaiah."* < < [\[393\]](#)

Cf. Lydal Roper, «Threatened masculinity. Capitalism and magic in the early Modern Age», in *Ödipus und der Teufel. Körper und psyche in der Frühen Neuzeit*, [Frankfurt1995](#), p.

127-133 . That same article illustrates the problem of the transmission technique in these early telecommunications: according to Anna Mergeler's demonstrations, in the Anton Fugger ball they would have been locked up souls of evildoers doomed to err by the air: could there be faster informants (although also also less reliable)?; cf. Roper, p. 134-S . < <

[394] For the current state of the Höhler Advisory Budget, Cf. your book *Herzschlag der Sieger. Die Eq-Revolution*, Düsseldorf-Munich 1997.

Note the double fascinating sense of *Herzschlag*

[heartbeat and infarction]. About him

Herzschlag of the losers reflects, rather in the tone of a depressive control, Richard Sennett in his book Flexible mesch. Die Kultur des Neuen Kapitalismus, [Berlin 1998](#).

< < [395] Cf. *Felix Alfred Plattner*, Jesuiten Zur See. Der Weg Nach Asien. Ein Beitrag Zur Geschichte der Entdeckung , Zurich1946.

< < [\[396\]](#)

A current, and shocking document for the traditionalists, of that delivery of universities in the hands of the capitalist system of cognition is the speech that the German president, Roman Herzog, pronounced in Berlin in 1998 about the need for reform of German universities. < < [397] Herman Melville,

Moby Dick Oder Der Wal

, Munich 1964, p. 25. < <

[398] The well-known Bloch characterization of the geographical utopias of the Modern Age as expressive forms of a "horizontal search for treasures" (*Das Prinzip Hoffnung* , Frankfurt 1959, vol. II , p. 883-S . [

THE HOPE PRINCIPLE

, 2 vols., Aguilar, Madrid 1979)) does not hide a certain bias in favor of the cited model. Indeed, socialism-of-buscaders-of-the -ors assumed that nature is always free. In that sense, a solidly Saint-Simonist is manifested in Bloch, which translates into the conviction that the "exploitation of the human being by the human being" must be replaced by the exploitation of the globe by the human being.

< <

[399] Cf. Pigafetta, [Die Erste Reise](#)

(See note 375), p. 84-86 . < < [400] Cf. Klaus Heinrich,
Floss der Medusa
, Basel-Frankfurt1995, p. 9-45

· < < [401] [For the reason](#)

Stop History! , cf. Eric Voegelin, *Order and History* , vol. 4, *The Ecumenic Age* , Baton Rouge-London1974, p. 329-333 .

< <

[402] Whose cult was established in Rome after Augustus of his expedition to the East in 19 B.C.

<< [403] Marx also considered the "return of the starting point to itself" as a characteristic of the incipient capital movement. «Considered at first glance, circulation appears as a perverse infinite process . The merchandise is changed to money; Money is changed to merchandise and this is repeated to infinity »,

Grundrisse der Kritik der Politischen Ökonomie , draft [1857-1858](#)

, Frankfurt-Viena, without date, p. 111. But what matters to Marx is to show two things: first, that in the Money-Merchant-Dimmer metamorphosis the phenomenon, in the mysterious principle, of surplus value, which gives wings to the capital process; Second, that in the competition of capitals crises have to appear in their exploitation and, consequently, social crises, which cross the path of the permanent happy return of money, as capital, to themselves. < < [404] *The merchant of Venice* , first act, first scene: «My companies are not entrusted to a single winery, or a place; nor my entire fortune depends on this year's fate; That is why it is not my merchandise that makes me sad ». < < [405] Cf. [Peter L. Bernstein](#),

Against The Gods. The Remarkable Story of Risk , New York1996; François Ewald, *Der Vorsorgestaat* , Frankfurt1993, section [II](#)

, "Of the risk", p. 171-275 . < <

[406]

From the sociological point of view, the British philosophy of the
[Common Sense](#)

It reflects the circumstance that in England it closed before, and in more solid forms, than in the continental territorial states the historical commitment between trade (bourgeois) and property (aristocratic). This favored a climate in which philosophies of non-trial and coexistence society could flourish, while in the continent, especially in German principalities, philosophies of the tragic and authoritarian state prevailed. < < [407]

A readjustment of Daniel12, 4. There are, by the way, a large number of dreamy stories of the philosophy in which the ships of the Bacon cover are represented leaving the port.

< < [408] [Ventorum History](#)

, 1622; as opening of your Naturalis et Experimentalis Ad Condendam Philosophiam
, which appeared as a third part of his
Instauratio . < < [\[409\]](#)

Edmund Husserl, Erfahrung und Urteil. Untersuchungen zur Genealogie der Logik, Hamburg 1972, p. 24. < < [410] «[Diary of my trip in the year 1769](#)», in

Schriften. Eine Auswahl Aus De Gesamtwerk , Munich1960, p. 27-28 . < <

[411] "On the foundation of the distinction of all objects in general in phenomena and noumes," beginning. < < [412] [Itishe Reise](#)

, Frankfurt 1976, p. 302. << [413] The paragraph is famous not ultimately because Carl Schmitt refers to him to base his geopolitical doctrines: as well as, according to Schmitt's interpretation, Marxism would only have been a historical-universal development of the preceding paragraphs, 243-246, of the Philosophy of law

Hegelian, thus Schmittism would have to carry out the corresponding development of paragraph 247. The reason that this remained in an empty claim was so much in the insufficiency of Hegel's contributions to political oceanology as in the circumstance that the theorem Fundamental Geopolitological of Schmitt, the dogma of the paper-constitutive of power-of dominance on earth, sea, air and fire, due to its limitation in the theory of elements, the decisive dimension of a modern theory of power, the theoretical one, lacked media <<

[414] *"The Roman defeats being sitting." Fundamental principle of the agrometaphysical-imperial era: from an era in which ordinances, administration, exploitation of resources had preeminence on flows, circulations, investments. We must admit that the territorial states of the century XVII and*

XVIII , when they intended to modernize, they had to have had them mostly with internal problems; the creation of "infrastructure" and internal markets of merchandise and news communication (channels, roads, bridges, cadastre, editorials, mail, telecommunication, mass standards and weights, spelling, grammar, schools, banks, courts, monetary system, taxes , statistics) absorbed a large part of state energies and made the question of external connections with the world in the second row. This is reflected in practically all philosophical discourses, which were imprisoned in a terrestrial horizon, "physiocratic", oriented to real estate and, ultimately, agrosophic. < < [415] *"Being free means calculating any competitor movement while one is completely inaccessible to such calculability,"* Terry Eagleton, Ästhetik. Die Geschichte Ihrer Ideologie , Stuttgart-Weimar1994, p. 77.

< < [416] Cf. *Cornel West*, *The American Evasion of Philosophy. To
Genealogy of Pragmatism* , [Wisconsin](#)1989.

<< [417] Cf. *Bruno*, *Zwiesgespräche vom anendlichen all und deen welten*, Darmstadt1983, p. 23 and 22. Bruno celebrates as a release of euphorizing limits its mental journey from the universe and its passage through the "upper vault of the sky" to infinity space, and exposes the analogy between thought and navigation. Cf.

Das Aschermittwochsmahl , Frankfurt1981, p. 89-90 . < <

[418] Das Aschermittwochsmahl
, Dialogue 1.
< < [419] Ralph Waldo Emerson,
Circums
, in [The Portable Emerson](#)

, new edition, Carl Bode and Malcolm Cowley (eds.), New York 1981, p. 228 and 230.
< < [420] Cf. Francis Fukuyama, "The End of History?" *The National Interest* , summer of 1989, p. 7. < < [421] Cf. [Gerhard Gamm](#),

Die Flucht Aus der Kategorie. Die positivierung des unbestimmten im ausgang der modrne
, Frankfurt1994. < < [422] [Cf. Michael Walzer,](#)

Exodus und revolution , *Berlin*1988. < <

[423]

See note 366, p. [87-88](#)

, 91, 90. [cf. trad. cast. by Elena Cortés and Arturo Leite, *Forest roads*, *Alliance*, *Madrid*1995, p. 88-89 , 91 and 90.] < <

[424]

Cf. Henry Hobhouse, *Fünf Pflanzen Verändern Die Welt. Chinarinde, Zucker, Tee, Baumwolle, Kartoffel* , Stuttgart1987; Sidney W. Mintz, [Die Süsse Macht. Eine Kulturgeschichte des Zuckers](#)

, Frankfurt-New York 1992; Alfred W. Crosby, *Die Früchte des Weissen Mannes. Ökologischer Imperialismus 900-1900*, Frankfurt-New York 1991. < <

[425] Hans Freyer, *Weltgeschichte Europas*, Stuttgart, 3rd ed., 1969, p. 480; That "just being able to download" his impetus, or precisely to be able to launch into the attack, of the will is, however, and Freyer knows it implicitly, the characteristic by antonomasia of the historical work, and it is clear that it had to be forbidden from the posthistoric perspective (By primitive, adventurous, insufficient, not insurance). The "false approach" is produced, then, because categories of posthistory (insurance time) to history (pre-seguros) are retroproy. < < [426] *Der nomos der erde im völkerrecht des ius publicum Europe*, 1950, 3rd ed., Berlin 1988, p.

[427] On legal formalism and the theoretical-discursive questionability of the speakers of Columbus Conquerors, cf. Stephen Greenblatt's analysis, *WUNDERBARE BESITZTÜMER. Die Erfindung des Fremden* - [Reisende und Entdecker](#)

, Berlin1998, p. 87-132 . The journalist and explorer of Africa Henry Morton Stanley closed for Leopoldoii of Belgium in a few years at least 400 "contracts" with African bosses, who were interpreted primarily as friendly alliances by the [Partners](#)

Africans and for acts of submission and exploitation concessions on the European side. A similar "contracts" collector was Carl Peters, who with 120 "contracts" put the foundations of Eastern German Africa. < < [428] Moby Dick (See note 377), p. 485.

< < [429] "You were the first to surround me"; It is curious that the decisive verb of globalization, [Circumdare](#)

, rather it means, in principle, **surround**

and

turn around ; This recalls that, then, the earth was still represented as something that is "surrounded," naturally by celestial covers, which, of course, could not even think about turning around. After the consummate, the one who turns the earth appears as the one around it: if this trend is thought to the end, the turning manifests itself as the new surrounding; That is, the trafficking back to the earth will replace the wrapping of covers and the mobile subject will become the authentic "envelope."

< < [430] *A synoptic presentation of national ideas of choice or predestination in the European Modern Age is missing.* < < [431] Carl Schmitt, *Der nomos der erde* (See note 426), p. 103 and 102.

< <

[432] *Ibid.* , p. 103. < <

[433] Cf. John Goss, *Kartenkunst. Die Geschichte Der Kartographie* , BRAUNSCHWEIG1994, p. 73. < < [434] Ibid. , p. 123, 124 and 133. The map of Waldseemüller is halfway between the new maps-corazón and the previous maps-capá (in which the contours of territories and seas are projected to a liturgical layer, especially to the Emperor's layer). < < [435] Cf. [Muris-Saarmann \(see note 357\)](#), p. 76 and

83-84 . < < [\[436\]](#)

Cf. Tiefenphilosophie. Texte Zur Entdeckung des Unbewussten Vor Freud , edited by Ludger Lütkehaus with a trial of his, Hamburg1995 (new 1989 edition of this miscellaneous, under the title DIESES WAHRE INNERE AFRIKA). [About Freud's relationship with him](#)

Dark Continent , p. [2-7](#)

. The "authentic inner Africa" formulation is rolled back to Jean Paul's posthumous novel

Selina , 1827. < < [437]

Sigmund Freud,

The I and the it (1923), in

Gesammelte Schriften , vol. *III* , 6th ed., Frankfurt1969, p. 286. That this territory was already very populated imported the conqueror Freud as little as other conquerors of the imperial era; The magnetizers of the century

XIX

They became for him the Indians of the unconscious and the hypnotizers, in his Palestinians. < <

[438] Gesammelte Werke , vol. 14, p. 241. < < [\[439\]](#)

Christoph Ransmayr, *Die Schrecken des Eises und der Finsternis* , novel,
Frankfurt 1997. < <

[440] That, meanwhile, the conquerors of the environment have led to their more general form. < < [441] [Sein und Zeit](#)

, p. 105. Cf. too *Spheres* I, p.

305-SS

. < <

[442]

Maurice Merleau-Ponty, *Phänomenologie der Wahrnehmung* ,
Berlin1966, § 20, p. 169-SS . < < [443] Maurice Merleau-Ponty,
Give boom unde geist. Philosophische Essays , *Hamburg*1984, p. 13.

< < [444] Ibid. , p. 19.

<< [445] Cf. *Gert Raeithel*, «Go West»: Ein Psychohistorischer Versuch über Diemerikaner , [Frankfurt1981](#).

< < [446] [Der nomos der erde](#)

(See note 426), p. 54-69 ; CF. also Jacques Derrida, [Politique of](#)

l'Amitié , Paris1995 [*Friendship policies* , Trotta, Madrid1998]; For the rest it is Nietzsche who has developed the first approaches of a theory of moral decompensation in exteriority: «rather ask yourself one *who* It is properly "evil" ... answered with all rigor: [precisely](#)

The "good" of the other moral, precisely the nobleman, the powerful, the dominator, only that he has changed color, interpreted and seen from the reverse for the poisonous eye of resentment ..., those same men who were maintained so rigorously at bay by custom, respect, uses, thanks and even more for the reciprocal surveillance, for emulation *inter pairs* , those same men who, on the other hand, in their reciprocal behavior showed so much inventiveness in point to attention, self - dominance, delicacy, fidelity, pride and friendship, are not out, that is, where the foreigner begins, the earth Strange, much better than animals left loose. There they enjoy the freedom of all social constriction, in the jungle they get rid of the tension caused by a prolonged seclusion and confinement in the peace of the community ... »([ZUR Genealogie der moral](#)

, First Treaty 11, Ksa 5, Page 274 [*On the Genealogy of Morality* , trad. by
Andrés Sánchez Pascual, Alliance, Madrid1975, p. 46-47]). < < [447]
Herman Melville,
Moby Dick
(See note 377), p. 8. < <

[448] Ibid. , p. 252 (*"in colorless all-color of atheism from which we shrink"*). < < [\[449\]](#)

Ibid. , p. 252. < < [450] [Cf. Vilém Flusser,](#)

Vom subjekt zum projekt , in Schriften , vol. 3, Bensheim and
Düsseldorf1994. < < [451] *Moby Dick* (See note 377), p. 484 ("But
Often Possession is The Whole of the Law").

< <

[452] [Cf.](#)

supra , Chapter 3: «Arcas, city walls, world borders, immunity systems. *For an ontology of fenced space* ", p. [219-230](#)

· < < [453] This is also made by Melville in [Moby Dick](#)

. In the chapel of the whales, in Bedford, before sailing Nantucket, the narrator notices a series of marble tombstones, framed in black, which reminds of dead sailors out: «What a mortal emptiness and what free perplexity [Miran] From those lines, who run all belief and seem to deny the resurrection of those who have gone to pique anywhere without a grave! » (p. 66). < < [454] Horst Gründer,

Welteroberung und Christentum. Ein Handbuch Zur Geschichte der Neuzeit

, Gütersloh1992, p. 87. < < [455] A liturgical symbol of this planetary self-examination is tiara, which is true that in the century

XIV He had adopted his way as a three -story hypercorone, in the century XVI , however, was adapted to the globalized situation by adding a sphere at the cusp of the crown (see supra

The pages. 683-SS .). < < [456] It is true that Wales princes have visited India, but, as far as we know, always

before of his coronation as sovereign. < < [457] Cf. *Georg Forster*,
ENTDECKUNGSREISE ([See note 379](#)), p. 419.

<< [458] *On the world of Creole languages*, cf. Jochen Störig, Abenteuer Sprache. Ein Streifzug Durch Die Sprachen der Erde , Munich 1992, p. 345-SS .; For the number of languages, cf. David Crystal,

Die Cambridge Enzyklopädie Der Sprache , Frankfurt-New York1995, p. 248.
< < [459] Cf. Peter Sloterdijk, *"New Time - Fact Time - Art Time"*, in
Heinrich Klotz (ed.), Die Zweite Moderne
, Munich1996, p.

52-56 . In this context, Martin Albrow's proposal is interesting to
consider the period between 1492 and 1945 (on the occasion of the
Conference on the Climate of Rio de Janeiro) as a synonym for
"modernity" or the "era of globalization", and exclude of her

Global Age of the incipient form of postnational world, for which the heroic phase of globalization only created the budgets. If globality is understood in that sense, as a result and made of globalization, it is obvious, in fact, in that "global era" in which we have entered, its "posthistoric" structure: that is, a transfer of Weight of the story to the news and from the orientation to regional passes to an orientation to futures supranational. And therefore, Albrow's flirtatious motto, forgotten modernity! It is unacceptable, but understandable. Cf. Martin Albrow, [ABSCHIED VOM Nationalstaat. Staat und Gesellschaft im Globalen Zeitalter](#)

, Frankfurt1998. < < [460] Gilles Deleuze and Félix Guattari, *Mille Plateaux* , Paris1980, in German: Berlin1992, p. 11: "There is a universal story, but it is a contingency story ..." [*A thousand plateaus* , Pre-Textos, Valencia, 1994]. < < [461] [Cf., of the author,](#)

Der Starke Grund, Zummen Zu Sein. Erinnerungen an Die Erfindung des volkes ,
Frankfurt1998. The most pretentious and suggestive essay of
deducting a general theory of the culture of the analysis of stressful
and post -stressful mechanisms has been presented by Heiner
Mühlmann in *Die Natur der Kulturen. Entwurf Einer Kulturgenetischen
Theorie* , Vienna-New York1996. < <

[462] Cf. Eric Voegelin, *Order and History* , vol. 4, *The Ecumenic Age* , chap. 6, "The Chinese Ecumene", Baton Rouge and London 1974, p. 272-299 .

< <

[463] [Ibid.](#)

, p. 305. < < Cf.

[464]

Order and History , vol. 3, Dish and Aristotle , Baton Rouge and London 1957, reissue 1990. We refer to the monumental work of Voegelin because, although it has barely had an impact, it can be interpreted as exemplary self-stop of philosophical Catholicism; For the rest, it can be verified clearly that defenses of the Philosophia perennis in the century

xx They regularly become involuntary necrologies of the defendant.
< < [465] Cf. *Johann Figl*, Die mite der religionen. Idee und praxis
universalrigiöser bewegungen
, Darmstadt1993.

< <

[466]

For a harmonizing vision of the developments of the free market of
religion, the book of Irvin Hexham and Karla Poewe is declared
[New Religions As Global Cultures, Making The Human Sacred](#)

, Boulder1997. Typical for illusory trends of harmony in the political moral market is the book of Oskar Lafontaine and Christist Müller and **Keine Angst Vor Der Globalisierung. Wohlstand und arbeit für alle** , Bonn1998. *Marthac.nussbaum presents an interesting essay to found from Aristotle a social democratic ethic: «Aristotelian social democratism», ENM.C. N., Gerechtigkeit Oder Das Gute Leben* , Frankfurt1999, p. 24-85 . < <

[467] Cf. Gilles Deleuze and Félix Guattari, *Qu'est-ce que la philosophie?*, Paris 1991, p. 96; trad. German: *Was ist Philosophie?*, Frankfurt 1996, p. 116 [What is philosophy? , [Anagrama, Barcelona, 1993](#)].

< < [468] *From the structural-professional point of view, this was the intellectual task that the Philosophia perennis and before whose impossible realization failed. Cf. for this chapter 5: «*

Deus Sive Sphaera or the *One-all* what explodes », p.
403-SS

. < <

[469] Marshall McLuhan and Bruce R. Powers, *The Global Village. Der Weg der Mediergesellschaft in das 21. Jahrhundert* , Paderborn 1995, p. 127 [The global village: transformations in world life and media in the century XXI , [Gedisa, Barcelona, 1986](#)].

< < [470] Cf. *Martin Albrow*, ABSCHIED VOM NationalStaat (See note 459), as well as Jürgen Habermas,

DIE POSTNATIONALE KONSTELLATION. POLITISCHE ESSAYS , Frankfurt1998 [
Political essays , Peninsula, Barcelona, 1988]. < < [471]

Under this concept we summarize the considerations with which
the theory of intimacy spheres (microspherology) is "surpassed" to
the level of a theory of the great immunity structures (states,
empires, "worlds"). Cf.

Spheres [YO](#).

< < [472] [For that expression, cf.](#)